

THE INTERNATIONAL CRITICAL COMMENTARY
A CRITICAL AND EXEGETICAL
COMMENTARY
ON THE
GOSPEL ACCORDING
TO ST. JOHN

BY THE
MOST REV. AND RIGHT HON. J. H. BERNARD, D.D.

EDITED BY THE
REV. A. H. McNEILE, D.D.

(IN TWO VOLUMES)
VOL. II

NEW YORK
CHARLES SCRIBNER'S SONS
1929

VOLUME II

VIII. 12. Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθεῖν μοι οὐ μὴ περιπατήσει ἐν τῇ

Jesus declares Himself the Light of the World (VIII. 12-20)

VIII. 12. πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς.¹ The introductory πάλιν does not fix the context of the discourse which follows, for it is merely resumptive or indicative of the beginning of a new section, as at v. 21 (see on 1st). Verses 12-20 have points of contact with c. 7 (cf. 7th and 8th), and it is possible (although not certain; see on 7th) that they should be taken in continuation of the sayings 7th-38. If vv. 12-20 follow directly on 7th, as we take them, we must suppose the words of 8th to be addressed to the Pharisees, who proceed (8th) to find fault with them. This, indeed, is implied in αὐτοῖς. Nevertheless, the proclamation "I am the Light of the World" recalls such sayings as 7th, 38, which were addressed to all and sundry.

ἐλάλησεν λέγων, λέγων introducing the words spoken; see on 3rd, and cf. Mt. 14th.

ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. This is one of the great "I am's" of the Fourth Gospel, for which see *Introd.*, p. cxviii.

Just as the word of Jesus about the Living Water (7th, 38) may have been suggested by the water ceremonial at the Feast of Tabernacles, so it has been thought that the claim "I am the Light of the World" may also have a reference to the festival ceremonies. On the first night of the feast, there was a ceremony of lighting the four golden candlesticks in the Court of the Women (see v. 20), and there is some evidence for the continuance of the ceremony on other nights. This may have provided the occasion for the words of Jesus about light and darkness. But Philo's account of the Feast of Tabernacles would furnish an equally plausible explanation. He says that this feast is held at the autumnal equinox, in order that the world (κόσμος) may be full, not only by day but also by night, of the all-beautiful light (τοῦ παγκάλου φωτός), as at that season there is no twilight (*de septem.* 24). We have in this passage a close parallel to τὸ φῶς τοῦ κόσμου, but no stress ought to be laid upon such verbal coincidences. The passage of Philo shows, however, that the Feast of Tabernacles suggested the idea of *light* to some minds.²

¹ For the section 12-31, see the notes at the end of this volume on the *Pericope de Adultera*.

² Strayer (*J.T.S.*, 1900, p. 138) argues that the imagery was sug-



The Rights of Translation and of Reproduction are Reserved

Printed in the United States of America

The Hebrews had thought of God as giving them light, and as being their light. "The Lord is my Light" was the confession of a Psalmist (Ps. 27); "The Lord shall be thy everlasting Light" was the promise of a prophet (Isa. 60²⁶). The later Rabbis applied the thought to the Messiah: "Light is the Name of Messiah," they said.¹ The vision of Deutero-Isaiah was larger, for he proclaimed that the Servant of Yahweh would be a Light to the Gentiles (Isa. 42¹ 46¹; cf. Lk. 2³²). But the saying *ἐγώ εἰμι τὸ φῶς τοῦ κόσμου* goes far beyond this, for the *κόσμος* (see on 1⁹) includes all created life.² There is no Hebrew parallel to be found for such a thought,³ the expression of which here is thoroughly Johannine in form. See Introduct., p. cxviii.

In the Prologue, the Word of God is spoken of as the Light. John the Baptist was not the Light, but he came to bear witness of the Light (1⁹), which was τὸ φῶς τὸ ἀληθινόν, lighting every man (1⁹). In the Person of Jesus, the Light came into the world (3¹⁹), as Jesus Himself said, *ἐγὼ φῶς εἰς τὸν κόσμον* ἐλάλησα (12⁴⁶). And so here (8¹²) and at 9¹, the majestic phrase *ἐγώ εἰμι τὸ φῶς τοῦ κόσμου* is put into the mouth of Jesus.

In the Sermon on the Mount, according to Mt. 5¹⁴, Jesus said to His hearers *ὁμοίως ἔστε τὸ φῶς τοῦ κόσμου*. This is apparently to say more than Paul said to his converts when he called them *φωστῆρες ἐν κόσμῳ* (Phil. 2¹⁵); and it is not certain that Mt.'s Greek rendering of our Lord's words is accurate here.⁴ But if it is precise, the application of the words τὸ φῶς τοῦ κόσμου to faithful citizens of the kingdom of heaven must be wholly different from its application when Christ used it of Himself and said, "I am the Light of the World." This is to make an exclusive claim, such as could be made by no other speaker, although others might claim to share in the assurance of Christ that His people are, as contrasted with non-Christians, the world's light. Cf. 7³⁸ and the note thereupon.

gested by the Feast of Dedication or τὰ Φῶτα (10²²), in connexion with which he puts this discourse.

¹ Lightfoot, *Hor. Hebr.*, iii. 330.

² This majestic claim is weakened in the form in which it appears in the *Acts of John* (§ 95): *λόγους εἶπε οὗτος τῷ πᾶσι τοῖς Ἰουδαίοις*.

³ Westcott quotes from Buxtorf a sentence from the Jerusalem Talmud (*Shabb. c. 2*) to the effect that "the first Adam was the light of the world"; but the parallelism seems to be only verbal. Indeed, the Hebrews had not any clear idea of the *κόσμος* as an ordered universe of beings.

⁴ Abbott (*Diat.* 1748; cf. 435) urges that Mt.'s report must be wrong, and that what Jesus really said was, "Ye *Are* the Light of the World." But there is no evidence for this, nor would it suit the context, Mt. 5¹⁴⁻¹⁵.

συντί, ἀλλ' ἔξε τὸ φῶς τῆς ζωῆς. 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι

ὁ ἀποκαθάρσας μοι οὐ μὴ περιπατήσῃς ἐν τῇ σκοτίᾳ. To "follow" Jesus is to walk in the light. It is the first act of discipleship (1⁹), and the last precept in the Gospel enjoins it as the essential thing (21²²). See 12³⁵. Jesus Himself is "the Way" (14⁶).

The Hebrew verb *הלך* "to walk" is often used in the O.T. figuratively of conduct in general (e.g. 2 Kings 20³), and is sometimes, when used in this sense, rendered in the LXX by *περιπατέω* (e.g. Prov. 8²⁰, Eccles. 11⁷). This use of *περιπατέω* is found only once in the Synoptists (Mk. 7¹; cf. Acts 21²⁹), but occurs over 30 times in Paul, and frequently in Jn. (see 12³⁵, 1 Jn. 1⁶, 2⁶, 11; cf. 2 Jn.⁶, 3 Jn.³⁻⁹). It is, in fact, a Hebraism.

The contrast between the Two Ways, of Darkness and of Light, is not peculiar to Jn. (cf. Barnabas, § 18), but it is a favourite topic in his Gospel (see, for "walking" in light or in darkness, 1⁹ 12³⁵, 1 Jn. 1⁶ 7). Job (29⁶) speaks of the days when God watched over him: "and by His light I walked through darkness" (cf. Mic. 7⁸). This is part of the thought in "he that followeth me shall not walk in darkness, but shall have the light of life"; but it is less explicit. The Light of God is the Light of Life (τὸ φῶς τῆς ζωῆς).

The *Odes of Solomon* several times express the idea of the believer walking in the Light of Christ, e.g. "He set over [His way] the footprints of His light, and I walked therein" (vii. 17; cf. xxix. 7, xxxii. 1).

The phrase τὸ φῶς τῆς ζωῆς may mean the Light which imparts life or illuminates life; or it may mean the Light which issues from Life. We have seen that in 6⁵¹ the primary meaning of "I am the Bread of Life" is understood by the evangelist to be "the Bread which gives life" (6⁵¹), but the deeper meaning of "the Living Bread" is not excluded (6⁵¹). So here we must allow for a double suggestiveness in the phrase τὸ φῶς τῆς ζωῆς. When we apply such concepts as *ζωή*, *φῶς*, to God or to Christ, we cannot treat them as if we knew them to be fundamentally distinct. They are qualities or aspects of Absolute Being, and it is beyond our powers to define them adequately or explain their mutual relation. In the Fourth Gospel, Christ is the *Light*; He is also the *Life* (11²⁵ 14⁶). Perhaps *Light* is *Life*, in its essence; perhaps *Life*, truly understood, is *Light*. See on 1⁹, and Introduct., p. cxl.

13. εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι. For the "Pharisees," see on 7³², and cf. 12¹⁴. Their objection was that the testimony of Jesus to His own claims was not admissible, according to

Ἰὼ περὶ σεαυτοῦ μαρτυρεῖς ἢ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐάν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. 15. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ δὲ κρίνω οὐδένα. 16. καὶ ἐάν κρίνω δὲ ἐγὼ, ἡ

the rules of evidence which governed the controversies of the Rabbis (see on 5⁴¹). Self-witness was always suspect, and might be disregarded as being untrue.

14. The answer of Jesus κἀν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου is in formal contradiction with His former admission ἐάν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής (5⁴¹, where see note); but there is no real contradiction, for here he takes higher ground, so to speak, than on that occasion, and claims that the Divine origin and dignity of which He is conscious justify Him in bearing witness to Himself. This is the very badge of Deity (see v. 18), although it is true that no individual man could claim it (as He had said, 5⁴¹). He alone could be called ὁ ἀμύν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός (Rev. 3¹⁴).

ὅτι οἶδα πόθεν ἦλθον, "because I know (with complete knowledge) whence I came," sc. at the Incarnation (cf. 1¹ 13³ 16²⁸).

καὶ ποῦ ὑπάγω, "and whither I go"; see on 7²⁸ for ὑπάγω used of "going to the Father."

The words which follow, ὑμεῖς . . . ὑπάγω, do not appear to have been present in the texts known to Origen, but the omission is readily explicable by *homoteleuton*, ὑπάγω . . . ὑπάγω.

ὑμεῖς δὲ (ὅτι ὁμ. δ.) οὐκ οἶδατε πόθεν ἔρχομαι. That is, they did not know of His heavenly origin, although (like the Jewish interlocutors of 7²⁸) they may have known that He was of the family at Nazareth.

ἢ ποῦ ὑπάγω. See on 7²⁸.

BDNT support ἢ; the rec., with sLWΘ, has καί.

16. The Pharisees had complained that the self-witness of Jesus was unsupported and therefore untrustworthy (v. 13). In v. 14 Jesus has answered that their objection, however sound if applied to a mere man, fails in His case: they do not know His origin or His home. He now adds that their judgment is superficial because of this ignorance of His true being.

ὑμεῖς κατὰ τὴν σάρκα κρίνετε, "you judge superficially"; cf. for κατὰ τὴν σάρκα, 1 Cor. 1²⁸, 2 Cor. 5¹⁸. The Pharisees had done just what He had previously warned them not to do, when He said μὴ κρίνετε κατ' ὄψιν (7²⁴).

κρίνας ἢ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πᾶς κόσμος

ἐγὼ οὐ κρίνω οὐδένα. The ultimate purpose of His coming into the world was to save it, not to judge it (3¹⁷); and if an individual man would not obey His word, Jesus did not judge him *then*: the spoken word would judge him at the Last Day (12⁴⁹). At that Great Assize, the Son of Man will be the Judge (see on 3¹⁷ 5²⁸, and Intro., p. clviii). But the saying ἐγὼ οὐ κρίνω οὐδένα refers to the action of Jesus during His public mission on earth, and not to the future judgment of the world. There is a sense in which He *did* judge, or discriminate (between one man and another, during His earthly ministry (see vv. 16, 26); but ἐγὼ οὐ κρίνω οὐδένα expresses not only that this was not the *purpose* of His mission (see 3¹⁷), but that it was not His *habit*. It was a charge made against Him that He did not discriminate sufficiently, that He consorted with publicans and sinners (Mk. 2¹⁸, Lk. 15²), that He did not repel the sinful woman at the Pharisee's house (Lk. 7³⁹). Even in the case of the adulteress whose guilt was proved, when judgment must have been condemnation, He said οὐδὲ ἐγὼ σε κατακρίνω [8¹¹]. His example was consonant to His own precept μὴ κρίνετε (Mt. 7¹).

This saying of Christ ἐγὼ οὐ κρίνω οὐδένα is found only in Jn., but its genuineness becomes the more apparent the more closely it is examined. It is a paradox, for it is seemingly contradicted in the next verse, but it is one of those terse, pregnant paradoxes of which the Synoptists have preserved many examples.¹

16. For ἀληθινή (BDL¹⁷W 33) the rec. has ἀληθής (κΝΤΑΘ). For ἀληθινός, see on 1¹.

ἐάν κρίνω δὲ καλ., "but if I judge, my judgment is sound," i.e. not merely true, but soundly based and complete. Cf. ἢ κρίνω ἢ ἐμὴ δικαία ἐστίν (5⁴⁰, where see note).

The judgment of Christ is not that of a single individual, for μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πᾶς κόσμος με. Cf. vv. 26, 29, for the same thought, and again 16²⁸ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν. The consciousness of this perpetual association with the Father is explicitly claimed by the Christ of Jn.; but it is implied, too, in the bitterness of the cry "Why hast Thou forsaken me," which is recorded only by Mk. and Mt. Herein was the anguish of the Cross, as they picture it.

The general principle to which the Pharisees appealed, sc. that judgment, like testimony, must not depend on one individual, is well illustrated in a Jewish saying (*Pirke Aboth*, iv. 12, quoted by Westcott), "Judge not alone, for none may judge alone save One."

¹ Cf. Intro., p. ex.

17. καὶ ἐν τῷ νόμῳ δὲ τῷ ἡμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν. 18. ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ,

For the conception of Jesus as "sent" by the Father, see on 3¹⁷ 4^m. After δ πῶς με Ν^oBLTOW add πατὴρ, but πατὴρ is omitted by Ν^oD, and it probably comes from v. 18.

17. γέγραπται. In generally has γεγραμμένων ἐν τῷ where the Synoptists would have γέγραπται (see on 2¹⁷). But γεγραμμένων ἐν τῷ here is attested by M only; all other authorities give γέγραπται, which must therefore be regarded as the true reading. Abbott (*Diat.* 2588a) suggests that γέγραπται ἐν τῷ is used here to introduce a quotation not given exactly.

ἐν τῷ νόμῳ κτλ. This is a free reference to the maxim of evidence in Deut. 19¹⁵ (cf. Num. 35²⁰, Deut. 17⁴; and see 1 Cor. 13¹, 1 Tim. 5¹⁹). 18. For another reference by Jesus to this legal maxim, cf. Mt. 28¹⁶.

The phrase "your law" challenges scrutiny. Jesus accepted the "law," i.e. the Old Testament scriptures, very explicitly (see Introd., pp. cxviii, cly); and it is unlike the way in which He was accustomed to speak of it, that he should say "your law," thus dissociating Himself, as it were, from any recognition of its authority. He is represented in 10³⁴ as again using this expression, and in 15²⁵ as speaking to His disciples of Scripture as "their law," i.e. the law of the Jews. It is true that in 8³⁷ and 10³⁴ the phrase appears in controversy with the Jews, and it might be thought that it supplied an *argumentum ad hominem*. Those who disputed with Jesus were shown to be in the wrong, on their own principles. But in the equally argumentative passage 7¹⁹, 25. He speaks of "the law," and "the law of Moses"; and no such explanation can be given of the phrase "their law" in 15²⁵, which would definitely dissociate Him from the people of Israel, by suggesting that their Scriptures were not His Scriptures. In every place where δ νόμος is mentioned by Him in the Synoptists, whether it refers to the law which He came "not to destroy, but to fulfil," or in a wider sense to the O.T. books, He always says "the Law" (cf. Mt. 5¹⁸, 17¹², 23², 23²³, Lk. 24⁴⁴, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

It is difficult to think that in these Johannine texts (8¹⁷ 10³⁴ 15²⁵) the words of Jesus have been exactly reproduced.¹

18. The use of ἐγὼ εἰμι in solemn affirmation has been discussed in Introd., p. cxviii; and the present passage provides an instructive example of this usage.

ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ. This is the style of Deity. As the Pharisees had urged, a man's witness about himself

¹ See also McNeille in *Cambridge Biblical Essays*, p. 242.

καὶ μαρτυρεῖ περὶ ἐμοῦ δὲ πῶς με Πατὴρ. 19. ἔλεγον οὖν αὐτοῖς Ποῦ ἐστὶν ὁ Πατὴρ σου; ἀπεκρίθη Ἰησοῦς. Οὐτε ἐγὼ οἶδα οὔτε τὸν Πατέρα μου· εἰ ἐγὼ ᾔδεικα, καὶ τὸν Πατέρα μου ἂν ᾔδεικα. 20. Ταῦτα

is not trustworthy (v. 13); but Jesus replies to this by expressing Himself in terms which suggest His Divinity. This, however, is not said explicitly; and the point of His answer which the Pharisees understand is that He says that there is a second Witness, *sc.* His Father who sent Him (cf. 5³²). There is a prophetic passage, Isa. 43¹⁰, which has close verbal relations with this and v. 28: γένεσθαι μοι μάρτυρας, καὶ ἐγὼ μάρτυς, λέγει κύριος ὁ θεός, καὶ ὁ πᾶς μου ἐν ἐξελείξει, ὅτι γνώσεαι καὶ πιστεύσεις, καὶ σωθήσῃ διὰ ἐγὼ εἰμι. The thought in Isa. 43¹⁰, however, is of witness being borne to Yahweh (1) by the people, (2) by His Servant, and, according to the LXX interpolation, (3) by Himself.

For the witness of the Father to the Son, see on 9³⁷.

19. ποῦ ἐστὶν ὁ πατήρ σου; This is the rejoinder of the Jewish objectors. They understand that by ὁ πατήρ (v. 16) Jesus means God the Father, and they do not ask "Who is He?" But they say "Where is He?" This second Witness, of whom Jesus had spoken, is not visible, and therefore (according to the Rabbinical doctrine of evidence) no appeal can be made to Him.

The answer of Jesus is, in effect, that their ignorance is invincible. God cannot, of course, be perceived by the senses. He is appealing to the witness of One whom no man can see.

οὔτε ἐγὼ οἶδα οὔτε τὸν πατέρα μου. There is no inconsistency with 7²⁵ ἐγὼ οἶδα, for there Jesus speaks only of the Jews' knowledge of Him as man, and of the family at Nazareth; here He speaks of their ignorance of His true Personality, which is Divine (cf. v. 14). Being ignorant of this, and therefore of His relation to the Father, they betray ignorance also of the Father Himself. Cf. οὐκ ἐγνώκατε αὐτόν (v. 55), and οὐκ ἐγνώσαν τὸν πατέρα οὐδὲ ἐγὼ (16⁷). See Mt. 11²⁷, Lk. 10²².

εἰ ἐγὼ ᾔδεικα, καὶ τὸν πατέρα μου ἂν ᾔδεικα. This principle is repeated 14⁷, εἰ ἐγνώκατε με, καὶ τὸν πατέρα μου ἂν ᾔδεικα (cf. 12⁴² and 14⁷), and it is deep rooted in the Fourth Gospel. Jesus came to reveal the Father, not only by His words but by His life.

Note that εἰ ἐγὼ ᾔδεικα of this verse is replaced by εἰ ἐγνώκατε με at 14⁷, showing what precarious ground we are on when an attempt is made to distinguish οἶδα from γινώσκω (see on 1³⁰).

τὰ ῥήματα ἀλάσθεν ἐν τῇ γαζοφυλακίᾳ διδάσκων ἐν τῇ ἱερῇ καὶ οὐδεὶς ἐτίθεισεν αὐτὸν, ὅτι οὐκ ἠγλήθη ἡ ᾠρα αὐτοῦ.

21. Ἐπειὶ οὖν πάλιν αὐτοῖς Ἐγὼ πάλιν καὶ ζητήσετε με, καὶ ἐν

20. ταῦτα τὰ ῥήματα. Emphatic, and therefore placed at the beginning of the sentence.

ἀλάσθεν ἐν τῇ γαζοφυλακίᾳ. The γαζοφυλακίαν was the name for the treasure-chamber of the Temple (cf. Mk. 12⁴¹, Lk. 21¹, and 2 Macc. 3⁴ 4⁴⁰). It abutted on the Court of the Women, and against its walls were placed chests, trumpet-like in form, as receptacles for the offerings of the worshippers. It is not probable that Jesus was teaching *within* a treasure-chamber, and so it seems that ἐν should be taken as denoting proximity only, "near the treasury" (cf. ἐν δεξιῇ τοῦ θεοῦ, Rom. 8³⁴). Hence ἐν τῇ γαζοφυλακίᾳ διδάσκων ἐν τῇ ἱερῇ means "teaching in the Temple precincts (see on 2⁴⁰) near the treasury chamber," i.e. in the colonnade between it and the open court (cf. Mk 12⁴¹). The hall where the Sanhedrim met was hard by, and probably within earshot of the place where Jesus was teaching.

καὶ οὐδεὶς ἐτίθεισεν αὐτὸν κτλ., "and yet" (καὶ being used for καίτοι, as often in Jn.; see on 1¹⁹) "no man took Him, because His hour was not yet come." This is almost verbally repeated from 7³⁰, where see note. For οὐκ ἠγλήθη ἡ ᾠρα αὐτοῦ, see also on 2⁴.

Jesus develops His lofty claims: some of the Jews who hear believe (vv. 21-30)

21. The occasion of the discourse which follows is not mentioned. It may be a continuation of what precedes (see on v. 26), and if so οὖν may be causative, having reference to the fact that Jesus had not been arrested (v. 20; cf. 7³⁰). But perhaps οὖν is used as a mere conjunction (see on 1²⁵), and πάλιν only marks (as in v. 12) the beginning of a new discourse. It is not possible to assign every discourse in Jn. to its original occasion; and one of the many rearrangements of the Gospel (that of F. W. Lewis) would place 8²¹⁻³⁰ after 7³⁰. Ver. 21 reproduces, though not verbally, the warning of 7³⁰, 34, and its last clause is addressed in identical terms to the disciples at 13³⁰ (where see note). But πάλιν is not to be taken as an allusion to the repetition of 7³⁴; as has been said, it may only mark the opening of a new discourse or paragraph (v. 12, 10⁷; and see on 1²⁶).

εἶπεν οὖν πάλιν αὐτοῖς. ΝΙΔΘ add ὁ Ἰησοῦς (from 7³⁰), but om. NBDLTW.

τῇ ἀμαρτίᾳ ὧν ἐκ ἀποθανεύσεθ' ἄνθρωποι ἐν ὁνόματι ὑμῶν οὐ δύνασθε ἐλθεῖν. 22. Ἐλεγον οὖν οἱ Ἰουδαῖοι Μὴτι ἀποκτενεῖς ἑαυτὸν, ὅτι λέγει Ὅσους ἐγὼ πάλιν ὑμῶν οὐ δύνασθε ἐλθεῖν; 23. καὶ ἔλεγον αὐτοῖς Ὑμῶν ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμι; ὑμῶν ἐκ τούτου τοῦ

ἐγὼ πάλιν. For this verb and its usage in Jn., see on 7³⁰. "I go away," *sc.* to God.

καὶ ζητήσετε με. As in 7³⁴, this is the search of despair; they will seek Jesus as their Messiah, when it is too late. καὶ οὐκ εἰρήσεται με is added by a few manuscripts from 7³⁴, where it is part of the text; but it is implied in any case.

καὶ ἐν τῇ ἀμαρτίᾳ ὧν ἐκ ἀποθανεύσεθ', and ye shall die in your sin, an O.T. phrase (cf. Ezek. 3¹⁸ 18¹⁸), and especially Prov. 24⁹ ἀποθνήσκει ὃς ἐφώνη ἐν ἀμαρτίᾳ, of which LXX rendering the phrase in the text may be a reminiscence). It is repeated v. 24, where see note. Those who too late seek Jesus as the Messiah, shall die in a state of sin, unredeemed by Him.

Ὅσους ἐγὼ πάλιν ὑμῶν οὐ δύνασθε ἐλθεῖν, "whither I go ye cannot come"; this is repeated verbally at 13³⁰, where it is addressed to the disciples. Cf. 7³⁴, where the same thing (in substance) was said to the Jews, and see the note there.

22. Ἐλεγον οὖν οἱ Ἰουδαῖοι, *sc.* the Jewish objectors.

μήτι ἀποκτενεῖς ἑαυτὸν κτλ., "Is He going to kill Himself, that He says, 'Whither I am going you cannot come'?" This is a quite different rejoinder from that of 7³⁴, made in reply to the same warning, the occasion and the interlocutors both being different. It has often been suggested that the rejoinder carries a scornful allusion to the belief that the depths of hell were reserved for suicides (cf. Josephus, *B.J.* III. viii. 5, *ἔδωκεν σκοτεινότητα*); but this is not certain. In any case, the Jews speak ironically: "If we cannot follow you, it must be because you will be no longer alive." The saying of mystery, "Whither I go you cannot come," which was uttered more than once (7³⁴ 13³⁰), naturally provoked different comments from different persons.

23. καὶ ἔλεγον. The rec. has εἶπεν, but NBDLTW have the imperfect ἔλεγον, which suggests that what follows was a habitual saying of Jesus. He leaves their taunt unanswered, but adds that His origin and natural home were different from the origin and home of "the Jews." It was not surprising that they did not understand Him when He said that He was moving to a region where they could not follow. Cf. Mt. 6¹⁴. "ὅμοις ἐκ τῶν κάτω ἐστέ," "You are from beneath," i.e. "of the earth." Cf. ἐπὶ τῆς γῆς κάτω (Acts 2²⁶). κάτω does not occur again in Jn. (but cf. 8⁹).

κόσμον ἐντί, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24. εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. 25. ἔλεγον οὖν

ἐγὼ ἐκ τῶν ἄνω εἰμὶ. The contrast is the same as that of 3¹¹. The implied argument, *sc.* that the Jews' failure of understanding has its root in moral causes, has met us before (5^{30c}, 7¹⁷), and is repeated 8²⁴.

ἡμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ. BT give the emphatic τούτου τοῦ κόσμου here, but the more usual τοῦ κόσμου τούτου in the second clause of the verse (so W in both clauses). NDLTA give τοῦ κόσμου τούτου in both clauses, and ὁ κόσμος οὗτος is the order in every other N.T. passage where the expression occurs. So, too, we always find ὁ αἰὼν οὗτος (except Mt. 12²⁸).

The idea of imperfection which the word κόσμος, the totality of created being, suggests in Jn. has been noted on 1⁹. This idea is specially brought out in the phrase ὁ κόσμος οὗτος. When thus limited, the word does not embrace any plane of creation other than that of earth (12³¹), and "this world" is contrasted with the spiritual or heavenly world, as being in a special degree affected by evil powers (16³³) and as awaiting the Judgment (9²⁶ 12³⁵). The kingdom of Jesus is not of "this world" (18³⁶), from which He passed after His Passion (13³¹). It is the place of our earthly discipline (1 Jn. 4¹⁷), in which he who hates his life shall keep it to life eternal (12²⁵). The phrase occurs with a like hint of evil, 1 Cor. 3¹⁸ 5¹⁰ 7²¹.

So here it is said of the Jews ἡμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ. Cf. for the same construction εἶναι ἐκ, 1 Jn. 4⁹ αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ.

ἐγὼ (emphatic) οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. Cf. 17²⁴. 25. It is the perpetual theme of the Fourth Gospel that He who was not "of the world" came "into the world" for its rescue.

24. εἶπον οὖν ὑμῖν, *sc.* at v. 21, where see note.

ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν, the singular τῇ ἁμαρτίᾳ being changed to the plural. To this no significance is to be attached, as when phrases are repeated in Jn., there are generally slight verbal alterations (see on 3¹⁸).

ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε κτλ. Jesus repeats with an awful solemnity that if His hearers do not accept Him for what He is, they will die in their sins. ὅτι ἐγὼ εἰμι may mean "that I am from above," as He had just asserted of Himself, ἐγὼ ἐκ τῶν ἄνω εἰμὶ. But if this be the construction, it is very elliptical. It is more probable that we should take ἐγὼ εἰμι absolutely, "I am He," *i.e.*

¹ Cf. Hobbouse, *The Church and the World*, p. 352, Note D.

αὐτῷ Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς Τὴν ἀρχὴν ὁ τίς καὶ λαλῶ ὑμῖν. 26. πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας

"I am the Divine Deliverer," as at vv. 28, 58, and 13¹⁹. For this use of ἐγὼ εἰμι as the equivalent of the Hebrew *אֲנִי־הוּא*, see Intro., p. cxx, where the expression is more fully discussed. We may here particularly compare Isa. 43¹⁰ *ἐγὼ πιστεύσητε . . . ὅτι ἐγὼ εἰμι* (see on v. 18). Jesus had uttered His message; henceforth they had no excuse for their sin (15²²).

26. ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ; The Jews are puzzled by the last words of Jesus. They sounded like the Divine proclamations in the prophetic books. Who is this, that says I AM? And they ask Him, "Who art Thou?" (cf. 1¹⁹). But He gives no direct or simple answer (cf. 19⁹). Cf. 10³⁴ for a similar question, and a similar indirectness of reply.

τὴν ἀρχὴν ὁ τίς καὶ λαλῶ ὑμῖν, "Primarily (in essence), what I am telling you," *i.e.* "I am what my words reveal." We have already noted (see on 3¹⁴; and cf. 10⁸ 12⁴⁰ 14¹⁰ 16³⁰) that λαλεῖν cannot always be sharply distinguished from λέγειν; and the constr. ὁ τίς καὶ λαλῶ is similar to ὁ λόγος ἐν ἐλάλῃ of 12⁴⁰, or ταῦτα λαλῶ of v. 28.

τὴν ἀρχὴν is never used in Jn. for "from the beginning," which is expressed by ἐξ ἀρχῆς (16⁴), or more frequently by ἀπ' ἀρχῆς (15²⁷, 1 Jn. 1¹ and *passim*). In the LXX τὴν ἀρχὴν often stands for "at the beginning," "at the first"—*e.g.* Gen. 43²², Dan. 9²⁴ (LXX), and Dan. 8⁴ (Theod.)—which is a sound classical construction. (Cf. Herod. viii. 132 *ἐνταῦθα ἀρχὴν ἐντέττα*, "being originally seven in number.") But in the present passage the rendering "I have spoken at the beginning" is inadmissible, inasmuch as the verb is in the present (λαλῶ) and not in the aorist (ἐλάλησα). These considerations seem to rule out the R.V. "Even that which I have also spoken unto you from the beginning."

The R.V. margin treats the sentence as a question, and for the relative ὁ τίς substitutes ὅτι. Thus τὴν ἀρχὴν ὅτι τίς καὶ λαλῶ ὑμῖν, is translated "How is it that I even speak to you at all?" This rendering has the support of Chrysostom, and there is no doubt that τὴν ἀρχὴν may stand for *ὅπως*, *omnino*, especially in negative sentences. An apposite parallel to such a use is found in *Clem. Hom.* vi. 11, *εἰ μὴ παρακολούθῃς οἷς λέγω, τί καὶ τὴν ἀρχὴν διαλέγομαι*; (a sentence in which some have found an echo of v. 25). The answer of Jesus, according to this view, is a severe rebuke, which has a note of impatience, comparable to Mk. 9¹⁹, "O faithless generation, how long shall I be with you!" But it is difficult to connect a rebuke

με ἀληθὲς ἐστιν, ἐκὼς δ' ἤκουσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν
of this kind with the words which immediately follow in v. 26,
πολλὰ ἔχω περὶ ὧν λαλεῖν.

The Latin and Syriac vss. take the sentence as affirmative, not as interrogative; and herein they are probably right. But neither can be followed in detail. Syr. sin. gives "The chief is that I should speak myself with you, seeing that I have much that I should speak concerning you and judge"; but this provides no answer to the question "Who art thou?" Some O.L. texts give "initium quod et loquor vobis," i.e. "I am the Beginning (cf. Rev. 21⁷), that which I am saying to you"; but τὴν ἀρχὴν could not be attracted to εἰ τι in this way. The Vulgate has "principium quia et loquor vobis," which is still farther from the Greek.

We come back to the rendering, "Primarily, I am what I am telling you," as the least open to objection of the many renderings that have been offered of this difficult passage. τὴν ἀρχὴν means fundamentally or originally, or in colloquial English, "at bottom." In reply to the question "Who art thou?" Jesus declares to the Jews that He is essentially what His words reveal, in particular such words as ἐγὼ ἐκ τῶν ἄνω εἰμι (v. 23), and (above all) ἐγὼ εἰμι (v. 24).

26. πολλὰ ἔχω περὶ ὧν λαλεῖν καὶ κρίνω. This seems to take up the teaching of v. 16 above. Jesus does not dwell upon His answer to the question "Who art thou?" He goes on with His discourse, as there was much still to say. With πολλὰ ἔχω λαλεῖν cf. πολλὰ ἔχω λέγειν of 16²⁵, a comparison which confirms the conclusion (reached in the note on 3¹²) that λαλεῖν and λέγειν are not sharply distinguished by Jn., and that they are sometimes interchangeable.

καὶ κρίνω. His discourse was of judgment. He had already said twice to the Jews that they would die in their sins (vv. 21, 24), a κρίσις to which the words of v. 16 lead up.

ἀλλ' ὁ πῦψος με ἀληθὲς ἐστιν κτλ. This is again resumptive of v. 16, where Jesus had said that His judgment was true, because it was not His own, but reflected the judgment of the Father who had sent Him. The adversative ἀλλὰ points back to the objection which He continually rebuts, sc. that He has no authority behind Him. "Whatever objection you raise to my claim to judge, you must remember that He who sent me is true." See on v. 16 above; and cf. 3³⁴ 7⁸.

ἐκὼς δ' ἤκουσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον. Cf. 15¹⁸ πάντα δ' ἤκουσα παρὰ τοῦ πατρὸς μου ἐγγύστερα ὑμῶν, and see vv. 38, 40. Here the sayings "heard from the Father" were sayings of judgment, as at 5³⁰, καθὼς ἀκούει κρίνω. And,

κόσμον. 27. οὐκ ἔγνωσαν οἱ τὸν Πατέρα αὐτοῦ λέγον. 28. εἶπεν οὖν ὁ 1^{ος} Ἰησοῦς Ὅταν ὑψώσῃτε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε οἱ ἐγὼ εἰμι, καὶ ἀν' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ
unlike those of 13¹⁸, they were spoken "to the world" (cf. 18²⁰).

To speak εἰς τὸν κόσμον is a constr. that is not found again in Jn.; but cf. 1 Cor. 14² εἰς ἀέρα λαλοῦντες, Mk. 13¹⁰ εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

ταῦτα λαλῶ. So κδδλ. NTWΔ9, but minor uncials substitute λέγω for λαλῶ.

27. οὐκ ἔγνωσαν οἱ τὸν πατέρα αὐτοῦ λέγον. This is one of the evangelist's comments on his narrative (see Introd., p. xxxiv), and it seems to confirm what has been said on v. 25 about the Jews' misunderstanding of the words of mystery which Jesus had uttered.

28. εἶπεν οὖν ὁ 1^{ος} Ἰησοῦς, "Jesus therefore said," sc. because of their misunderstanding. κδ NTWΔ9 add αὐτοῖς, but om. BLTW; κδ further add πάλιν.

ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, "When you shall have lifted up," sc. on the Cross, "the Son of Man." See on 3¹⁴ for ὑψοῖν in Jn., and cf. 12³². In the present passage ὑψοῖν must relate to the lifting up on the Cross, and not to the "lifting up" of the Ascension, for the latter was not in any sense the act of the Jews, as the Crucifixion was (cf. Acts 3¹⁴).

For the title "the Son of Man," see Introd., p. cxxxi.

τότε γνώσεσθε οἱ ἐγὼ εἰμι, "then ye shall know that I am (the Son of Man)," the predicate of ἐγὼ εἰμι being understood from the preceding clause of the sentence. Otherwise, we must take ἐγὼ εἰμι as used absolutely, as in v. 24 (cf. 8¹⁸ 13¹⁹), the phrase being then identical with the self-designation of Yahweh in the prophets, יְהוָה "I (am) He" (see Introd., p. cxx). On either interpretation, the style of the sentence is that of Divine proclamations: cf. Ezek. 11¹⁰ ἐπιγνώσεσθε οἱ ἐγὼ κύριος.

Too late, the pressure of facts, the fall of Jerusalem and the like, would convince them of the truth of His words: "cognoscetis ex re, quod nunc ex verbo non creditis" (Bengel). This, rather than the conviction of sin wrought by the Holy Spirit (16⁸), seems to be the force of τότε γνώσεσθε.

οἱ governs not only ἐγὼ εἰμι, but also the next clause ἀν' ἐμαυτοῦ ποιῶ οὐδέν κτλ. This had been said before, 5³⁰ (cf. 12⁴⁹). For its significance, see note on 5¹⁰. Ignatius (*Magis*, 7) has ὁ κύριος ἄνω τοῦ πατρὸς οὐδὲν ἐποίησεν, a reminiscence of these Johannine phrases.

ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ. Cf. v. 26, and see

Πατήρ, ταῦτα λαλῶ. 29. καὶ ὁ πνεῦμα με μετ' ἐμοῦ ἔσται" οὗκ ἀφήσκει με μόνον, ἐπὶ ἐγὼ τὸ ἀκούειν αὐτοῦ τοῦ πάλαι. 30. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

28¹². 17. After πατήρ, BTA add μου, but om. $\alpha\Delta\Lambda\Gamma\Theta$. W om. ὁ πατήρ.

ταῦτα λαλῶ: ταῦτα referring to the specific teachings of this section. Cf. 12³⁰ ταῦτα ἐλάλησεν ὁ Ἰησοῦς, and v. 30 ταῦτα λαλοῦντος. With the sentence καθὼς ἐδίδασκεν . . . λαλῶ, cf. the parallels 12³⁰ and 14³¹.

29. καὶ ὁ πνεῦμα με (see on 3¹⁷ for the mission of the Son) μετ' ἐμοῦ ἔσται κτλ. This has already been said at v. 16, ἐπὶ μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πνεῦμα με, and is repeated 16³⁰ in a different context. Much more is implied here than in the saying of Peter that "God was with Him" (Acts 10³⁶), for all through Jn. the ineffable union of the Son with the Father is behind the narrative (cf. 10³⁶).

οὐκ ἀφήσκει με μόνον. ΠΑΝ add ὁ πατήρ unnecessarily; om. BDLTW Θ . The union of the preincarnate Son with the Father (17) was continued after the Incarnation.

ἐπὶ is causal, "because I do the things pleasing to Him." Thus at 13³⁰ Jesus tells His disciples that by keeping His commandments they will abide in His love, even as He by keeping His Father's commandments abides in the Father's love. The adj. ἀκούων occurs again in Jn. only at 1 Jn. 3²², and there, as here, of doing the things that are pleasing to God, i.e. of keeping His commandments. See, for a similar use of ἀκούων, Ex. 15¹⁸, Wisd. 9¹⁷, Isa. 38¹⁷.

For the thought that the continual aim of Jesus was to do the will of the Father, cf. 4³⁴ 5³⁰ 6³⁸. Here He claims αἰώνως (πάντοτε) to do that which is pleasing to the Father, a claim which implies a consciousness of sinlessness (cf. v. 46 below).

The language of Ignatius (*Magn.* 8), ἐγὼ κατὰ πάντα ἐνέροιστορ τῷ περὶ αὐτὸν, seems to rest on this verse.

30. ταῦτα αὐτοῦ λαλοῦντος. "As He was saying these things." The gen. absolute is infrequent in Jn., partly because of his fondness for parataxis; he never uses it in his report of the words of Jesus.

πολλοὶ ἐπίστευσαν εἰς αὐτόν. For this favourite phrase of Jn., see on 4³⁸, where (as here) belief in Christ is due to what He said rather than to the "signs" which He wrought. Those who "believed in Him" were fewer in number than those who "believed Him"—a larger body who are addressed in the next verse, and of whom some, as the sequel shows, soon began to cavil at His teaching.

31. Ἐλεγον οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστωκότας αὐτῷ Ἰουδαίους ἔάν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μεθυσθεὶς μου ἔσται, 32. καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει

Jesus tells the Jews who are inclined to believe Him, that truth would emancipate them from the slavery of sin (vv. 31-34)

31. Ἐλεγον οὖν . . . πρὸς τοὺς πεπιστωκότας αὐτῷ Ἰουδαίους, "So He began to say to the Jews that believed Him," i.e. those who had been impressed by His recent utterances (but cf. vv. 33 and 40). πιστεύον followed by a dative does not represent so high a degree of faith as πιστεύειν εἰς τινα; but it indicates a stage on the way to discipleship. You must believe what a man says before you can believe in him. For the constr. πιστεύειν εἰς τινα, see on 1¹²; and cf. the note at 6⁷⁰ on πιστεύειν τινί. For the constr. ἔλεγον πρὸς τινα, see on 2¹.

ἐάν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ κτλ. Cf. 2 Jn.⁹, where we have μὴ μέναι ἐν τῷ διδαχῇ τοῦ Χριστοῦ θεῖον οὐκ ἔχει. In v. 37 and at 5³⁰ a different metaphor is employed, sc. that of the λόγος of God abiding in the believer. But (see on 5³⁰) the two expressions "abiding in His word" and "His word abiding in us" come to the same thing. See also on 6⁷⁰, 15¹.

ἀληθῶς μεθυσθεὶς μου ἔσται. This is the highest rank among Christians, sc. those who have reached the stage of discipleship. See on 1¹², where this is repeated.

32. καὶ γνώσεσθε τὴν ἀλήθειαν. For the conception of ἀλήθεια in Jn., see on 1¹⁴; and cf. vv. 40, 44, 45.

καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. The words express a great principle, which is applicable in many directions, and which has been enunciated by Jewish and heathen teachers as well as by Christian. It was a Stoic paradox ἐπὶ μόνος ὁ σοφὸς ἐλευθερός καὶ πᾶν ἄνθρωπος δοῦλος (Cicero, *Parad.* 5). This was repeated in another form by Seneca, "unum studium uero liberale est quod liberum facit, hoc est sapientiae" (*Ep.* lxxxviii. 2). Philo, in the same spirit, wrote a book to prove that the σκωδαίος is free (*quod omnis probus liber sit*). In another book (*de confus.* Aug. 20) he asks τίς οὖν ἐλευθερία βεβαιώται; to which he gives the answer ἡ τοῦ μόνου θεοῦ σοφία. But there is no trace of generalisations of this kind either in O.T. or N.T.

The freedom which truth brings (in the view of Jn.) is emancipation from the slavery of sin. This appears from v. 34, where see note. In v. 36 the Son is said to be the Agent of this emancipation (ἐάν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ); and the

ἐμᾶς. 33. ἀπεκρίθησαν πρὸς αὐτὸν Ἰσάραμ Ἀβραάμ ἔσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἑλαιοῦρα γυνή-
σεσθε; 34. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἔμην λέγω ὅτιν ὅτι
πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστιν τῆς ἁμαρτίας.

juxtaposition of vv. 32, 36 is instructive, when the great utterance *ἐγὼ ἐμὴ ἡ ἀλήθεια* (14th) is recalled. The purpose of the self-consecration of Jesus is declared (17th) to be that His disciples may be *ἡγιασμένοι ἐν ἀλήθειᾳ*.

There is, perhaps, a hint of the emancipating influence of truth at 17th: "The law came by Moses, but grace and *truth* by Jesus Christ." See note *in loc.*

33. ἀπεκρίθησαν πρὸς αὐτὸν. So *WBLW* 33 (see for the constr. on 2nd); but *NTA* have ἀπεκρ. αὐτῶν. Those who made the answer which follows were not the Jews who "believed Him" (v. 31), but the Jewish objectors, with whom throughout the rest of this chapter Jesus is engaged in controversy. He could not have charged "the Jews who believed Him" with seeking His life (vv. 37, 39).

Ἰσάραμ Ἀβραάμ ἔσμεν (cf. Ps. 105th, Isa. 41st). This was the proudest boast of the Jews, that they were the heirs of the covenant with Abraham, because of their direct descent from him. Cf. Gen. 22nd, Lk. 1st.

καὶ οὐδενὶ δεδουλεύκαμεν πώποτε. This was, of course, not true. The captivity in Babylon was only one instance of the contrary; and they were under the yoke of Rome even while they were speaking. But they would not admit, even to themselves, that they were not a free people. They were not *bondslaves* (δεδουλεύκαμεν), indeed, but Jesus had not used the word *δοῦλος* yet. Their petulant retort really marked the uneasy consciousness that they were not as free as they would like to be: "How sayest thou, Ye shall become free men?"

34. ἀπεκρ. αὐτοῖς ὁ Ἰησοῦς. B omits the art. before Ἰησοῦς here (see on 1st, 2nd). αὐτοῖς refers to the hostile Jews who are in view throughout the rest of the chapter.

ἀμὴν ἔμην λέγω ὅτιν, calling attention to a solemn pronouncement summing up what He has just said. Cf. vv. 51, 58; and see on 1st.

πᾶς . . . δοῦλος ἐστιν τῆς ἁμαρτίας. D δ and Syr. sin., with Clem. Alex. (*Strom.* ii. 5), omit τῆς ἁμαρτίας. The omission would not, however, alter the sense, which must in any case be that the sinner is the slave of sin (or of the devil).

πᾶς ὁ ποιῶν τὴν ἁμαρτίαν means (as it does 1 Jn. 3rd) "every one who lives in the practice of sin," just as ὁ ποιῶν τὴν ἀλήθειαν (3rd) means "he who lives in the practice of truth."

35. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει

It is habitual, rather than occasional, sin that is here in view when it is said that a man mastered by it is a slave.

The Hebrews regarded sin in the light of violation of God's law, rather than as a state of slavery. This latter doctrine is Greek rather than Hebrew; it is not often expressed by Greek writers so clearly as by Xenophon: *ὅστις πᾶν ἀρχεται ἐπὶ τὸν δαὶ τοῦ σώματος ἡδονῶν, καὶ δαὶ ταύτης μὴ δύναται πράττειν τὰ βέλτιστα, νομίσει τοῦτον δαεινὸν εἶναι*; "Ἡσίοτα, ἐξή (Memorab. iv. 5, 3). Cf. *Econom.* i. § 22. Paul has the same idea when he speaks of sinners as *δοῦλοι τῆς ἁμαρτίας* (Rom. 6th, 20th), but it does not appear elsewhere in his epistles. He dwells often on the freedom of the Christian from the yoke of the Jewish law (Gal. 5th, 12th), but that is a different conception. In 2 Pet. 2nd we have the phrase *δοῦλοι τῆς ἐξουσίας*, which is parallel to *δοῦλοι τῆς ἁμαρτίας*. But it is remarkable that the idea of sin as a master which makes slaves of men is found in the N.T. only here, and at Rom. 6th, 20th, 2 Pet. 2nd. It is not quite apposite to cite Jas. 1st, 2nd, 2 Cor. 3rd, which express the principle that the Christian law is a law of liberty.

Jesus tells the Jews that they are only slaves without tenure in the household of God: they are not true sons of Abraham, for they try to kill Him: their father is the devil. It is just because they have not God for their Father that they will not believe Jesus, who offers them eternal life (vv. 35-51)

35. In the report of this discourse, there is at this point a sudden change of metaphor. In v. 34 the *δοῦλος* is the slave of sin (or of the devil); but in v. 35 a contrast is drawn between the positions of the *δοῦλος* and the *υἱὸς* in a household presided over by its rightful master. A slave may be cast out at any moment; he has no covenant with his master. But if the heir emancipates him from his state of serfdom, *sc.* to his lawful master, he becomes a free man and obtains a footing in the house comparable to that of a son. This seems to be the trend of the argument, but it involves a transition from a particular conception of the *δοῦλος* to a quite different conception.

ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα. The slave has no tenure. The story of Hagar and Ishmael (Gen. 21st) suggests itself, but it is not clear that Jn. intends any allusion to it, or to Paul's use of it (Gal. 4th). If a slave offends his master, he is liable to expulsion from the household. This

εἰς τὸν οἶκον. 36. ἐὰν οὖν ὁ Υἱὸς ἡμῶν ἀλευθέρωσιν, ὅπως ἀλευθέρου ἴσασθε. 37. οἷα δὲ σκῆπτρον Ἀβραὰμ ἔσται· ἀλλὰ ἡγνέει με ἀποκτείνει, διὰ ὅτι λέγος ὁ ἡμῶν οὐ χωρεῖ ἐν ὑμῖν. 38. ἐγὼ δὲ τὰράκα

seems to be meant as a warning to the Jews, who are really slaves because of their sins, that they have no fixed tenure in the household of God (cf. 4th for οἶκος as equivalent to "a household").

ὁ υἱὸς μένει εἰς τὸν οἶκον. A similar contrast between the slave and the son appears Heb. 3^d, where (quoting Num. 12th) Moses is described as a faithful servant (θεράπων) in the house (οἶκος) of God, but Christ as the Son of that house. For the οἶκος of the Father, cf. 14th; and for the permanence of a son's tenure in his father's house, cf. Lk. 15th; τίκων, οὐ πάντως μετ' ἐμοῦ εἶ. For the phrase εἰς τὸν οἶκον in Jn., see on 4th.

The last clause, ὁ υἱὸς μένει εἰς τὸν οἶκον, is omitted by RWT 33 124 and in the quotation of the passage by Clem. Alex. (see on v. 34). But the omissions here and in the preceding verse only serve to show that the difficulties of the argument were felt by scribes and exegetes alike. It is possible that the whole of v. 35 is an early gloss, brought in from familiarity with such passages as Gal. 4th, Heb. 3^d.

38. ἐὰν οὖν ὁ υἱὸς ἡμῶν ἀλευθέρωσιν κτλ. If v. 35 is part of the original text, then this sentence has in view the fact that the son and heir had a special privilege in the emancipation of his father's slaves. Cf. Gal. 3^d. But if v. 35 may be treated as a gloss, then v. 36 relates itself naturally to v. 34: "You are the slaves of sin; but if the Son (ὁ υἱὸς) will use absolutely, as at 3rd) make you free (cf. v. 32), you will be free indeed." What the Son does will be ratified by the Father.

ἀλευθέρου, ἀλευθέρων, do not occur elsewhere in Jn., and in the Synoptists only at Mt. 17th do we find ἀλευθέρου. ὅπως is not used elsewhere by Jn.

37. οἷα εἶναι σκῆπτρον Ἀβραὰμ ἔσται κτλ., "I know that you are of the stock of Abraham, but, despite that, you are the slaves of sin, for you seek to kill me, my word not being operative in you." This seems to be the sequence of the argument. The metaphor that they are the slaves of sin and need emancipation is now dropped; and Jesus tells them in the verses which follow that, sinners as they are, it is the devil who is their spiritual father.

ἀλλὰ ἡγνέει με ἀποκτείνει. Cf. 7th 18.

διὰ ὅτι λέγος ὁ ἡμῶν οὐ χωρεῖ ἐν ὑμῖν. Cf. v. 31 above; and see note on 5th, where we have τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, which means almost the same. The real cause

παρὰ τῷ Πέτρῳ μου λαλῶ· καὶ ἡμεῖς οὖν ὁ ἡκούσαντες παρὰ τοῦ πατρὸς

of the Jews' enmity to Jesus was a moral cause; His revelation did not abide or work in their hearts.

χωρεῖν is used transitively 2^d, and this use, "to hold," is common. But in the present passage it is used intransitively, and its precise meaning is hard to define. In 2 Macc. 3rd it is used of the spreading of a report τὰ μὲν καθ' Ἡλιόθρονον . . . οὕτως ἐχώρουν; and the R.V. renders here "my word hath not free course in you," or, as Moffatt puts it, "makes no headway among you." This is, perhaps, to introduce the idea of *movement* a little more than is justifiable. Of the Latin versions, *a* has *requiescit*, *c* has *est*, and Jerome's Vulgate has *capit*. Accordingly, the R.V. margin gives as a possible rendering "hath no place in you,"¹ which would almost identify χωρεῖν here with μένειν at 5th. We may compare Xenophon, *Æconom.* c. 20 § 21, τὸ γὰρ τὸν μὲν δαπάνης χωρεῖν ἐντελεῖ . . . of expenses *continuing undiminished*.² This we take to be the true meaning of χωρεῖ ἐν ὑμῖν, "continues in you," with a suggestion of operative activity. Jerome's literal rendering *non capit in uobis*, "does not hold in you," means the same thing.

38. The true text of this verse is doubtful, there being variants for nearly every word.

Westcott-Hort read: ὁ ἐγὼ τὰράκα παρὰ τῷ πατρὶ λαλῶ· καὶ ἡμεῖς οὖν ὁ ἡκούσαντες παρὰ τοῦ πατρὸς ποιεῖτε, giving as the "Western" reading ἐγὼ δὲ τὰράκα παρὰ τῷ πατρὶ μου [ταῖς] λαλῶ· καὶ ἡμεῖς οὖν ὁ ἡκούσαντες παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε.

ΚΝΤΛΘ and Syr. sin. support the insertion of μου (om. BCLTW) after πατρὶ in the first clause, and of ὑμῶν (also found in C) after πατρὶς in the second clause.

ἡκούσαντες in the second clause is read by κthBCLWΘ, but κthDFAN and Syr. sin. have ἀκούσαντες, probably by assimilation with the first clause: the rec. τῷ πατρὶ in the second clause (for τοῦ πατρὸς) is due to the same cause.

The Vulgate has: "ego quod uidi apud patrem loquor, et nos quae uidistis apud patrem uestrum facitis," and with this the evidence of Tatian agrees.

If the pronouns μου and ὑμῶν are omitted, ὁ πατὴρ must stand for the same person in both clauses, and the second clause would have to be imperative: "do ye therefore the things

¹ In the passage from Alciphron (*Ep.* iii. 7) quoted by Field in support of this rendering, χωρεῖν is used transitively, and so the passage does not provide a parallel.

² Dr. L. C. Purser has pointed out this passage to me.

ἡμῶν ποιεῖτε. 39. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε. 40. γὰρ διὰ τοῦτο λέγει ὁ πατὴρ ἡμῶν, ὅτι ἐὰν οὐκ ἐργάζεσθε τὰ ἔργα τοῦ πατρὸς τοῦ Θεοῦ, οὐ δύνασθε εἶναι τέκνα αὐτοῦ.

which ye heard from the Father." But this does not agree well with the context.

We translate: "I speak of what I have seen with my Father; but (and being used for ἁπλῶς; see on 1¹⁹) you do what you heard from your father," *sc.* the devil (v. 41). *ἐγὼ* and *ἡμεῖς* are placed for emphasis of distinction at the beginning of the two clauses respectively.

ἐγὼ δὲ εἶρηκα παρὰ τῷ πατρί μου λαλῶ. Cf. v. 28 above, and see especially on 3¹⁸. παρὰ τῷ πατρί μου, *apud patrem*, is not to be referred to the pre-incarnate life of the Son (cf. 1⁷ παρὰ σενανῶ), or interpreted with Abbott (*Diat.* 2355) as "in the home of my Father," *i.e.* heaven. The reference is to the perpetual vision which the Incarnate Son had of His Father's will (see 5¹⁹). For εἶρηκα as occasionally used of spiritual vision, see on 3²². For λαλῶ in Jn., see on 3¹¹.

καὶ ἡμεῖς οὖν (cf. 16²⁵) ἐντ. The contrast between λαλῶ and ποιεῖτε is marked. Jesus *speaks* of the truths which the Father has given Him, but the Jews *do* the sinful things which the devil suggests, the pres. tense ποιεῖτε indicating a continual *doing*. τοῦ πατρὸς ἡμῶν is identified with τοῦ θεοῦ at v. 44; but this has not yet been made explicit by Jesus, and, in fact, the Jews' reply shows that they do not yet understand the tremendous severity of His words.

39. ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. "Our father is Abraham." They repeat what they have said before (v. 33). It was true, in so far as their physical pedigree was concerned; but Jesus tells them that they are not true sons of Abraham if their conduct is unlike his. His reply is almost in the words used by Paul οὐδὲ ὅτι εἰσιν στέριμα Ἀβραάμ, πάντες τέκνα (Rom. 9⁷). He had admitted (v. 37) that they were στέριμα Ἀβραάμ, but this natural descent did not, by itself, guarantee all the privileges which belong to the τέκνα who are Abraham's true heirs (cf. Gal. 3⁷⁻⁹).

εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε. "If you are Abraham's children, do Abraham's works," ποιεῖτε being imperative.

ποιεῖτε, although only read by B, is probably the true reading,¹ and should be rendered in the imperative mood, with Syr. sin. *ἔποιετέ* *dw* (omits *dw*) is read by ¹CLCNW; but

¹ Origen has it frequently (Comm. in Joann. 308, 313, 316, 317, etc.; but he has *ἔρε* . . . *ἐποιετέ*, 104).

ἀνθρώπων διὰ τὴν ἀλήθειαν ἡμῶν λαλῶμεν, ἢ ἡκούσα παρὰ τοῦ Θεοῦ τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41. ἡμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ἡμῶν. εἶπαν αὐτῷ Ἡμεῖς ἐκ πορείας οὐκ ἐγεννηθήμεν, ἔνα Πατέρα

this requires the rec. *ἔρε* instead of *ἔρε* in the first clause, while *ἔρε* is read by ¹BDLT.

40. γὰρ διὰ, "but as things are," *ἐξηγεῖται* *με* *ἀποκρίτως*: cf. v. 37 and 3¹⁸.

ἀνθρώπων. A difficulty has been found in the use of this word as applied (here only) to Himself by Jesus. Nowhere else in the N.T. is He described as "a man," for Rom. 5¹⁸ and 1 Tim. 2⁸ both imply that He was *ἀνθρώπος* in a unique sense. Cf. Acts 2²² 1⁷, where He is spoken of as *ἀνὴρ*. But it is hypercritical to find offence in this manner of expression. It would be out of place in the writings of a second-century theologian, who had reached the point of seeing the difficulties in the formulation of the doctrine of the Incarnation; but for a first-century writer, who was combating with special care the idea that Christ had not come "in the flesh," it is quite natural.¹ The expression is used *sine prejudicio deitatis*, and that Jesus should have described Himself as "a person who has spoken the truth to you" in discussion with Jews who did not accept Him as divine is not surprising.

ἢ ἡκούσα παρὰ τοῦ Θεοῦ. This is the perpetual teaching of Jesus in the Fourth Gospel, *sc.* that His words reveal the mind of the Father, who taught them to Him; cf. v. 26 and the references given in the note at that place.

τοῦτο Ἀβραάμ οὐκ ἐποίησεν. Abraham welcomed the heavenly messengers (Gen. 18⁷); he did not seek to kill them.

41. *Paulatim procedit castigatio* is the comment of Grotius on the severe denunciation which follows.

ἡμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ἡμῶν. "You," with emphasis, "do the works of your father," *sc.* the devil, although that is not yet said explicitly.

The Jews still misapprehend what is meant. They say, first, that if it is being suggested that they are not the legitimate descendants of Abraham and Sarah, it is not true; and secondly, that if it is spiritual and not physical descent that is in question, then their Father is God. The sentence is very much compressed.

ἡμεῖς ἐκ πορείας οὐκ ἐγεννηθήμεν (so BD⁸; *οὐ* *γεννηθήμεθα* is the rec. reading with ¹CD¹NWTΔΘ). It has been held by some expositors, both ancient and modern, that the Jewish disputants mean to affirm by these words the legitimacy of the spiritual relation of Israel to Yahweh. See on 1¹⁸

¹ See on 1¹⁴.

ἔρχομαι τὸν Θεόν. 42. εἴτερον αὐτοῦς ὁ Ἰησοῦς Εἰ δὲ Θεὸς Πατήρ ἡμῶν ἦν, ἠγαθότερον ἐν ἡμῶν ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἦν· οὐδὲ γὰρ

for the conception of Israel as Yahweh's wife, and Israelites as His children, in contradistinction to the heathen or Samaritans. Idolatry was fornication, and those who went after other gods were *τίνα πορνείας* (Hos. 9⁸). This is a possible interpretation of *ἐκ πορνείας οὐκ ἐγεννήθημεν*, and accords well with what follows; but it is simpler to take the words literally and to regard them as a reaffirmation of *σπέρμα Ἀβραάμ ἔσμεν* . . . ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν (v. 33, 39), "we were not begotten of fornication" (see on 1st).

ὅτι πατέρα ἔχομεν τὸν Θεόν. As for spiritual parentage, it was a fundamental and often expressed principle of the Israelites that Yahweh was their Father; cf. Ex. 4²², Deut. 32⁶, Isa. 63¹⁶ 64¹. This is a wholly different figure from that of Israel as Yahweh's wife, and it is difficult to believe that there is a sudden transition from the one figure to the other, as we must suppose if *ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν* is to be interpreted of spiritual fornication, i.e. idolatry.

The sentence "We have one Father, even God," is, then, not to be taken in strict connexion with what immediately precedes. It is a new plea, put forward for the Jewish disputants, who are beginning to understand that Jesus has been speaking of spiritual, not natural, parentage.

43. The rec. adds *οὕτως* after *εἴτερον*, with *κΔΔ*; om. BCLNTW¹⁰.

εἰ δὲ Θεὸς κτλ., "If God were your Father, you would love me." This is the same argument as that in 1 Jn. 5¹⁻³, sc. "If you were the children of God, you would love God, and, as whoever loves a father loves his son, therefore you would love Jesus, His Son." The Jews have turned the argument, so that now *spiritual* fatherhood is in question, and Jesus shows them what the consequences of this spiritual fatherhood must be.

ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον, sc. "for I, even I who speak to you (*ἐγὼ* being emphatic), came forth from God," i.e. in the Incarnation. *ἐκ Θεοῦ* is a phrase that has found a place in the Nicene Creed; while as early as 196 B.C. Ptolemy Epiphanes was described as *πατρὸς θεοῦ ἐκ Θεοῦ καὶ θεῶς*.¹

Attempts have been made to distinguish *ἐκ τοῦ Θεοῦ* (cf. 16²⁹) and *ἀπὸ τοῦ Θεοῦ* (cf. 13³ 16²⁹), but they will not bear scrutiny. See on 14¹ and cf. 16²⁹ and the note there.

For ἐξῆλθον *ἐκ*, see on 4²⁰.

¹ i.e. on the Rosetta Stone; see Moulton-Milligan, *Vocab. of N.T.*, s.v. *ἐκ*.

ἀπ' ἡμετέρου ἐξῆλθεν, ἀλλ' ἐκείνους με ἀκούσκειν. 43. διὰ τί τὴν λαλίαν τὴν ἡμῶν οὐ γινώσκειτε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἡμῶν. 44. ἡμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ καὶ τὰς ἐπιθυμίας

καὶ ἔγω (cf. 1 Jn. 5²⁰). The present tense is emphatic, "and I am here."

οὐδὲ γὰρ ἀπ' ἡμετέρου ἐξῆλθεν. This is repeated from 7³⁸ and with the same significance, "I have not come of myself," i.e. without a Divine mission, "but God sent me." For this "sending" of Christ by the Father, see on 3¹⁷; and cf. 17⁸.

For ἐκείνους in Jn., see on 18¹⁹, 19³⁸.

43. διὰ τί τὴν λαλίαν τὴν ἡμῶν οὐ γινώσκειτε; For λαλίαν, see on 4²²; it does not mean "talk" in any disparaging sense (as it sometimes does in classical writers), but "manner of speech." The Jewish disputants did not appreciate the spiritual idiom of Jesus' words, in which they did not recognise the Divine accent.

ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἡμῶν. ἀκούειν with the accusative always means in Jn., to perceive by hearing, as distinct from hearing with appreciation and intelligence, when ἀκούειν takes the genitive (see on 9³ and cf. 5²⁰). Here, then, the incapacity of the Jews for "hearing" the message of Jesus is an even graver disability than that of their failure to understand it. As He said at v. 37, *His λόγος* or message had no place in them. It did not appeal to them at all. Their incapacity was, as it were, a spiritual deafness, and not merely an intellectual stupidity. See on 12⁴⁰; and cf. v. 47 below.

The contrast in the two clauses of the verse is between *γινώσκειν* and ἀκούειν rather than between λαλίαν and λόγος. There is a difference between the usage of these words, but it cannot be sharply pressed in Jn.: see on 3¹².

44. ὁμῶς (an emphatic beginning) ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ κτλ., "You are of your father, the devil." Similar language is ascribed to Jesus Mt. 13³⁸ 23³⁵.

The sentence would admit of the translation, "You are of the father of the devil"; and Hilgenfeld, with some other critics, have found here a trace of Gnostic doctrine. According to the Ophites, Ialdabaoth, the God of the Jews, was the father of the serpent (Iren. *Haer.* 1. xxx. 6, 10). But such a notion is not relevant to this context, the evangelist representing Jesus as telling the Jews plainly for the first time that they are the devil's children, a climax of denunciation to which the preceding verses have led up. Closely parallel in language and in thought is 1 Jn. 3⁸ ὁ ποιὼν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει.

For the constr. *εἶναι ἐκ*, see on v. 23 above.

τοῦ πατρὸς ἡμῶν θλίετε ποιεῖν. ἑκείνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ὥσπερ, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήσῃ τὸ ψεύδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατήρ

καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ἡμῶν θλίετε ποιεῖν. "And your will is to do the lusts of your father," θλίετε indicating a settled purpose of will.

Ἀνθρωποκτόνος occurs elsewhere in the Greek Bible only at 1 Jn. 3¹⁵. In the *Apostolic Constitutions* (VIII. vii. 5) the devil is alluded to as ὁ ἀνθρωποκτόνος δόλος.

That he was "a murderer from the beginning" is probably a reference to the Jewish doctrine that death was a consequence of the Fall, which was due to the devil's prompting; cf. Wisd. 2²⁴ φθόνῳ δι' ἐπιβόλον θανάτου ἐσκήδον ἐκ τῶν πόνων, and see Rom. 5¹². Ἀπ' ἀρχῆς is used thus in 1 Jn. 3⁸ (quoted above); cf. Eccl. 3¹¹, Mt. 19⁸. See on 15²⁷.

The allusion, however, may be to the murder of Abel by Cain. At 1 Jn. 3¹² we have Καὶν ἐκ τοῦ ποιήσαντος ἦν καὶ ἐσφαζέ τὸν ἀδελφόν αὐτοῦ, and three verses after we find ὁ μισῶν τὸν ἀδελφόν αὐτοῦ ἀνθρωποκτόνος.

Whatever be the precise reference of the words ἑκείνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, their appositeness to the argument is derived from the fact that the Jews were seeking to kill Jesus (see vv. 37, 40), who now explains to them that their murderous intent is due to their spiritual parentage. They are doing the works of their father (v. 41).

καὶ ἐν τῇ ἀληθείᾳ οὐκ ὥσπερ. οὐκ is read by B*DLNWΘ, and must be preferred to the rec. οὐχ. Hence we have ὥσπερ, and not ὥστε, which would be the perfect of ὥσπερ, used like a present, "has no footing in the truth." But ὥσπερ, the impf. of ὥσπερ, follows naturally after the impf. ἦν, non stetit, as the Vulgate renders it.

ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. For ἀλήθεια in Jn. see on 1¹⁴. Mention of the *falsehood* of the devil may have primary reference here to his deceitful words of temptation (Gen. 3¹), which led to sin and death.

For the phrase "the truth is not in him (us)," cf. 1 Jn. 2⁸ 2⁴ and 1 Macc. 7¹².

ὅταν λαλήσῃ τὸ ψεύδος, ἐκ τῶν ἰδίων λαλεῖ. It is the devil's nature to be false; "when he tells a lie, he speaks out of his own inmost being": cf. Mt. 12³⁴ ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ σόφισμα λαλεῖ. Much stress is laid in Jn. on the repeated assurance of Jesus, ἐγὼ εἰς ἀμῶντος οὐκ ἐλάλησα (12⁴⁰; and see on 7¹⁷). His words always express the mind of God; while the devil's words only express his own false nature. In contradistinction to this, it is said (12³²) that the Holy Spirit

αὐτοῦ. 45. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. 46. τίς ἐξ ἡμῶν ἀλέγει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ἡμεῖς οὐ πιστεύετε μοι; 47. ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει.

will lead into all truth, because "He will not speak of Himself (δὲ' ἑαυτοῦ), but will speak of that which He shall hear." This contrast is noted by Origen (*Comm. in Joann.* 346).

ὅτι ψεύστης ἐστὶν καὶ ὁ πατήρ αὐτοῦ. Jn. uses the word ψεύστης frequently (3⁴², 1 Jn. 1¹⁰ 2⁴, 2²² 4²⁰ 5¹⁰), just because he dwells on the significance of ἀλήθεια (see on 1¹⁴). ὁ πατήρ αὐτοῦ may mean (a) the father of a *liar*, or (b) the father of a *lie*, according as αὐτοῦ is masculine or neuter. Probably the latter rendering is right, ὅτι καὶ ὁ πατήρ τοῦ ψεύδους ψεύστης ἐστὶν (Origen, *Comm. in Joann.* 347).

Westcott would render the sentence differently, *sc.* "Whenever a man speaketh a lie, he speaketh of his own, for his father also is a liar." But it is difficult to supply a new subject to the verb, between *ὅταν* and *λαλήσῃ*.¹ The point is not that the Jews have been lying, for they have not been charged with lying up to this point (cf. v. 55), but that they are following the promptings of their father the devil, who is both a murderer and a liar, in seeking to kill Jesus. And this leads up naturally to the next verse. They are trusting to the promptings of a liar, but they will not trust Jesus who tells them the truth. Indeed, it is *because* He speaks the truth that His words are unwelcome, for His hearers are spiritual sons of one in whom the truth is not.

45. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. "But as for me (ἐγὼ being placed first for emphasis), because I speak the truth, you do not believe me." Truth is uncongenial to them. Cf. 3¹⁸; and see on 16⁷ for τὴν ἀλήθειαν λέγω.

πιστεύωντες μοι is not to be confused with that deeper faith which is expressed by πιστεύω εἰς τινα (see on v. 31).

46. τίς ἐξ ἡμῶν ἀλέγει με περὶ ἁμαρτίας; No answer to this challenge is recorded. Probably no answer was attempted. His hearers did not understand, of course, that Jesus was literally *χωρὶς ἁμαρτίας* (Heb. 4¹⁵); but they could prove nothing to the contrary, and they knew it. The phrase ἀλέγειν περὶ ἁμαρτίας occurs again 16⁷, where see note.

After a pause, as we may suppose, Jesus then resumes the argument, "If I tell the truth (and none of you has accused me of being a liar), why do you not believe me?"

¹ Westcott's rendering was suggested by Middleton (*On the Greek Article*, ed. 1808, p. 362), who mentions an emendation *τις* for *ὅτι* before *ψεύστης*, which would remove the difficulty about the subject of the verb.

διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48. Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Ὁ δὲ καλῶς λέγοντες ἡμεῖς ὅτι Σαμαρείταις εἶ σὺ καὶ δαίμόνιον ἔχεις; 49. ἀπεκρίθη Ἰησοῦς Ἐγὼ

47. ὁ υἱὸς ἐκ τοῦ θεοῦ, i.e. the true child of God: cf. i Jn. 3¹⁰, 5¹⁸, 3 Jn.¹¹, and see on ἐκ τοῦ θεοῦ ἐγεννήθησαν (12²). τὰ ῥήματα τοῦ θεοῦ. For this phrase, see on 3³⁴.

The principle that it is only the true child of God who can hear God's words is frequently stated in Jn.; see on 7²⁷ and on 8²⁸ above. The man who is not "of God" is not in spiritual affinity with Divine things, and does not catch the sound of the Divine voice. As has been pointed out already (see on 3³ 5²⁷), ἀκούειν with a following accusative signifies in Jn. a mere hearing, while ἀκοῦεν with a genitive implies a hearing with intelligence, the appreciation of the meaning of what has been said. Thus at i Jn. 4¹ the distinction between the man who is, and the man who is not, ἐκ τοῦ θεοῦ is that the former understands the apostolic teaching (ἀκοῦει ὑμῶν), while the latter does not understand it. This is not exactly the distinction drawn out here, where the contrast is between the man who is spiritually deaf and the man who hears God's voice, although he may not be able perfectly to interpret it.

For the constr. διὰ τοῦτο, relating to what follows, see on 5¹⁸.

ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. We should expect οὐκ ἐστέ to precede ἐκ τοῦ θεοῦ (as at 10²⁰), but emphasis is gained by altering the order of the words from that in the first clause of the verse.

48. οὐ καλῶς λέγοντες ἡμεῖς κτλ., the emphasis resting on ἡμεῖς: "We are right, after all." For καλῶς λέγειν, cf. 4¹⁷ 13¹⁸.

Σαμαρείταις εἶ σὺ. For Σαμαρείταις, cf. 4², 22. Jesus had been combating their claim to be the true children of Abraham (vv. 39, 40), and had thus challenged their boasted spiritual privileges. This was a principal point with the Samaritans, who would never allow that the Jews had any exclusive right to the promises made to Abraham and his seed. And so, observing, as they thought, that Jesus agreed with their despised Samaritan neighbours, they said contemptuously, "You, after all, are only a Samaritan." The position of σὺ at the end of the sentence is emphatic.

καὶ δαίμόνιον ἔχεις. This had been said before (7³⁰, where see note) by the people, and it was said again (10²⁰). The Jewish disputants say it here, with a touch of contempt: "You must be mad, or you would not talk in this way." There may be an allusion to the charge recorded by the

δαίμόνιον οὐκ ἔχει, ἀλλὰ τῷ τὸν Πάτερ μου, καὶ ὑμεῖς ἀπαλλάξετε με. 50. ἐγὼ δὲ οὐ ἔγωγὴ τὴν δόξαν μου ἔστιν ὁ ἔχων καὶ κρίνον. 51. ἀπὸν ἀπὸν λέγω ὑμῖν, ὅτι τὰς τὸν υἱὸν λέγοντες τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

Synoptists (Mk. 3²³) as having been made against Jesus by scribes from Jerusalem, that "He casts out demons by the prince of demons"; but the emphasis laid in Jn. on demonic possession is always in connexion with the *dementia* which was supposed to be its consequence (see Introd., p. cixxvii). It is not put forward in Jn. (either at 7³⁰ or 10²⁰) as a sign of wickedness, which is implied in Mk. 3²³.

49. Jesus does not take any notice of the imputation, "You are a Samaritan." That was not so offensive to Him as it was intended to be, for He looked to the day when the rivalries between Jews and Samaritans would disappear (4²²). His reply is mild and calm: "I am not mad." His claim to be God's messenger and to speak with a delegated authority (v. 42) did not arise out of a disordered brain, but from His fixed purpose of "honouring His Father," τῷ τὸν πατέρα μου. Cf. 7¹⁸ ὁ ἔχων τὴν δόξαν τοῦ πέμψαντος αὐτόν. For ὁ πατήρ μου, see on 2¹⁸.

His Jewish adversaries, on the other hand, had been insulting, ὑμεῖς ἀπαλλάξετε με. Cf. 5¹⁸, where it has been said ὁ μὴ τῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα.

50. However, He goes on to explain that their insulting words did not affect Him. ἐγὼ δὲ οὐ ἔγωγὴ τὴν δόξαν μου: if He did so, it would be nothing (cf. 5¹⁸ 7¹⁸ 8²⁴).

ἔστιν ὁ ἔχων καὶ κρίνον, "there is One who seeks (my honour), and (in doing so) pronounces judgment (as between us)." It is only the δόξα that comes from God that is worth having (5⁴⁴ 8²⁴). To win the approval of God for any act or thought is to be "judged"; and this Jesus applied to Himself, strange as the thought may be to us of the Father "judging" the Son. But we cannot separate ἔχων from κρίνον, and ὁ ἔχων refers to the Father as seeking to honour the Son (see on v. 54).

There is no incongruity, even of expression, with 5²⁸, where the office of the judgment of mankind is reserved to the Son Himself.

51. ἀπὸν ἀπὸν λέγω ὑμῖν introduces a summary (see on 1²¹) of what Jesus has been leading up to (cf. vv. 34, 58). If they keep His teaching, they will have eternal life.

ὅτι τὰς τὸν υἱὸν λέγοντες κτλ. So MCDLW; the rec., with NO, has τὸν λέγον τὸν υἱόν (from v. 43). "To keep the word" of Christ or of God (τὸν λόγον τηρεῖν) is a characteristic

52. ἔσαν αὐτῷ οἱ ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι δαίμονιον ἔχει. Ἀβραὰμ ἐπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον

phrase in Jn.; cf. vv. 52, 55, 14^{28, 31} 15²⁰ 17⁸, 1 Jn. 2². It is practically identical in meaning with ἡρῶν τὰς ἐπὶ τοῖς τοῖς ἐμῶν (see on 14²¹; and cf. Introd., p. lxvii). (Cf. 5²⁴, where he who "hears" and "believes" is promised eternal life; and see 11²⁶ 12²⁷.)

The phrase "shall never see death" is a Hebraism for "shall never die." See on 3¹⁶ for δὲ, used as θαυμάζω (see on 2²⁰) is used here, in the sense of "participate in" or "have experience of." "To see death," meaning "to die," is found Ps. 89⁴⁸, Lk. 2²⁴, Heb. 11¹⁹. The promise given here is not, of course, one of exemption from the death of the body, which is not in question. But the man who "keeps the word" of Christ has eternal life already. See 14²⁶.

To the Jews' suggestion that Jesus is not as great as Abraham was, despite His claims, He replies that He was in existence before Abraham (vv. 52-58)

52. ἡBCWΘ omit the rec. αὐν (so N) after εἰπών.

For οἱ ἰουδαῖοι (cf. vv. 22, 31, 48, 57), see on 1¹⁹. They misunderstood the meaning of Christ's saying, interpreting it of exemption from physical death. They thought He was mad: νῦν ἐγνώκαμεν, "now we are sure," ὅτι δαίμονιον ἔχει. Cf. v. 48.

Abraham and the prophets had "kept the word" of Yahweh, and yet they had died (cf. Zech. 4⁶). Was Jesus really claiming to be greater than Yahweh? Was His word more powerful? He ventured to say εἰάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γένηται (the rec. has γένεται, but with insufficient support) θανάτου εἰς τὸν αἰῶνα.

γενεὶ θανάτου, "to taste of death," means "to die," and is used of the death of Jesus Himself at Heb. 2¹⁴. Cf. for the same usage Mt. 16²⁸, Mk. 9¹, Lk. 9²⁷, 2 Esd. 6²⁸. The phrase is a Hebrew one, although not found in the O.T., and Weinstein (on Mt. 16²⁸) has collected some instances of its use in the Talmud. By pressing the distinction between θαυμάζω θανάτου in v. 51 and γενεὶ θανάτου in v. 52, it has been inferred that Jn.'s report makes the Jews deliberately misquote what Jesus had said; but this is not probable. That they misunderstood it is certain.

In a saying of Jesus among the Oxyrhynchus Papyri¹

¹ *New Sayings of Jesus*, ed. B. P. Grenfell and A. S. Hunt (1904), p. 12.

μου τηρήσῃ, οὐ μὴ γένηται θανάτου εἰς τὸν αἰῶνα. 53. μὴ σὺ μέλλων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἐπέθανεν; καὶ οἱ προφῆται ἐπέθανον; τίνα σεαυτὸν ποιεῖς; 54. ἀπεκρίθη Ἰησοῦς Ἐάν τις δοξάσῃ ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἔσται ὅτι ὁ Πατήρ μου ὁ δοξάζων με, ὃν ὁμοίς λέγειται ὅτι θεὸς ὁμῶν ἐστίν, 55. καὶ οὐκ ἐγνώκατε αὐτόν,

(about 280 A.D.) there is found, as restored by the editors: [τῷς ὁσιν] ἢ τὸν λόγον μου τῶν αἰώνων, θανάτου] οὐ μὴ γένηται. If the conjectural restoration is accurate, this closely resembles Jn. 8⁵⁸, and in any case οὐ μὴ γένηται provides a parallel.

53. μὴ σὺ μέλλων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ; Cf. the similar question at 4¹⁹.

ὅστις ἐπέθανεν. The relative ὅστις does not occur again in Jn., although we have ἦν (1 Jn. 1²) and ὁ. How could Jesus claim exemption from death for those who kept His word, when the saints of old, Abraham and the prophets, had died like every one else?

τίνα σεαυτὸν ποιεῖς; They are beginning to suspect that His claims are blasphemous, an accusation which has not yet been made in this discourse. Cf. 5¹⁸ 10³³ 12⁷. Who does He really claim to be? As usual, Jesus gives no explicit answer to this question; but, having first defended Himself again in reply to the charge of undue self-assertion (vv. 54, 55), He makes a statement which implies that He is greater than Abraham (v. 56).

54. εἰάν τις δοξάσῃ (so N¹BC¹W¹ΔW, as against δοξάσω of LN and the rec. text) ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἔσται. Cf. v. 50 and 5⁴¹ 4¹⁹. In all these passages δοξά signifies honour (see on 1¹⁴), and the contrast is between the δόξα that men can bestow and that which comes from God.

ὅτι ὁ πατήρ μου ὁ δοξάζων με, "it really is (ὅτι being placed first for emphasis) my Father who honours me"; i.e. primarily by the honour given to Him in the power to do divine acts, which is a form of the Father's "witness" (5³¹ 2²²), but more generally the reference is to the honour and glory of His mission (3¹⁶ 1¹⁷) throughout His Incarnate Life, although this the Jews could not recognise. See on 17²⁵; and cf. 2 Pet. 1¹⁷, λαβὼν παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, referring to the Voice at the Transfiguration. See also on 1¹⁴.

ὃν ὁμοίς λέγειται (cf. 10³⁶ for constr.) ὅτι θεὸς ὁμῶν ἐστίν. So they had said (v. 41). This is, for the first time, an explicit identification by Jesus of ὁ πατήρ μου with the God of Israel.

For ὁμῶν (N¹B¹W¹ΔW, with the rec. text), AB¹CLN¹W¹ΔW have ἡμῶν, ὅτι then being *recitantes*. The Coptic Q omits any possessive pronoun before "God."

55. καὶ οὐκ ἐγνώκατε αὐτόν. So at 16⁷; and cf. 1¹⁰ 17²⁵ 2²²,

ἐγὼ δὲ οἶδα αὐτόν. καὶ εἶπε ὅτι οὐκ οἶδα αὐτόν, ἔσονται ὁμοιοὶ ὑμῶν ψεύσται· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρεῖ. 56. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἰνα εἴῃ τὴν ἡμέραν τὴν ἐκὴν, καὶ εἶδεν

1 Jn. 3¹⁻⁴. The verb οἶδα is used in similar contexts 7³⁸ (where see note) 8¹⁹ 15²¹. Although the Jews claimed God as their Father (v. 41), they did not know Him.

ἐγὼ δὲ οἶδα αὐτόν. Cf. 7³⁸ ἐγὼ οἶδα αὐτόν ὅτι πατὴρ αὐτοῦ εἰμι, and for the same claim, the verb γινώσκω being used, cf. 10¹² 15²². See note on 1³⁰.

This unique knowledge of the Father, Jesus did not disclaim without denying the validity of His mission: ἔσονται ὁμοιοὶ ὑμῶν ψεύσται. He had not yet directly accused the Jewish objectors of lying, but He had told them that they were the children of the devil, who is the father of lies (v. 44).

ὁμοιοὶ ὑμῶν. So ABDW⁶. ὁμοῖον is read by κελντὰ (cf. Job 35⁵), which would be doubtful Greek.
τὸν λόγον αὐτοῦ τηρεῖ. See on v. 51 above.

56. Jesus now explains that He is truly "greater" than Abraham (cf. v. 53).

Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο (*exultavit*, cf. 5³⁰) ἰνα εἴῃ (this is the reading of κΑΒ²) τὴν ἡμέραν τὴν ἐκὴν, i.e. probably the day of Christ's birth or appearance in the flesh (cf. Job 3¹). "The days of the Son of Man" (Lk. 17³¹, 32) was the Rabbinical description of the Messianic age generally.

The moment in Abraham's life to which reference is made is not certain. Many expositors have referred to Gen. 17¹⁷, where Abraham "laughed" at the idea of Sarah becoming "a mother of nations," but this was the laughter of incredulity. That Abraham "received the promises" is noted at Heb. 11¹⁰, and it is probable that the Rabbinical idea was that Abraham had welcomed the implicit promise that Messiah should be born of his seed, in which all nations were to be blessed (Gen. 12³, quoted Gal. 3⁸ as Messianic). Westcott quotes a Jewish tradition (*Beresith*, R. 44) that Abraham saw the whole history of his descendants in the vision of Gen. 15⁴¹, when he "rejoiced with the joy of the law." With this agrees 2 Esd. 3¹⁴, "Abraham . . . thou lovedst, and unto him only thou shewedst the end of the times secretly by night."¹

The constr. ἠγαλλιάσατο ἰνα εἴῃ seems to mean "exulted in the anticipation of seeing," which is not far removed from "desired to see"; and this rendering is adopted several

¹ Cf. a fanciful version of a similar idea in the *Testament of Abraham*, § ix. (A).

² F. H. Chase (*J.T.S.*, July 1925, p. 381) suggested that ἠγαλλιάσατο may be a primitive error for ἠγαλλιάτο (cf. 18²⁴).

καὶ ἐχάρη. 57. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Παντὴκοῦτα ἐγὼ οὕτω ἔχεις καὶ Ἀβραὰμ ἑώρακέ σε; 58. εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμὶ.

times in the Latin version of Origen (*Commentesque*, vi. 38, ix. 145, xiv. 425; cited by Abbott, *Diat.* 2688), and also appears in the Syriac commentary of Ishodad, which embodies much early material. We should expect an infinitive instead of ἰνα εἴῃ, but ἰνα cannot be judged incorrect. Milligan¹ cites from a third-century papyrus ἐχάρην ἰνα σὺ ἀσπάζομαι, "I was glad to have an opportunity of greeting you."

καὶ εἶπεν καὶ ἐχάρη. This seems to say that Abraham in the other world was joyfully conscious of Christ's appearance in the flesh, a strange and mysterious saying, which is taken up in one of the legends of the *Descensus ad inferos*. There it is said that when the news of Christ came to Hades there was joy among the O.T. saints, καὶ εὐχὴς ὁ πατὴρ ἡμῶν Ἀβραὰμ μετὰ τῶν πατριάρχων καὶ τῶν προφητῶν ἐνθάδε, καὶ χαρὰς ὁμοῦ πληθύνειτες εἶπον πρὸς ἀλλήλους.²

57. καὶ Ἀβραὰμ ἑώρακέ σε; The Jewish objectors are represented as interpreting the reply of Jesus to mean that Abraham, while alive on earth, had seen Him. The rec. καὶ Ἀβραὰμ ἑώρακε; is strongly supported, being read by κ²ACDN; but the true reading seems to be καὶ Ἀβραὰμ ἑώρακέ σε; "And did Abraham see thee?" This is read by κ² and supported by Syr. sin. and the Coptic vss. (including Q). BW⁶ have ἑώρακες. The reading ἑώρακέ σε· εἶπεν would be in uncials εωρακεσεν, which by dropping one ε would become εωρακεσεν or ἑωρακες· εἶπεν, and then ἑώρακες was corrected into ἑώρακες, the rec. reading. In v. 56 Jesus had not said that He had seen Abraham, but that Abraham had seen Him, or His day; and there is no reason to suppose that the Jews are represented as misquoting His words, as we must assume if the received text be followed.

παντὴκοῦτα ἐγὼ οὕτω ἔχεις. Chrysostom reads τριστοκόουτα, but this is plainly due to an attempt to reconcile the statement with such passages as Lk. 3³. At fifty years of age, the Levites were superannuated from further service (Num. 4⁷), and all that the sentence means is, "You are not yet an old man." Irenaeus, however, resting his argument on this passage, concludes that Jesus was not far short of fifty years of age at the conclusion of His earthly ministry (*Har.* ii. xlii. 6), and that therefore its duration exceeded the single year which the Synoptists suggest.

58. ἀμὴν ἀμὴν λέγω ὑμῖν. We have had this solemn

¹ *Vocab.*, s. v. *Im*.

² *Evangel. Nicodemii*, ii. ii. (16).

59. Ἦσαν οὖν λίθους ἔνα βάλλουσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

form of affirmation (see on $\tau\alpha\upsilon$) twice before in this discourse, at vv. 34, 51; and in each case, as here, it sums up what has gone before.

πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμὶ, *i.e.* "before Abraham came into being, I AM." The contrast between the verbs γενέσθαι and εἶναι is as unmistakable as it is in Ps. 90², πρὸ τοῦ ὄντος γενεσθήναι . . . ἀπὸ τοῦ αἰῶνος ζωὸς τοῦ αἰῶνος σὺ εἶ, "before the mountains came into being . . . from age to age THOU ART."¹ Of God it could not be said that He "came into being" or "became," for He IS. Cf. $\tau\alpha\upsilon$ and Col. $\tau\alpha\upsilon$ for this absolute use of εἶναι; see also on $\tau\alpha\upsilon$. It has been pointed out already (see Introd., p. cxxi) that ἐγὼ εἰμὶ used absolutely, where no predicate is expressed or implied, is the equivalent of the solemn $\kappa\omega\tau\iota\chi\alpha\iota$, *I (am) He*, which is the self-designation of Yahweh in the prophets. A similar use of the phrase is found at 13¹⁹. It is clear that Jn. means to represent Jesus as thus claiming for Himself the timeless being of Deity, as distinct from the temporal existence of man. This is the teaching of the Prologue to the Gospel about Jesus ($\tau\alpha\upsilon$); but here (and at 13¹⁹) Jesus Himself is reported as having said *I (am) He*, which is a definite assertion of His Godhead, and was so understood by the Jews. They had listened to His argument up to this point; but they could bear with it no longer. These words of mystery were rank blasphemy (see 10³³), and they proceeded to stone Him.

For other occurrences in Jn. of ἐγὼ εἰμὶ without a predicate following, see 6⁵⁰ 9¹⁸, as well as vv. 24, 28 of the present chapter.

The angry people would stone Jesus, but He escapes from them into hiding (v. 59)

59. Ἦσαν οὖν λίθους κτλ. So again at 10³¹⁻³², when He said "I and the Father are One," the Jews attempted to stone Him for blasphemy. The Temple was not finished, and stones

¹ Dr. L. C. Pusey has pointed out to me a striking passage in Plutarch (*De Ei spiritus Delphos*, c. 20, p. 393) where $\delta\omega\alpha\iota$ is similarly used for the timeless existence of Deity, being contrasted with $\gamma\epsilon\gamma\epsilon\sigma\theta\alpha\iota$: $\Delta\alpha\lambda\ \tau\epsilon\mu\pi\epsilon\ \delta\ \theta\epsilon\iota\varsigma\ . . . \kappa\alpha\iota\ \tau\epsilon\mu\pi\epsilon\ \kappa\alpha\tau\alpha\ \chi\rho\omicron\mu\epsilon\tau\alpha\ \epsilon\lambda\lambda\alpha\ \kappa\alpha\tau\alpha\ \tau\alpha\upsilon\ \alpha\iota\omega\tau\alpha\ \tau\alpha\upsilon\ \delta\epsilon\iota\tau\epsilon\tau\alpha\ \kappa\alpha\iota\ \delta\epsilon\iota\tau\epsilon\tau\alpha\ . . . \kappa\alpha\iota\ \mu\epsilon\tau\alpha\ \tau\epsilon\mu\pi\epsilon\ \tau\alpha\upsilon\ \kappa\alpha\tau\alpha\ \tau\alpha\upsilon\tau\alpha\ \delta\epsilon\iota\tau\epsilon\tau\alpha\ \theta\epsilon\iota\varsigma\ \kappa\alpha\iota\ \gamma\epsilon\gamma\epsilon\sigma\theta\alpha\iota\ \alpha\iota\omega\tau\alpha\ \delta\epsilon\iota\tau\epsilon\tau\alpha\ \alpha\iota\omega\tau\alpha\ \kappa\alpha\tau\alpha\ \tau\alpha\upsilon\tau\alpha\ \mu\epsilon\tau\alpha\ \tau\epsilon\mu\pi\epsilon\tau\alpha\ . . . Plutarch uses the remarkable expression $\delta\alpha\lambda\ \epsilon\iota\varsigma\ \delta\omega\ \tau\epsilon\mu\pi\epsilon\ \tau\alpha\upsilon\ \delta\epsilon\iota\ \kappa\alpha\tau\alpha\ \tau\alpha\upsilon\tau\alpha\ \delta\epsilon\iota\tau\epsilon\tau\alpha$, "But He, being One with the One Now has filled up the Ever"; and adds that we should address God as *et te*, "Thou art One Being."$

IX. 1. Καὶ παράγω εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2. καὶ

were lying about its courts (cf. Mk. 13³); Josephus (*Antt.* xvii. ix. 3) gives an account of the stoning of soldiers in the Temple precincts.

Ἰησοῦς δὲ ἐκρύβη, "But He hid Himself," as again at 13³⁶.

After $\tau\epsilon\mu\pi\epsilon$ the rec. text (so N⁸⁰⁰⁰) adds $\delta\iota\epsilon\lambda\theta\epsilon\omega\varsigma\ \delta\iota\alpha\ \mu\epsilon\tau\alpha\ \tau\alpha\upsilon\tau\alpha\varsigma$ (from Lk. 4³⁰) καὶ $\tau\alpha\upsilon\tau\alpha\varsigma$ οὕτως, probably suggesting that the escape of Jesus from the angry Jews was miraculous. But of this there is no trace in the true text, ending with $\tau\epsilon\mu\pi\epsilon$, which is supported by $\kappa\epsilon\tau\omega\delta\omega\mu$ latt sah arm. The words $\tau\alpha\upsilon\tau\alpha\varsigma$ οὕτως are added in the rec. text to the interpolation from Lk. 4³⁰, in order to introduce c. 9.

See 10³⁹, where Jesus again escapes from the hostile Jews.

IX. 1. 2. The narrative of c. 9 may be intended to follow immediately the disputes of 8³¹⁻³⁶, but there can be no certainty as to this. The day on which the blind man's sight was restored was a Sabbath (v. 14), as was also the day of the impotent man's cure at Bethesda (5¹⁰), but there may have been a considerable interval between the two healings. The next note of time that we have is the mention of the Feast of Dedication (10²²), and there is no doubt that cc. 9 and 10 must be taken together. The tone of the questioning and of the words of Jesus in c. 9 is different from that of c. 8, where the Jews become fiercely indignant with the claims which Jesus puts forward. It is probable that $\gamma\iota$ marks the beginning of a fresh section of the narrative, which has no special relation with that of c. 8. The story in 9¹⁻³⁶ is told very vividly and with much lively detail.

Cure of a man blind from his birth (IX. 1-13)

1. καὶ παράγω εἶδεν κτλ. This is an abrupt beginning, but the introductory καὶ is thoroughly Johannine. $\tau\alpha\upsilon\tau\alpha\varsigma$ does not occur again in the Fourth Gospel; but cf. 1 Jn. 2^{8, 17}.

τυφλὸν ἐκ γενετῆς. Probably the man was a well-known figure, as he begged for alms (v. 8) near the Temple or at some other much-frequented place. $\gamma\epsilon\gamma\epsilon\tau\epsilon$ does not appear again in the N.T., but the phrase $\tau\alpha\upsilon\tau\alpha\varsigma\ \delta\epsilon\ \gamma\epsilon\gamma\epsilon\tau\epsilon$ is common in secular writers (see Wetstein).

It is not reported of any other case of healing in the Gospels that the person cured had been sick, blind, or lame from his birth (cf. Acts 3³ 14³), and some critics have found here an

ἡρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες "Ραββί, τίς ἥμαρτον, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γενήσῃ; 3. ἀπεκρίθη Ἰησοῦς

instance of Jn.'s alleged habit of magnifying the miraculous element in the ministry of Jesus (see *Intro.*, p. cxxx). This healing goes beyond any of the healings of blind men recorded by the Synoptists, Jn., after his wont, selecting one typical and notable case for record (see below on v. 6).

Diseases of the eye are common in the East, and it is not surprising that blind folk should have been brought for cure to Jesus. There is no mention in the O.T. of a blind person being cured (unless the case of Tob. 11¹³ be reckoned as such); but to the prophet the blessings of the Messianic age included the opening of the eyes of the blind (Isa. 35⁵), and the Baptist was reminded of this in connexion with the cures wrought by Jesus (cf. Mt. 11⁵). Mk. records two special cases, *sc.* at Mk. 8²³ (to which further reference must be made) and Mk. 10⁴⁶ (cf. Mt. 20³⁰, Lk. 18³⁵). See also Mt. 9²⁷ 12²³ (cf. Lk. 11¹⁴) 15²⁰ 21¹⁴. But the singularity of the case recorded by Jn. is that the blindness is said to have been congenital.

There is a passage in Justin (*Tryph.* 69) which seems to presuppose a knowledge of this verse. Justin has quoted Isa. 35¹⁻⁹, and he proceeds: πηγή ζωῆς ζῶντος παρὰ θεοῦ ἐν τῇ ἐρήμῳ γνώσεως θεοῦ . . . ἀνέβλινον, *sc.* Christ, τοὺς ἐκ γενετῆς καὶ κατὰ τὴν σάρκα πηροῦς καὶ κωφοὺς καὶ χωλοὺς ἰάσαντο (cf. *Apol.* i. 22). πηρός is used of blindness, as well as of other bodily disabilities; but, apart from that, the phrase ἐκ γενετῆς indicates a knowledge of Jn. 9¹, for it occurs nowhere else in the Gospels, nor is the circumstance that Jesus healed men of congenital infirmities mentioned elsewhere in the N.T.

9. ἡρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ. These disciples may have been His Jewish adherents, as distinct from the Twelve, or the Twelve or some of them may be indicated (see on 2⁷). But the nature of the question which they put betrays an intimate relation of discipleship (note the word *Rabbi*, and see on 1³⁶); and the close connexion of c. 9 with c. 10, in which the discourse about the Good Shepherd seems specially appropriate to the inner circle of His followers, suggests that οἱ μαθηταὶ αὐτοῦ here at any rate includes the Twelve.

τίς ἥμαρτον κτλ. The question is as old as humanity. The first of the alternative answers suggested is that the man himself had sinned and that his blindness was a punishment divinely sent. As to this, it may be true in an individual case, but the whole drift of the Book of Job is to show that suffering is *not* always due to sin, and with this may be compared the words of Jesus at Lk. 13³⁻⁴ (see on 5¹⁴ above). In this particular

Οὗτος οὗτος ἥμαρτον οὐτε αἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. 4. ἔμε δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με

instance which drew forth the disciples' question, as the man had been blind from birth, if his blindness was a punishment for his own sin, it must have been prenatal sin. This was a possibility, according to some Rabbinical casuists (see *Beresith*, R. xxxiv, cited by Wetstein). Cf. v. 34. It is hardly likely that the questioners had in view sins committed in a former body, although the doctrine of the pre-existence of souls was not unknown to later Judaism; cf. *Wisd.* 8¹⁰, 10²⁰.

The other alternative answer, as it seemed to the disciples, was that the man's blindness was divinely sent as a punishment for the sins of his parents, a doctrine which is frequently stated in the O.T. (Ex. 20⁸ 34⁷, Num. 14¹⁸, Ps. 79⁸, 109¹⁴, Isa. 65⁶, 7). This was the doctrine of punishment which Ezekiel repudiated, declaring that justice is only to be found in the operation of the principle, "The soul that sinneth, *it* shall die" (*Ezek.* 18²⁰).

The question of the relation between sin and suffering was discussed by the Gnostic Basilides in a passage quoted by Clem. Alex. (*Strom.* iv. 12), but although the problem raised is similar to that in the text, the discussion does not contain any allusion to the story before us.

3. ἀπεκρίθη Ἰησοῦς. See for the omission of δ before Ἰηρ. on 1³⁰.

The answer of Jesus to the questioners approved neither of the alternatives which they put before Him. His answer, as set forth by Jn., is that the man's blindness was foreordained so that it might be the occasion of the exhibition of Divine power in his cure, ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.¹ Cf. 5³⁶ for the witness borne to the Divine mission of Jesus by His ἔργα; and 11⁴ (where see note), where the sickness of Lazarus is said to have been "for the glory of God, that the Son of God may be glorified thereby."

The doctrine of predestination is apparent at every point in the Fourth Gospel, every incident being viewed *sub specie aeternitatis*, as predetermined in the mind of God. See on 2⁴ and 3¹⁴.

4. ἐμὲ δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με. So *ACNTAB*, the Lat. and Syr. vss. (including Syr. sin.). But *ABDLW* read ἡμεῖς δὲ, and for τοῦ πέμψαντός με, *NLW* read τοῦ πέμψαντός ἡμᾶς. The latter variant may be rejected, both on the MS. evidence and because the phrase "He that sent me" is characteristically Johannine (see on 4²⁴), while "He that sent us" would be foreign to the phraseology of the

¹ For the ellipse in *ABN* *ba*, cf. 13³⁴ 15²⁴, 1 Jn. 2¹⁴.

ἐν ἡμέρᾳ ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. 5. ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἶμι τοῦ κόσμου. 6. ταῦτα εἶπὼν ἔπαισεν χαμᾶι

Gospels. But *ἡμᾶς δὲ ἐργάζεσθαι*, etc., would give a tolerable sense (see on 3¹¹). It is adopted by Westcott-Hort, and by the R.V., as having the weight of uncial authority, the combination of *ἡ* BD (and also apparently the evidence of Origen) being strong. Yet although it is true of all of us that "we must work while it is day" (cf. Ecclus. 51³⁰), "the works of Him that sent me" in this passage has special reference to the *ἔργα τοῦ θεοῦ*, such as were made manifest in the cure of the blind man, which could not be wrought by the disciples, but were the "signs" of Jesus alone. In the doing of such *ἔργα* Jesus never associated others with Himself.

Nor, again, is it in the manner of Jn. to report a mere maxim of experience, such as "We must all work while it is day" would be. The force of *δαὶ* goes deeper, for the words of Jesus here (vv. 3, 4) express that Divine predestination of events which is so prominently brought out in Jn. (see *Introd.*, p. ciii, and on 2⁴). The man's blindness had been fore-ordained in the Divine purpose *ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ* (v. 3); and in like manner there was a Divine necessity that Jesus should do the works of "Him that sent Him" (see on 4⁴ for this phrase). The only reading that brings out the force of the passage and gives consistency to the sentence is the rec. reading *εἶμι δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με*.

Some expositors find in these words an allusion to 5¹⁷ *ὁ πατὴρ μου ὥς ἐστι ἐργάται, καὶ ἐν ἐργάζομαι* (see note *in loc.*); this healing at Siloam, like the healing at Bethesda, having been wrought on a Sabbath (v. 14). But the allusion to 5¹⁷ is doubtful.

ἡμᾶς ἡμέρᾳ ἐστίν. The day is the time for labour, while the night is for rest (Ps. 104²⁷); and the day is none too long for its appointed task. Jesus had already spoken of the shortness of His time (see on 7²³). The "night" was coming for Him in this sense only, that when His public ministry on earth was ended, the "works" which it exhibited would no longer be possible.

ἔως with the pres. indic. occurs in Jn. only here and at 21^{23, 24} (but cf. 12³⁶), and is in these passages to be rendered "while" (cf. 13³⁶, where, followed by *ὅτι*, it is "until").

ἔρχεται νύξ κτλ.: cf. 11¹⁰ 12³⁶.

ἔ, *ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἶμι τοῦ κόσμου*. We had in 8¹² the majestic claim *ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου* (see note *in loc.*). Here it reappears, but not in so universal or exclusive a form: *ἐγὼ* is omitted; so is the article before *φῶς*, and it is

introduced by a clause which seems to limit its application to the time of the ministry of Jesus upon earth. "While I am in the world, I am a light of the world." He says; and He proceeds to impress His meaning upon His hearers by restoring his sight to the blind man. When Jn. says that Christ was "in the world" (2¹⁹) he refers quite definitely to the period of His historical manifestation in the flesh (cf. also 17¹¹); and the context in the present passage shows that the same meaning must be given here to *ἐν τῷ κόσμῳ*. Christ is always, and always has been, and will be, *τὸ φῶς τοῦ κόσμου*; but that thought is not fully expressed by *ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἶμι τοῦ κόσμου*. The thought here is that it had been eternally ordered in the Divine purpose that He should "work the works of God" during His earthly ministry; and another way of expressing this is to say that while He is in the world He is, inevitably, a light of the world, whose brightness cannot be hidden.

ἔ. Jesus is represented here (as also at 5⁶) as curing the sufferer without waiting to be asked. This is unlike the Synoptic narratives of healing, e.g. Mk. 8²³, the cure of the blind man at Bethsaida, who was brought to Jesus by his friends. In that case, however, as in this, Jesus is said to have resorted to the use of physical means for the recovery of the patient, *sc.* the eyes were treated with spittle (cf. also Mk. 7³³).

The curative effects of saliva (especially of fasting saliva) have been, and still are, accepted in many countries. "Magyars believe that styes on the eye can be cured by some one spitting on them."¹ A blind man who sought a cure from Vespasian asked "ut . . . oculorum orbis dignaretur respergere oris excremento" (Tacitus, *Hist.* iv. 81). Lightfoot (*Hor. Hebr.* in loc.) quotes a Rabbinical story which embodies the same idea.

It was, apparently, a current belief in Judaea that spittle was good for diseased eyes, and that Jesus accommodated Himself to that belief is reported both by Mk. and Jn., although in neither case is it stated that He Himself accepted it as well founded. This tradition of Jesus curing blindness by means of His spittle is not found in Mt. or Lk. It is evidently the *oldest* tradition.

Severus Sammonicus, a second-century physician, quoted by Wetstein, prescribes the use of clay for smearing bad eyes, "turgentibus oculis uli circumline caeno."²

These strange remedies may be compared with those mentioned in a second-century inscription:³ *Ὁλοκληρίῳ Ἀπρεῖ στρατηγῷ τοφλῶν ἐχηρημένῳ ὁ θεὸς ἐδωκεν καὶ λαβεῖν αἷμα ἐξ*

¹ See E.R.E. xi. 102, s.v. "Saliva."

² See, for other illustrations, Trench, *Miracles*, p. 294.

³ See Moulton-Milligan, s.v. *ἐπιχρίω*.

καὶ ἐποίησεν πηλὸν ἐκ τοῦ πύργου αὐτοῦ καὶ ἐπέχευεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, 7. καὶ εἶπεν αὐτῷ Ὑπάγε νίψαι εἰς τὴν κολυμβήθραν.

διετρύοντος λευκοῦ μετὰ μέλιτος καὶ κολλυρίου συντρίβας (cf. the mixture of clay and spittle) καὶ ἐπὶ τρεῖς ἡμέρας ἐπεχέουσαι ἐπὶ τοὺς ὀφθαλμούς (cf. ἐπέχευεν . . . ἐπὶ τοὺς ὀφθαλμούς, v. 6) καὶ ἀνέβλεψεν καὶ ἐλάλῃσεν καὶ πηχάρισσεν δημοσίᾳ τῷ θεῷ.¹

ἔπυνον χαμαί. πύνειν occurs again only Mk. 7²⁶ 32²; it should be noted that at Mk. 8²⁶ Jesus spat into the eyes of the blind man, πύνους εἰς τὰ ὄμματα αὐτοῦ. χαμαί only occurs again 18⁹.

ἐπέχευεν. So MADDW⁶; BC* give ἐπέχευεν. In the N.T. ἐπεχέω occurs again only at v. 11.

The true text (M¹BLN⁶) proceeds: αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, i.e. "and smeared its clay" (sc. the clay which He had mixed with His spittle) "on the eyes." The rec. text after ὀφθαλμούς adds τοῦ τυφλοῦ, "He smeared the clay on the eyes of the blind man."

Irenaeus has a curious comment on the use of clay. He says (*Har.* v. xv. 2) that the true work of God (cf. v. 3) is the creation of man, "*plasmatio hominis*," and he quotes Gen. 2^d of God making man out of the dust of the earth. He concludes that the use of clay for the cure of the blind man was similar to that; being blind from his birth, he had virtually *no eyes*, and Jesus *created* them out of the clay.

7. ὕπαγε. See on 7²⁶ for ὕπαγε, a favourite verb with Jn. νίψαι. For the sor. imperative, see on 3⁸. εἰς τὴν κολυμβήθραν. The man interpreted this command (v. 11) as meaning, "Go to the Pool, and wash." νίψαι εἰς τὴν κολ., however, may be translated as "wash *in* the Pool," εἰς being often used where the verb of motion is not expressed but only implied, e.g. ἔλθιν κατέφωρον εἰς πόλιν κολ. (Mt. 2²⁰; cf. Mt. 4¹²), and cf. ἐνταταλῆματόν εἰς ἕνα τόπον (20⁷). See, further, on 19¹².

The man, apparently, was not directed to *bathe* in the Pool, but only to go there to wash off the clay with which his eyes had been smeared. The Egyptian vss. render νίψαι as meaning "wash thy face" (cf. v. 10).

The Pool of Siloam (there are two pools) is situated to the south of the Temple area, at the mouth of the Tyropoeon Valley. It is mentioned Isa. 8⁶, where "the waters of Shiloah that go softly" are contrasted with "the waters of the Euphrates, strong and many," which typify the Assyrian power;

¹ The paratactic style of this inscription, καὶ . . . καὶ, is very like that of vv. 5-8, and shows that a redundancy of καὶ conjunctions does not always point to a Semitic original (cf. Introd., p. lxviii).

βίβραν τοῦ Σιλωάμ (δὲ ἑρμηνεύεται Ἀπεισταλμένος). ἀπῆλθεν οὖν καὶ νίψατο, καὶ ἤλθεν βλέπων. 8. Οἱ οὖν γαίοντες καὶ οἱ θεωροῦντες

cf. also Neh. 3¹⁸, Lk. 13⁴. The waters which gather in the Pool are connected by a subterranean tunnel or conduit with the Virgin's Well (see on 5⁸). ἡρῶ, *misit*, the root of the name Shiloah, or Siloam, which thus means, etymologically, "sent," this name having been given to the Pool because the water is "sent" or "conducted" thither by the artificial aqueduct which goes back to the time of Hezekiah, or even earlier.¹

In the note δ ἑρμηνεύεται Ἀπεισταλμένος we observe the tendency to interpret Hebrew proper names for his Greek readers, of which we have many instances in Jn. (see on 1²⁰). Σιλωάμ δ ἑρμηνεύεται Ἀπεισταλμένος is exactly parallel to Κηρῶς δ ἑρμηνεύεται Πέτρος (1⁴²). Hence it is unnecessary, and even perverse, to seek esoteric symbolism in the note δ ἑρμ. Ἀπεισταλμένος, such as is suggested by commentators who call attention here to the fact that Jesus was "sent" by God (6⁵⁸ etc.). The evangelist knew that the name Siloam was given to the Pool because the water was conducted or "sent" there artificially; and he naturally passes on the information to his readers.² The word "Siloam" is not strictly a proper name, and this Jn. indicates by prefixing the article, τοῦ Σιλωάμ, as in Isa. 8⁶, Lk. 13⁴.

ἀπῆλθεν οὖν καὶ νίψατο, καὶ ἤλθεν βλέπων. B omits οὖν . . . ἤλθεν, an omission due to *homoioteleuton* (ἀπῆλθεν . . . ἤλθεν). The man did as he was bidden. He was able to find his way to the Pool of Siloam, for he was no doubt familiar with the streets near the place where he was accustomed to solicit alms. Apparently, he had some confidence in the power of Jesus to heal him, for he did not hesitate, as Naaman did when bidden to bathe in the Jordan.

ἤλθεν βλέπων. The mention of his neighbours in the next verse suggests that ἤλθεν means that he went home after he had visited the Pool. At any rate, it is not clearly said that the cure was instantaneous (but cf. v. 21). The restoration or improvement of sight may not have been observed for a day or more; and some days may have elapsed between v. 7 and v. 8. See v. 13 τὸν ποτε τυφλόν.

8. The lively account which follows, of the experiences of the blind man who had recovered his sight, may go back to the evidence of the man himself.

¹ See G. A. Smith, *Jerusalem*, i. 102 ff.

² Grotius tried to identify Σιλωάμ with Shiloh, and noted that the Vulgate of Gen. 49²⁸ renders Shiloh by "qui mittendus est."

αὐτὸν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλεγον Οὐχ οὕτως ἐστὶν ὁ καθ' ἡμέρας καὶ προσαίτης; 9. Ἄλλοι ἔλεγον ὅτι Οὕτως ἐστὶν ἄλλοι ἔλεγον Οὐχ, ἀλλὰ ὅμοιος αὐτῷ ἐστίν. ἑκείνος ἔλεγεν ὅτι Ἐγὼ εἰμι. 10. ἔλεγον οὖν αὐτῷ Πῶς οὖν ἠρεχθίσαν σου οἱ ὀφθαλμοί; 11. ἀπεκρίθη ἑκείνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐκέρχσεν μου τοὺς ὀφθαλμούς καὶ ἐπῆν μοι ὅτι Ὑγίαιε εἰς τὸν Σιλωὰμ καὶ νύκτα ἀπελθὼν οὐκ αὐτὸς ἀνέβλεψα. 12. καὶ εἶπεν αὐτῷ Πῶς ἐστὶν ἐκεῖνος; λέγει Οὐκ οἶδα.

οἱ θεωροῦντες αὐτὸν ὅτι κτλ. θεωρῶν is used here (see on 2nd) as "taking notice," as at 10th 20th etc. They noticed the man *because* he was a familiar figure, as a blind beggar. Burney urges that ὅτι must mean "when," and that it is a misrendering of the Aramaic particle ܐܝܢ, which might be translated either "that" or "when." But this is unnecessary. They had noticed the man formerly *because* he used to beg from them; cf. 12th.

For προσαίτης (KABC*DNWΘ) the rec. has τυφλός.

With ὁ καθήμενος καὶ προσαιτῶν cf. Mk. 10th τυφλὸς προσαιτῶν ἐκείνῳ παρὰ τὴν ὁδόν. A blind man begging by the wayside is a common figure in the East.

9. His neighbours and those who had formerly noticed the poor man, were not sure of his identity, now that his sight had been restored. His appearance would naturally be changed. Some said he was the man, others thought not. But he himself (ἐκείνος, cf. vv. 11, 12, 25, 36) set them right. ἐγὼ εἰμι, "I am the man." This is a simple affirmation of identity, not to be confused with the mystical use of ἐγὼ εἰμι in Jn. (see Introd., p. cxx).

10. πῶς οὖν ἠρεχθίσαν σου οἱ ὀφθαλμοί; The fact that the man's sight had been restored is not challenged; it is only the *manner* of the cure that is in question. See vv. 15, 19, 26.

11. Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς κτλ., "the man who is called Jesus," etc. He does not yet acknowledge Jesus as the Christ (cf. v. 36).

ὕγαιε εἰς τὸν Σιλωὰμ καὶ νύκτα. Some Latin and Syriac renderings give "wash thy eyes"; the Egyptian versions have "wash thy face." (See on v. 7 above.)

νημέματος ἀνέβλεψα. For ἀναβλέψαντος of recovering sight, see Tob. 14th, Mt. 11th, Mk. 10th, Lk. 18th, and cf. Lk. 4th. The aor. ἀνέβλεψα would suggest that the man was cured immediately after the washing at the Pool of Siloam; but cf. v. 7 above. Strictly speaking, the verb is inappropriate to the case of congenital blindness; but a parallel is cited from Pausanias (*Meisson.* iv. 12. 10), in which a man, who is described

13. Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. 14. ἦν δὲ σάββατον ἐν ᾗ ἡμέρᾳ τὸν πηλὸν ἐποίησαν ὁ Ἰησοῦς καὶ ἀνέρχεν αὐτοῦ τοὺς ὀφθαλμούς. 15. πάλιν οὖν ῥώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθην μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνψάμην, καὶ βλέπω. 16. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινες Οὐκ ἐστὶν οὕτως παρά Θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον Πῶς δύναται ἄνθρωπος ἀμαρτανολῶς

as τὸν ἐκ γενετῆς τυφλόν, after an attack of headache recovers his sight (ἀνέβλεψεν ἀπ' αὐτοῦ), although only temporarily.

12. Ποῦ ἐστὶν ἐκεῖνος; See on 7th for the same question.

The Pharisees investigate the cure of the blind man on the Sabbath (vv. 13-34)

13. The cure was so striking, and the technical breach of the Sabbath so obvious, that some of those who had been interesting themselves in the case brought the man that had been cured before the Pharisees, as the most orthodox and austere of the religious leaders (see on 7th). This was not on the day of the cure, but on a later day. Note τὸν ποτε τυφλόν.

14. ἦν δὲ σάββατον (cf. 5th) ἐν ᾗ ἡμέρᾳ (so KBLW, but the rec. has simply ὅτι, with ADNTAΘ) τὸν πηλὸν ἐποίησαν. It was the kneading of the clay that primarily called for notice, as it was obviously a work of labour and so was a breach of the Sabbath.

15. πάλιν οὖν ῥώτων κτλ. The questioning (see v. 10) had to begin all over again, for this was an official inquiry, and the brevity and sharpness of the man's answers now show that he is tired of replying to queries as to the manner and circumstances of his cure.

16. There was a division of opinion among the Pharisees who heard the story of the man whose sight had been restored. The strict legalists among them fastened on one point only, viz. that the Sabbath had been broken. οὐκ ἐστὶν οὕτως παρά Θεοῦ ὁ ἄνθρωπος, "this person is not from God," i.e. has not been sent by God, has no Divine mission. For παρά cf. 1st, also 1 Macc. 2nd 17, and see on 6th for the deeper meaning which παρά Θεοῦ has elsewhere.

ὅτι τὸ σάββατον οὐ τηρεῖ. This was the charge that had been made against Jesus on a former occasion, when He healed the impotent man at Bethesda and told him to carry his mat away (5th). There was a twofold violation of the Sabbath laws apparent in this case, for not only had the clay been kneaded (v. 14), but it was specially forbidden to use spittle to cure bad

τοιαῦτα σημεῖα ποιῶν; καὶ σχίσμα ἦν ἐν αὐτοῖς. 17. λέγουσιν οὖν τῷ τυφλῷ πάλιν τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέγξεν σου τοὺς ὀφθαλμούς; ὃ δὲ εἶπεν ὅτι Προφήτης ἐστίν. 18. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ὡς τότε ἐφώρτισεν

eyes on the Sabbath: "As to fasting spittle; it is not lawful to put it so much as upon the eyelids."¹

It is curious that the phrase τὸ σέβανον τῆρῶν does not occur again in the Greek Bible; but τῆρῶν is a favourite verb with Jn. (see on 8⁴⁰).

Others among the Pharisees took a larger view of the situation, probably such men as Nicodemus or Joseph of Arimathea. They called attention to the σημεῖα of Jesus as wonderful, no matter what the day was on which they were wrought. πῶς δύναται ἄνθρωπος ἀμαρτωλὸς (this word "sinner" is only found in Jn. in this chapter) τοιαῦτα σημεῖα (see on 2¹¹) ποιεῖν; How could a sinner do such things?

καὶ σχίσμα ἦν ἐν αὐτοῖς. Cf. for similar divisions of opinion, 7⁴⁸ 10¹⁹; and see also 6³⁶ 7¹⁸.

17. λέγουσιν οὖν τῷ τυφλῷ πάλιν, "they," *sc.* the Pharisees collectively who were present, "say again to the blind man," *i.e.* they resume their inquiry, to get more details.

τί σὺ λέγεις περὶ αὐτοῦ; "What do you say about Him?"

ὅτι ἠνέγξεν implies that as Jesus had opened his eyes, the man's opinion was worth having. "What do you say, inasmuch as it was your eyes that He opened?" conveys the sense. For the constr., cf. 2¹⁸. Burney suggested that ὅτι is here a mistranslation of the Aramaic relative ܐܝܢ, and points to the Vulgate *qui aperuit*. But it is not necessary to appeal to an Aramaic original here. See Abbott, *Diat.* 2183.

The man's answer was προφήτης ἐστίν. He did not say that Jesus was "the prophet," as the multitude said after the miracle of the loaves (6¹⁴), but only that He was "a prophet," a simple answer like that of the Samaritan woman (4¹⁹), *i.e.* that He was an extraordinary person who could do extraordinary things.

18. Up to this point the Pharisees have not directly challenged the statement that the man's sight had been restored, having confined themselves to the question about the breach of the Sabbath which was involved. But the answer of the man, προφήτης ἐστίν, leads the more hostile of them (οἱ Ἰουδαῖοι, see on 5¹²) to suspect collusion between Jesus and the patient, and so they summon the parents for further inquiry as to their son's blindness and its cure.

¹ Shabb. c. 21, cited by Lightfoot, *Hor. Hebr.* on 9¹.

τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, 19. καὶ ἤρρωσαν αὐτοὺς λέγοντες Οὐδὲν ἐστὶν ὃ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγενήθη; πῶς οὖν βλέπει ἄρτι; 20. ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οὐδὲν ὅτι οὐδὲν ἐστὶν ὃ υἱὸς ὑμῶν καὶ ὅτι τυφλὸς ἐγενήθη. 21. πῶς δὲ νῦν βλέπει οὐκ οἶδμεν, ἢ τίς ἤρρωσεν αὐτοῦ τοὺς ὀφθαλμούς; ὑμεῖς οὐκ οἴδατε αὐτὸν ἰσχυρότατα, ἥλιαν ἔχει, αὐτοὺς περὶ ἑαυτοῦ λαλῆσαι. 22. ταῦτα εἶπας οἱ γονεῖς αὐτοῦ διὰ τὸ φοβεῖσθαι τοὺς Ἰουδαίους· ᾧ γὰρ συνετέθητο οἱ Ἰουδαῖοι ἵνα ἐπὶ

γονεῖς occurs in Jn. only in this chapter: the word in the N.T. is always used in the plural.

19. The Pharisees now cross-examine the parents, in strict fashion. "Is this your son? the son whom you say was born blind? How is it that he now sees?"

ἄρτι is a favourite word with Jn., and signifies "at this moment," as distinct from the vaguer νῦν, "at the present time." Cf. v. 25, 13⁷. 22. 27 16¹². 21.

20. ἀπεκρίθησαν οὖν οἱ γονεῖς καὶ. κΒ support οὖν, which is omitted in the rec. text, αὐτοῖς being put in its place (om. κΒLW).

The parents were anxious to avoid responsibility in the matter of the cure, being afraid of the Jewish leaders (v. 24). They admit, of course, that the man was their son, and that he had been born blind, but they disclaim all knowledge of the manner of his cure. Perhaps they had not been present when Jesus smeared the man's eyes. At any rate, they repudiate with special emphasis any knowledge of who it was that healed him: τίς ἤρρωσεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς οὐκ οἶδμεν.

21. αὐτὸν ἰσχυρότατα, ἥλιαν ἔχει, "ask him, he is of age," and therefore a legal witness. ἥλικία in the Synoptists always means "stature," but in this passage and at Heb. 11¹² it means "age." ἥλιαν ἔχει is a good classical phrase, and is found in Plato, αὐτὸς περὶ ἑαυτοῦ λαλῆσαι, "he will tell you about himself." The parents were much alarmed.

αὐτὸν ἰσχυρότατα is omitted by κ*W δ and the Sahidic vss. (including Q), a remarkable combination.

22. ταῦτα εἶπας . . . ὅτι φοβεῖσθαι τοὺς Ἰουδαίους. The fear of "the Jews" (see 1⁸ 2¹⁸), the Jewish opponents of Jesus, whose leaders were the Pharisees, was very definite (cf. 7¹⁹). They were determined to check His success, and to put down His popularity. Cf. 7⁴⁴.

ᾧ γὰρ συνετέθητο, they had formed a compact (cf. 7¹⁸. 47-49), and decided that strong measures must be taken against any one confessing (see on 1⁸) Jesus as Christ. He had not yet declared Himself openly in Jerusalem (10²⁵), but it had been debated whether He were not indeed the Christ (7⁴¹).

τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. 23. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἥλικιαν ἔχει, αὐτὸν ἐκωλύσασθε. 24. Ἐκώλυον οὖν τὸν ἀνθρώπον ἐκ δευτέρου διὰ τὴν τυφλίαν, καὶ εἶπαν αὐτῷ ἅλα δόξαν τῷ Θεῷ ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἀνθρώπος ἁμαρτωλὸς ἐστίν. 25. ἀπεκρίθη οὖν ἐκείνους Εἰ ἁμαρτωλὸς ἵστυν

Except when Jn. is interpreting *Μωσῆς* (v. 4th), this is the only place in the Gospel where we find *Χριστός* without the def. article: "if any one should confess Him as Christ." Cf. Rom. 10th for a similar constr.: *ὃν ὁμολογήσῃς Κύριον Ἰησοῦν*, "if thou shalt confess Jesus as Lord."

ἀποσυνάγωγος, "excommunicate." The word is found in the Greek Bible only here and at 12th 16th. Full excommunication involved a cutting off from the whole "congregation of Israel" (cf. Mt. 18th); but it is probable that the lesser penalty of exclusion from the synagogue for a month (the usual period) is all that is indicated here. That he who acknowledged Jesus as the Messiah was to be treated as *ἀποσυνάγωγος* is mentioned again 12th 16th.

23. διὰ τοῦτο, "wherefore," referring (as generally in Greek) to what precedes; cf. 13th 15th 16th 19th 1 Jn. 4th. For διὰ τοῦτο as referring to what follows, see on 5th.

24. ὅτι Ἥλικιαν ἔχει, αὐτὸν ἐκωλύσασθε (so MBW). *ὅτι* is *recitantis*, purporting to introduce the actual words spoken. Note that the order of the words has been changed, for in v. 21 we have αὐτὸν ἰσχυρότατα, ἄλλως ἔχει. Jn. is not punctilious in his narrative about reproducing the exact words or the order of words (see on 3th).

24. The Jewish leaders summon the man himself for re-examination (ἐκ δευτέρου, cf. v. 17). They now press him on the point of his former evidence, which they suggest was not true.

25. ἅλα δόξαν τῷ Θεῷ. This does not mean here "Thank God" (cf. Lk. 17th), but it is a form of adjuration meaning "Speak the truth," as at Josh. 7th (cf. 1 Esd. 9th).

ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἀνθρώπος ἁμαρτωλὸς ἐστίν, "we know," speaking with ecclesiastical authority, "that this man is a sinner," although the blind man had said (v. 17) that He was a prophet. They suggest that the man was lying, and was in collusion with Jesus.

26. The shrewdness and obstinacy of the man reveal themselves in his answer. He refuses to discuss their assertion that Jesus was a sinner. "One thing I know, that being a blind man, now I see." That is all he will say.

¹ See, for Jewish excommunications, Schürer, *History of Jewish People*, II. ii. 61.

οὐκ οἶδαν ἢν οἶδα, ὅτι τυφλὸς ἦν ἄπρι βλεῖν. 26. εἶπαν οὖν αὐτῷ Τί ἐποίησεν σοι; πῶς ᾔνοιξεν σοι τοὺς ὀφθαλμούς; 27. ἀπεκρίθη αὐτοῖς ἔπειτα ἑμὶν ᾗδῃ καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦν; μὴ καὶ ἡμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; 28. καὶ ἐλαλῶντες ἑαυτοὺς αὐτὸν καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἱσχυρὸν μαθηταί· 29. ἡμεῖς οἴδαμεν ὅτι Μωϋσῆς λαλάσκειν ὁ Θεὸς, τοῦτον δὲ οὐκ οἴδαμεν πότεν ἵστυν. 30. ἀπεκρίθη ὁ ἀνθρώπος καὶ εἶπεν

28. Accordingly his questioners attempt a further cross-examination, hoping to elicit some damaging admission.

After αὐτῷ, the rec. text has πάλιν (wth ANTΔΘ), but om. κth BDW.

27. The man who has recovered his sight now becomes irritable, and turns on his questioners: εἶπαν ἑμὶν ᾗδῃ καὶ οὐκ ἠκούσατε, "I told you already (v. 15), and you did not hear," i.e. you did not heed. *Fam.* 13 have ἐκυνεύσατε for ἠκούσατε, and the O.L. *r* has *credidit*, an attempt to interpret ἠκούσατε.

μὴ καὶ ἡμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; "Surely you do not wish to become disciples of His?" He could not refrain from this ironical gibe, which he must have known would irritate the Pharisees. καὶ before ἡμεῖς, "you also," suggests that it was known that Jesus had made some disciples already, and that the Pharisees were aware of it.

28. καὶ ἐλαλῶντες ἑαυτοὺς, "and they reviled him." Having failed to get anything out of the man which might be damaging to Jesus, they angrily accuse him of being on the side of Jesus.

29. Σὺ μαθητὴς εἶ ἐκείνου, "you yourself are a disciple of that fellow." ἐκείνος conveys a suggestion of contempt; and, as Bengel says, "hoc vocabulo remouet Iesum a sese."

ἡμεῖς δὲ κτλ., "we, on the contrary, are disciples of Moses," as all orthodox Rabbis claimed to be.

30. ἡμεῖς οἴδαμεν (cf. v. 24) ὅτι Μωϋσῆς λαλάσκειν ὁ Θεὸς (cf. Heb. 1st): that was why they were proud to be disciples of Moses.

τοῦτον δὲ οὐκ οἴδαμεν πότεν ἵστυν. They profess complete ignorance of the antecedents of Jesus. Some of the people of Jerusalem knew, indeed, whence He came, τοῦτον οἴδαμεν πότεν ἵστυν (7th, where see note), although there was a deeper sense in which none of the Jews knew it (8th). But the Pharisees would not admit that they either knew or cared what was His origin or who were His kindred.

30. The man whose sight had been restored is now thoroughly angry, and he goes on to argue in his turn, shrewdly enough, beginning with a mocking retort.

αὐτοῖς ἔν τούτῳ γὰρ τὸ θαυμαστὸν ἵσταν, ὅτι ἡμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἠρώξεν μου τοὺς ὀφθαλμοὺς. 31. οὐδὲν ἐπὶ ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἴδὼν τις θεοσεβῆς ἢ καὶ τὸ θόλημα αὐτοῦ ποιεῖ, τοῦτον ἀκούει. 32. ἐκ τοῦ αἰῶνος οὐκ ᾔκουσεν ὅτι ἠρώξεν τις

ἐν τούτῳ γὰρ (this is the order of words in MBL⁸) τὸ θαυμαστὸν ἐστὶν κτλ. "Why, then, here is an astonishing thing, that you (ἡμεῖς, whose business it is to know about miracle-workers) do not know whence He is, and yet (καὶ) He opened my eyes!" Syr. sin., with *a δ ε* *ff*⁹, om. γὰρ, D and *e* replacing it by *οὐν*; but γὰρ must be retained. Blass says that we should treat the sentence as an interrogative, "Is not this, then, an astonishing thing?" (see Abbott, *Diat.* 2683). But it is simpler to take γὰρ as referring back to what had just been said, "Why, if that be so, etc."

On καὶ for καὶτοί, see on i¹⁰.

31. The argument is clear. God does not hear the prayers of sinners. Miracles are granted in answer to the prayers of a good man. Jesus has worked a miracle. Therefore Jesus is a good man.

οὐδὲν, "we all know," introducing a maxim which no one will dispute; cf. 3⁴, i Jn. 5¹⁸.

ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, "sinners are not heard by God," ἀμαρτωλῶν being put in the first place (with KALNWTA, but BD⁸ have ὁ θεὸς ἀκούει for emphasis. ἀκούει here takes the genitive, because it implies a hearing with attention; see on 3⁴).

The principle that God does not hearken to the prayers of sinners appears frequently in the O.T.; cf. Job 27⁹, Ps. 66¹⁸, Isa. 1¹⁵ 59¹, Ezek. 8¹⁸, Mic. 3⁴, Zech. 7¹⁴. For the converse principle, that God hears the prayer of a godly man, cf. Ps. 34¹² 145¹⁹, Prov. 15²⁹, Jas. 5¹⁶.

θεοσεβῆς is not found again in the N.T. (it occurs in the LXX, e.g. Job 1¹); but cf. i Tim. 2¹⁰ for θεοσεβεία.

ἴδων τὸ θόλημα αὐτοῦ ποιεῖ, τοῦτον ἀκούει. That Jesus "did the will of God" is a frequent thought in Jn.; see on 4³⁴. For the answer always given to His prayers, cf. 11⁴² 44.

32. ἐκ τοῦ αἰῶνος. The phrase ἀπὸ τοῦ αἰῶνος or ἀπὸ αἰῶνος occurs Lk. 1³, Acts 3²¹ 15¹⁸, and is common in the LXX (i Chron. 16²⁶, Ps. 25⁹ 90¹, Eccles. 14¹⁷, Jer. 2³, etc.), as it is in the papyri. But ἐκ τοῦ αἰῶνος does not occur again in the Greek Bible, the nearest phrase being ἐξ αἰῶνος, Prov. 8²³. (Weinstein illustrates it freely from non-Biblical authors.) We have here an instance of the interchangeability of ἐκ and ἀπὸ which we have already observed in Jn. (see on 1¹⁴ 6⁵).

ἐκ τοῦ αἰῶνος κτλ., "Since the world began it was unheard of that any one opened the eyes of one who was born blind."

ὀφθαλμοὺς τυφλοῦ γεγεννημένου 33. εἰ μὴ ἦν οὗτος παρὰ τοῦ θεοῦ, οὐκ ἔδυνάτο ποιεῖν οὕτως. 34. ἀπεκρίθησαν καὶ εἰπὼν αὐτῷ Ἐν ἀμαρτίαις σὺ ἐγεννήθης ἅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

35. Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὺν αὐτὸν εἶπεν Ὡς πιστεύεις εἰς τὸν Υἱὸν τοῦ ἀνθρώπου; 36. ἀπεκρίθη

It is this point, viz. that the blindness was congenital, that is insisted on throughout; whereas in the case of the cure of the man at Bethesda, the circumstance that he had been infirm for thirty-eight years (5⁷) passes out of view at once, and attention is concentrated on the fact that he was cured on a Sabbath day.

33. εἰ μὴ ἦν . . . ποιεῖν οὕτως. This was a principle recognised by Nicodemus (3¹), to which reference is made again at 10³¹. "If this man were not sent from God (cf. v. 16 for παρὰ τοῦ θεοῦ), He could do nothing," *sc.* of this wonderful nature.

34. The Pharisees will not stoop to refute a low person who ventures to argue with them; but the retort ascribed to them is weak, for it admits what they had previously questioned (v. 19), viz. that the blindness was congenital, and assigns as a reason for it the man's prenatal sin (cf. v. 2).

ἐν ἀμαρτίαις (the emphatic words beginning the sentence) σὺ ἐγεννήθης ἅλος. Cf. Ps. 51²; and for ἅλος cf. 13¹⁶.

σὺ διδάσκεις ἡμᾶς; Every word is scornfully emphatic, καὶ ἐξέβαλον αὐτὸν ἔξω. This does not signify "they excommunicated him" (v. 22), a formal act which could only be done at a formal sitting of the Sanhedrim. It only means "they put him out," *sc.* of their presence; cf. note on 6², where ἐκβάλλειν ἐκ is shown to be a Johannine phrase.

The man who was cured accepts Jesus as the Son of Man
(vv. 35-38)

35. ἤκουσεν Ἰησοῦς. K⁸B omit δ before Ἰησοῦς, perhaps rightly; see on 1²⁸ 30.

When Jesus heard of the repulse of the man by the Pharisees, after his courageous utterances, He sought him out. With αὐτὸν αὐτὸν cf. 1²⁸ 51¹.

σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; The form of the question presupposes an affirmative reply, "Thou, at least, believest in the Son of Man?" The man's simplicity and constancy, in the presence of those whom he had good reason to fear, show Jesus that he is already on the way to become a disciple. Not only did he assert before the Pharisees that his Healer must have a Divine mission (παρὰ τοῦ θεοῦ, v. 33), but his

ἰκέων καὶ εἶπεν Καὶ τίς ἐστίν, Κύριε, ἰδοὺ πιστεύω εἰς αὐτόν;
37. εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ὥρακας αὐτόν καὶ δὲ λαλῶν μετὰ

faith was beginning to go deeper. He was on the point of believing in (see on 1²¹ for the force of πιστεύειν εἰς . . . and cf. 4⁴⁰) the Son of Man (see Introd., p. cxxxii). This is the criterion of Christian discipleship which was placed before him.

We follow $\alpha\beta\delta\omega$ and Syr. sin. in reading τὸν υἱὸν τοῦ θεοῦ, which is the usual title in Jn. when confession of faith is in question. See, e.g., 1³⁴, 1³⁶, 1³⁸, 1⁴⁰, 1⁴², and cf. Mt. 16¹⁴. According to 20³¹, the purpose of the Fourth Gospel is that readers may believe that "Jesus is the Christ, the Son of God." But if "the Son of God" were the original reading here, it is surprising that scribes should have altered it to "the Son of Man," which does not appear in any of the other confessions of faith; while the change from the unusual "Son of Man" to "Son of God," the usual title in similar contexts, is easily explicable (see 6⁴⁰ for a similar alteration by scribes). Further, v. 36 shows that the would-be disciple did not understand who was meant by "the Son of Man" or that Jesus was claiming such a title for Himself. As we have seen (1⁴⁰), the Messiah was popularly designated "the Son of God," but "the Son of Man" was not a recognised Messianic title (see Introd., p. cxxx). The man to whom Jesus spoke was evidently puzzled (cf. 12³⁶).

36. ἀπεκρίθη ἰκέων καὶ εἶπεν καὶ τίς ἐστίν, κύριε; For this BW have the shorter form καὶ τίς ἐστίν, ἰσὶ, κύριε;

The man had accepted Jesus as a prophet (v. 17), and so he was ready to act on whatever Jesus bade him. He will put his trust in the "Son of Man" if he is told who He is, and where he may find Him.

καὶ τίς ἐστίν; "Who then is He?" For the initial καί, cf. καὶ τίς θένεται σωθῆναι; (Mk. 10³⁶, Lk. 18³⁰) and καὶ τίς ἐστίν μου πλησίον; (Lk. 10³⁹). Cf. also 14³⁸.

He addresses Jesus with respect: κύριε, "sir" (see on 12³¹). κύριε generally comes at the beginning of the sentence, but here and at v. 38 it comes at the end.

ἰδοὺ πιστεύω εἰς αὐτόν, taking up the words of Jesus in the preceding verse. There is an ellipsis before ἰδοὺ, which has full teleic force. "Who is He? for I want to know in order that I may put my trust in Him." Cf., for a similar constr., 1³⁸.

37. The reply of Jesus, beginning καὶ ὥρακας αὐτόν, has a special force as addressed to a man who had been blind from his birth. "You have seen Him." This was one of the first blessings which came to him through "the opening of his

σοῦ ἰκέων ἐστίν. 38. ὁ δὲ ἰδὼν Πιστεύω, Κύριε καὶ προσεκύνησεν αὐτῷ.

39. Καὶ εἶπεν ὁ Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον

eyes." In his case, faith followed immediately on the "seeing" of Jesus, in marked contrast with the case of those to whom it was said ἰδοὺ κἀνέστη [με] καὶ οὐ πιστεύετε (6³⁸, where see note).

καὶ δὲ λαλῶν μετὰ σοῦ ἰκέων ἐστίν, "He who is talking with you is He." Cf. 4³⁸ for a similar discovery of Himself to the Samaritan woman. For ἰκέων, used by the speaker or narrator of himself, see on 10⁴⁰.

38. The man's response is unhesitating: πιστεύω, κύριε, "I believe, Lord"; κύριε being now used with a respect which has passed into reverence (see on 1³⁸ 4¹), for the narrator adds καὶ προσεκύνησεν αὐτῷ, "and he worshipped Him." προσεκύνην (see on 4³⁰) is always used in Jn. to express *divine* worship.

The man who has been cured of his blindness now passes out of the story.

The whole of v. 38 and the words καὶ εἶπεν ὁ Ἰησοῦς in v. 39 are omitted in $\alpha\beta\omega$, the O.L. δ , and the fourth-century Coptic MS. described as Q. The O.L. δ also omits the clause, with the exception of καὶ προσεκύνησεν αὐτῷ. Such a consensus of Greek, Coptic, and Latin authorities for this omission is remarkable, as a textual phenomenon; but the omission cannot be original.

The inner meaning of the healing, and the condemnation of the Pharisees (vv. 39-41)

39. Here is given, in brief, the interpretation of the story, for this miracle was a σημεῖον (v. 16). The cure of the man's blindness was symbolic of the giving of spiritual vision to those conscious of their spiritual blindness, who are therefore willing to be healed. But some do not feel the need of a Healer. This is the dividing line between man and man. And the mission of Jesus leads up to judgment, according as men do or do not recognise their Deliverer in Him.

εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἄλλω. Cf. 16³⁰ 18³⁷ for the saying "I am come into the world"; and cf. also 6¹⁴. For the phrase "this world," see on 8³⁸. It means the earthly world, the home of fallen man, which is therefore imperfect. κρίμα (a word not found again in Jn.) is the result of a κρίσις or act of distinguishing between good and bad, and so of judging. So the sentence means, "It was with a view to that ultimate

ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40. ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μὲν αὐτοὶ ὅτι καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; 41. εἶπεν αὐτοῖς δ

decision which shall distinguish man from man that I came into this world," special emphasis being laid on ἦν.

There is no mention of the Agent of this Judgment, *i.e.* of the Personality of the Judge, and so there is no inconsistency with ³¹ (cf. 8¹⁹). Jesus does not say here that He came to execute judgment (cf. 5²²), but in order that by His coming men might be tested and so judgment reached at last. The supreme test, as always (cf. v. 35, and see on 3¹⁹), is faith in Himself. Those who recognise Him for what He is are in one category; those who fail to do so, in another.

He came, not only to give recovery of sight to the physically blind (Isa. 61⁷, quoted by Himself Lk. 4¹⁸), but to open the eyes of the spiritually blind. It was the challenge of a prophet, "Look, ye blind, that ye may see" (Isa. 42¹⁹); and Jesus came to bring this illumination to those conscious of their blindness, ἵνα οἱ μὴ βλέποντες βλέπωσιν.

There is also a severer purpose in the coming of Jesus. It was ἵνα . . . οἱ βλέποντες τυφλοὶ γένωνται, "that those who see should become blind" (cf. Mk. 4¹²). There is a darkening of moral vision which is caused by complacent satisfaction with the light that is already enjoyed (cf. Rev. 3¹⁷⁻¹⁸). Those who see only dimly, and do not desire to see more clearly, lose the power of sight wholly; they become blind. This was the end of the Pharisees (the "blind guides" of Mt. 23¹⁶), who did not see anything exceptional in Jesus. They could not see at first, because they would not; and so the judgment of blindness fell upon them. See further on 12⁴⁰.

40. Some Pharisees who were near overheard what Jesus said, and interjected the scornful question, "Are we also blind?"

ἐκ τῶν Φαρισαίων . . . οἱ μὲν αὐτοῦ ἔντες. The Sinai Syriac renders "who were near Him," μετὰ indicating proximity in place, but not necessarily any attachment of discipleship. See τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μετ' αὐτῶν (12¹³); and cf. Mt. 9¹⁰. The crushing reply of Jesus (v. 41) to their question forbids the hypothesis that these Pharisees are to be reckoned among the half-believing Jews mentioned at 8¹².

μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; "Are we also spiritually blind," we who are the recognised religious teachers of the nation? The form of the question, μὴ καὶ ἡμεῖς . . ., suggests that a negative answer is believed by the questioners to be the obviously true answer. See on 6⁴⁰.

Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

X. 19. Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοῦ λόγου τούτου. 20. ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν δαιμόνιον ἔχει καὶ ραίνεται·

41. The answer of Jesus is as overwhelming as it was unforeseen. The Pharisees had expected that He would say, "Yes, you are blind, despite your authoritative position as religious guides" (cf. Mt. 23¹⁶). But instead of that, He said, "No, you are not wholly blind; that is the worst feature of your case."

εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν. If they were wholly and involuntarily blind to the presentation of the Divine which Jesus embodied, they would not be blameworthy for refusing to acknowledge it. Cf. εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς ἁμαρτίαν οὐκ εἴχασαν (15²²). But this was not their situation. The perpetual reproach with which Jesus challenged them (cf., *e.g.*, 8⁴⁰) was that their failure to accept Him was a moral failure. Their self-satisfaction prevented them from seeing what they ought to have seen in Him (see on v. 39 above). Their claim to "see," βλέπομεν, was arrogant, and shut them out from the larger vision which had offered itself (cf. Prov. 26¹⁰). So "your sin abides," *i.e.* is not removed.

For the Johannine constr. ἔχιν ἁμαρτίαν, cf. 15²² 19¹¹ and 1 Jn. 1⁸.

ἡ ἁμαρτία ὑμῶν μένει. There is a sin against light which is eternal in its consequences. Cf. Mk. 3²⁸ for the Synoptic form of this tremendous judgment.

X. 19. The sequence of ideas brings vv. 19-29 into direct connexion with c. 9 rather than with 10¹⁻¹⁸, and they are printed accordingly at this point. See Introd., p. xxiv, for some considerations which favour the order 9¹¹ 10¹⁻²⁰ 10²¹⁻¹⁸ 10³⁰.

Diversity of opinion about Jesus (vv. 19-22)

σχίσμα. A division of opinion had appeared before among the crowd (7¹⁹), but this was among the Jewish critics of Jesus, the Pharisees, who were not all of one mind about Him. πάλιν refers back to the σχίσμα of 9¹⁴, which had originated in the cure of the blind man, and which is still apparent.

20. δαιμόνιον ἔχει. This was an easy way of accounting for the strangeness of the teaching of Jesus, and we have had it before 7²⁰ 8¹²; cf. Wind. 5⁴, and see Introd., p. clxxvii. ραίνεται. This verb occurs only here in Jn.

τί αὐτοῦ ἀκούετε; 21. Ἄλλοι ἔλεγον ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένων· μή δαιμόνιον εἶναι τοὺς ὀφθαλμοὺς αὐτοῦ;

22. Ἐγένετο τότε τὰ ἑκαταία ἐν τοῖς ἱεροσολύμοις· χειμὼν ἦν·

τί αὐτοῦ ἀκούετε; "Why do you heed Him?" ἀκούειν with the gen. always indicating in Jn. a hearing with attention and appreciation (see on 3⁹). The question betrays a certain uneasiness on the part of the questioners.

21. Others were less swayed by prejudice. "These are not the words of one possessed with a devil." δαιμονιζοῦσθαι is a familiar verb in Mk. and Mt., but it occurs only here in Jn., who prefers δαιμόνιον ἔχειν.

"Can a devil open the eyes of blind people?" Mt. represents the Pharisees as admitting the possibility of miracles wrought by demoniac agency (Mt. 12²⁴), but this idea does not appear in Jn. To open the eyes of the blind is a Divine prerogative (Ps. 146⁹).

ἀνοίξει, *MBLW* *fam.* 13; the rec. has ἀνοίγειν.

The Feast of the Dedication: Jesus admits that He is Messiah, of which His words should have been sufficient proof (vv. 22-25)

22. ἐγένετο τότε τὰ ἑκαταία ἐν τοῖς ἱεροσολύμοις. τότε is read by *BLW*, but it has been replaced by *δὲ* in *WAD* and the rec. text. *τότε* is not common in Jn., and indicates here that some time had elapsed since the last date mentioned, viz. the Feast of Tabernacles (7²⁷). Chapters 8 and 9 describe a period of continual controversy with the Pharisees, which was brought to a head by the healing of the blind man and the claims subsequently made by Jesus. The Feast of Tabernacles was celebrated about the month of October, and it was now December. Jn. is forward to give dates when he can (see *Intro.*, p. cii).

The Feast of the Dedication (ἡμέρα, "Renewal") was instituted by Judas Maccabaeus to commemorate the purification of the Temple from the pollutions of Antiochus Epiphanes by the dedication of a new altar (1 Macc. 4³⁶, 5²; 2 Macc. 10⁶⁻⁸), and was kept at the winter solstice (Chislev, 25); and during the following week Josephus notes that it was customary to light the lamps on the "candlestick" as a mark of rejoicing, and that the Feast was sometimes called τὰ φῶτα (*Antt.* xii. vii. 6). The ceremonial was similar to that of Tabernacles (2 Macc. 10⁶), the idea of light being conspicuous in both festivals. Hence the words "I am the Light of the World" (8¹² 9⁷) would have been equally illustrated by the ritual of Tabernacles or of Dedication.

23. καὶ περιετέταε δὲ Ἰησοῦς ἐν τῇ ἱερᾷ ἐν τῇ στοᾷ τοῦ Σολομώνος.
24. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ Ἐως ποῦ τὴν ψυχὴν ἡμῶν αἰρεῖς; εἰ σὺ εἶ ὁ Χριστός, εἰπὼν ἡμῖν παρρησίᾳ.

It was not a matter of obligation to attend at Jerusalem for the Feast of τὰ ἑκαταία, which might be observed elsewhere; and Jesus is not represented by Jn. as "going up" to Jerusalem for it. It happened that the season of the Dedication came on while He was there, and, as Jn. notes, it was winter.

ἱεροσολέμοις. *ABLW* prefix τοῖς, which *WDA* omit. Jn. usually omits the article before ἱεροσόλυμα (see on 2²²; and cf. 1²⁴).

χειμὼν ἦν. The rec. prefixes καί, but om. *MBLW*.

23. "It was winter, and Jesus was walking in the Temple, in Solomon's porch." That is, He was giving His teaching under shelter, because of the severity of the season, in the eastern cloister of the Temple precincts (for τὸ ἱερόν, the Temple enclosure, see on 2¹⁴). This vivid touch suggests that the writer is thoroughly familiar with the place and the conditions under which instruction was given there. At the time when the Fourth Gospel was written, the Temple had been for some years in ruins; but the note of time and circumstance is easily explicable, if we have here the reminiscence of an eye-witness of the scene.

ἡ στοᾷ τοῦ Σολομώνος is mentioned again, Acts 3¹¹ 5¹².

24. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι. "The Jews (see on 1¹⁹) surrounded Him," *sc.* that they might settle the question as to His claims.

ἕως ποῦ τὴν ψυχὴν ἡμῶν αἰρεῖς; "How long dost thou hold us in suspense?" This rendering of the R.V. is probably accurate, although no exact parallel for ψυχὴν αἰρεῖν in this sense has been produced. We have the phrase at Ps. 25¹ 86⁴, meaning "lift up my soul," and so Josephus uses it (*Antt.* iii. ii. 3). Here it is, "How long do you excite our spirits," *i.e.* arouse our expectations?—in other words, keep us in suspense. The expression is idiomatic Greek, and has survived in modern Greek: ὅς ποτε θεὸς μᾶς βγάλεῖ τὴν ψυχὴν, "How long will you plague us?"¹

εἰ σὺ εἶ ὁ Χριστός κτλ. "If thou be the Christ, etc.," *em* being emphatic, "If you are really the Christ."
εἰπὼν ἡμῖν παρρησίᾳ. Cf. Mt. 26⁶², Lk. 22⁶⁷; and for παρρησίᾳ, see on 7¹.

25. "Art thou the Christ?" is one of those questions which cannot be answered by a direct "Yes" or "No," if misunderstanding is to be avoided. If He had said "Yes,"

¹ See A. Fallis, *Notes on St. Mark and St. Matthew* (1903), p. v.

25. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· ἔπειτα ἔειπεν, καὶ οὐ πιστεύετε τὰ ἔργα
 ἃ ἐγὼ ποῶ ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, τούτα μαρτυρεῖ περὶ ἐμοῦ·

they would have assumed that He claimed to be the Messiah of Jewish patriotic expectation; and this He was not. But He could not say "No" without disavowing His mission. So He answers by saying (1) that He had told them already, and (2) that His works sufficiently exhibit Him as the Anointed of God.

Μ⁸D omits αὐτοῖς, but ins. Μ⁸ABLWΘ. B omits ὁ before Ἰησοῦς, as it frequently does.

εἰπον ἑμὶν (see on 6³⁶ 1³⁰). The only open avowal by Jesus of His Messiahship recorded by Jn. before this point in the narrative is at 4⁴², and this was addressed, not to the Jews but to the Samaritan woman. But He had told them *indirectly*, and more than once (e.g. 5³⁶ 8²⁴ 12³⁷; cf. 2¹⁶); if their thoughts had been in tune with His, they would have understood.

καὶ οὐ πιστεύετε, "and yet (note καὶ for καίτοι or ἀλλὰ; see on 1¹⁰) you do not believe," πιστεύετε being used absolutely; see on 1⁷. The reason for their unbelief is explained in v. 26.

τὰ ἔργα. For ἔργα used of the "works" of Christ, see on 5³⁶. The place of "signs" as generating faith in Christ has already been discussed (see on 2¹¹); here He speaks, as at 5³⁶, of the value of His "works" as "witnessing" to His claims, which is the same thing put into different words. His works bear witness as to the kind of Messiah which He is. For the idea of "witness" in Jn., see *Intro.*, p. xcii.

τὰ ἔργα ἃ ἐγὼ (emphatic) ποῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου. For the phrase "the Name of my Father," see on 5³⁶. The works of Jesus were done, not only as the ambassador of the Father and sent by Him (see on 3¹⁷), but as by one to whom the "Name," that is the providential power of the Father, had been given (see on 1¹², and cf. 14²⁶). There is no special reference to the invocation of the Name of God comparable with the invocation of names of power common in Gnostic magic. In the Fourth Gospel the ἔργα of Christ are the ἔργα of the Father (cf. v. 37).

τούτα, the subject of the sentence, repeated for the sake of emphasis; see on 6²⁴.

The Jews do not believe in Jesus, because they are not of His flock. He is their true Shepherd, would they but recognise it; other shepherds are false guides (vv. 26-29, 1-6)

26 ff. In our arrangement of the text we have at v. 26 the first appearance in Jn. of the image of Jesus as the Shepherd,

and of His followers as His sheep. The image is introduced without any explanation, but it is apparent from the Synoptic Gospels that it was one which Jesus often used, and which must have been familiar to His disciples. He called them His "little flock" (Lk. 12²⁸); and He declared His mission to be primarily addressed to "the lost sheep of the house of Israel" (Mt. 10⁶ 15²⁴). One of the most touching of His parables is that in which He compared Himself with a shepherd seeking a lost and strayed sheep, while the rest of His flock are left temporarily by themselves (Mt. 18¹¹ Lk. 15⁴). The wandering crowds move His pity, because they are as "sheep without a shepherd" (Mk. 6³⁴ Mt. 9³⁶). He told His disciples, in words from Zechariah, that when their Shepherd was smitten, they would be like sheep scattered abroad (Mk. 14²⁷, Mt. 26³¹). This was one of the illustrations by which Jesus was accustomed to describe His own ministry; and the apostolic writers speak of Him in the next generation as the "Shepherd of souls" (1 Pet. 2²⁵), "the great Shepherd of the sheep" (Heb. 13²⁰), without adding any comment or explanation.

This imagery, natural to a pastoral people, was already familiar to the Jews. In the Psalms, Yahweh is the Shepherd of His people (Ps. 23¹ 77²⁰ 79¹³ 80¹ 95¹ 100²; cf. Ezek. 34¹²⁻¹⁶). And it is particularly to be observed that Messiah is spoken of in the O.T. as a Shepherd. Micah (5⁴) and Isaiah (40¹¹) both speak of the future Deliverer as one who will feed His flock; and in the *Psalms of Solomon* (xvii. 45) the same picture is found of the Messianic king tending the flock of Yahweh. Cf. 2 Esd. 2⁶⁴. This idea of the Messiah as Shepherd is developed in the verses which follow here.

The sequence of thought in vv. 26-29, 1-18, must now be set out. In v. 24, the Jews ask Jesus for a plain answer to the question, "Art thou the Messiah?" In the note on v. 25 it has been pointed out that an answer "Yes" or "No" might have been misleading. Jesus first replies that He has, in effect, told them already, and then that His "works" should be a sufficient witness. He now goes on to give a fuller answer. The reason why the Jews did not realise at once that He was the Messiah was that they were not His true "sheep." Were they His sheep, they would recognise His voice as that of their Shepherd, and would follow Him unhesitatingly (v. 27). He it is indeed who gives His sheep eternal safety, and no one can snatch them out of His hand, or out of the hand of God who gave them to Him (v. 28). They are "the sheep of His hand," as the Psalmist has it (Ps. 95⁷).

It ought to be possible always to recognise a true shepherd. He comes into the fold through the door, and does not climb

26. Ἄλλα ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὶ ἐκ τῶν προβάτων τῶν

over the wall, as a thief would do (v. 1). The porter opens the door to him, and the sheep recognise his voice: he calls them by name, and leads them forth (v. 3). He leads and they follow, recognising his voice (v. 4), while they would run from that of a stranger (v. 5). But the Jews did not understand what bearing this allegory had on the question they had asked, *sc.* "Art thou the Messiah?" In particular, they cannot perceive what or where is the door into the fold by which the true shepherd enters. So Jesus explains this.

"I am the Door," He says (v. 7). Accordingly all claiming to be your Messianic shepherds who did not pass through this Door are thieves and robbers (v. 8), as is further established by the fact that the sheep of Israel did not attend to them (v. 8). "I am the Door," and not only for the shepherds, but for the sheep. I am the Door for the shepherds *because* I am the Door for the sheep. It is only through me that you can enter the fold of safety, and be led out into good pastures (v. 9). The thieves and robbers come only to destroy and kill. I am come to give life abundantly (v. 10).

And then the main theme is resumed, the metaphor of the Door having been explained. I am the Good Shepherd, who gives His life for the sheep, unlike the hireling who runs away when there is danger (vv. 11-13). I know my sheep, and they know me (just as the Father knows me and I know Him), vv. 14, 15. I have other sheep besides those of the Flock of Israel: them also I must lead, and they too shall hear my voice. So shall there be One Flock and One Shepherd (v. 16).

The Father loves me, because I am thus laying down my life, to take it up again (v. 17). My death is voluntary. But the Father knows and approves. Indeed this is *His* commandment (v. 18). The fact is, that I and my Father are One (v. 30).

26. Ἄλλα ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὶ ἐκ τῶν προβάτων, but the rec. has οὐ γὰρ ἐστὶ. The thought is the same as that at 8th, where see the note. Those who are not of the flock of Christ have no faith. This is natural, for faith, in the Fourth Gospel, is born of a certain spiritual affinity.

The rec. adds at the end of the verse καθὼς εἶπον ὑμῖν, with AD; but these words are not found in $\alpha\beta\lambda\omega\theta$, and cannot be regarded as part of the true text. If genuine, they must refer to something that has preceded, and cannot be associated with what follows (Tatian links them with v. 27). It is not easy to find any previous saying of Jesus in Jn., to which καθὼς εἶπον ὑμῖν could be referred at this point, if the words

ἐμῶν. 27. τὰ πρόβατα τὰ ἐκ τῆς φωνῆς μου ἀκούουσιν, καὶ γινώσκουσιν αὐτά, καὶ ἀκολουθοῦσιν μοι, 28. καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάξει τις αὐτὰ ἐκ τῆς χειρὸς μου. 29. ὁ Πατήρ μου ὅς ἐδωκεν μοι πάντων

were genuine, other than such passages as 8th mentioned above (cf. 6th 11th 14th). Even if the traditional arrangement of the text be followed, there is nothing in vv. 1-18 which says expressly that those who are not of Christ's flock have no faith. Probably καθὼς εἶπον ὑμῖν is the interpolation of a scribe working on the displaced text, who wished to connect τὰ πρόβατα τὰ ἐκ τῆς φωνῆς μου with those of whom (as he supposed) vv. 1-18 had already told.

27. τὰ πρόβατα τὰ ἐκ τῆς φωνῆς μου ἀκούουσιν, *sc.* hear with obedient attention. Cf. vv. 3, 16; and see on 3rd.

The rec. has ἀκούει (from v. 3), but $\alpha\beta\lambda\omega\theta$ give ἀκούουσιν (cf. v. 16). So we have here the plural ἀκολουθοῦσιν, while at v. 4 we have ἀκολουθεῖ.

The sheep, in Eastern lands, follow the shepherd, who always goes before and leads. Cf. Ignatius, *Philad.* 2, *σθεν* ὅς ἐ τοιμήν ἔστω, ἐκεί ὅς πρόβατα ἀκολουθεῖτε.

καὶ γινώσκουσιν αὐτά. Cf. v. 14.

28. καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον. (This is the order of the words in $\alpha\beta\lambda\omega\theta$.) This was the gift of Jesus to His sheep, *i.e.* to His faithful disciples, as promised 6th. 40. Cf. 1 Jn. 2nd 5th.

For ζωὴν αἰώνιον, see on 3rd 14th above.

καὶ οὐ μὴ ἀπολυνται εἰς τὸν αἰῶνα. These sheep of His will not be lost finally. See on 3rd, and cf. 6th, 17th 18th. The words recall the Synoptic parable of the lost sheep rescued by the Shepherd.

καὶ οὐχ ἁρπάξει (so $\alpha\beta\omega\gamma\tau\alpha\theta$, while $\alpha\beta\lambda\omega\theta$ have ἁρπάσῃ) τις αὐτὰ ἐκ τῆς χειρὸς μου. This had already been promised by Jesus (6th. 39). For ἁρπάξω in a similar sense, cf. v. 12; the verb has occurred before at 6th.

29. ὁ πατήρ μου ὅς ἐδωκεν μοι πάντων μετὰ ἐσθλόν. The textual variants are puzzling. For $\alpha\beta\tau\alpha\theta$ syrr. sah., $\alpha\beta\lambda\omega\theta$ have $\delta\epsilon$ and for μετὰ (α $\beta\lambda\tau\alpha\omega$ Syr. sin. sah.), $\alpha\beta\theta$ latt. have μετὰ.

Thus the weight of MS. authority favours the reading δ . . . μετὰ. The Vulgate, following the O.I., clearly supports this: "pater meus, quod dedit mihi maius omnibus est." But the meaning then must be: "As for my Father, that which He has given me (*i.e.* my flock of sheep) is greater than all." This is quite unsuited to the context, as not only here, but in vv. 1-18, the main thought is of the weakness of the

μειζων ἐστί, καὶ οὐδεὶς δύνανται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρὸς.
1. ἄμην ἄμην λέγω ὑμῖν, ὃ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς

sheep and their dependence on the Shepherd's strength. To introduce at this point the idea of the Church as a mighty organisation would be wholly irrelevant, and the reading δ . . . μείζων is to be rejected.

ὁ πατὴρ μου must be the subject of ἐστί, and δε must be preferred to δ. The neuter singular is used several times in Jn. to denote the sum-total of those who have been given by the Father to the Son; and probably through reminiscence of such phrases as πᾶν δὲ δέδωκεν μοι (6th), and see note on 6th) and πᾶν δὲ δέδωκεν αὐτῷ (17th), δ has got into the text at this point. μείζων has then been changed to μείζων, so as to agree with δ.

Burney¹ found in the aberrant δ . . . μείζων an illustration of his theory that in the Fourth Gospel we have to do with a translation from an Aramaic source, נִיזְנָא . . . נִי being rendered δ . . . μείζων, instead of δε . . . μείζων. This ingenious argument is, however, not necessary, as the variants can be explained otherwise.

The rendering, then, of the text which we adopt is simple: "My Father, who gave (them) to me, is greater than all things," i.e., is all-powerful. For the "giving" by the Father to the Son, see on 3rd; and cf. 17th.

καὶ οὐδεὶς δύνανται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς. Jesus has already given the assurance that "no one will snatch His sheep away from Him." They are the sheep which His all-powerful Father has given to Him, and He adds (as self-evident) that "no one can snatch them away from the Father." See Deut. 32nd οὐκ ἔστιν ὃς ἐξελείπει ἐκ τῶν χειρῶν μου; and cf. Isa. 40th 51st. This is at the heart of the comfortable saying of Wisd. 3rd δικαίων δὲ ψυχὰν ἐν χειρὶ θεοῦ.

The allegory of the Sheep and the Shepherd follows at this point. No one can snatch the sheep of Jesus from His safe-keeping, and He proceeds to explain with emphasis that it is only with Him that safety is assured (see Intro., p. xxiv).

X. 1. ἄμην ἄμην λέγω ὑμῖν. For this solemn prelude to sayings or discourses of special significance, see on 1st. It is never used abruptly to introduce a fresh topic, out of connexion with what has gone before, nor does it begin a new discourse. It always has reference to something that has been said already, which is expanded or set in a new light (cf. 8th, 21. 22). Thus it introduces here the allegory of the sheep in the fold who recognise their shepherd, which arises out of the pronouncements

¹ *Aramaic Origin, etc.*, p. 102. Torrey agrees with this (*Harvard Theol. Review*, Oct. 1923, p. 328).

τὴν ἀλλήν τῶν προβάτων ἀλλὰ ἀναβαίνειν ἀλλαχόθεν, ἐκεῖνος κλέπτει ἐστί, καὶ ληστής. 2. ὃ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἔσται τῶν προβάτων. 3. τοῦτο δὲ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνῇ κατ' ὄνομα καὶ

in vv. 26-29. To begin this allegory by "Verily, verily," is exactly in the Johannine manner.

Verses 1-5 are a παραοίμια of general application, of which Jesus explains the reference to Himself and His flock in vv. 7-16.

Τὴν ἀλλήν τῶν προβάτων is the open courtyard in front of the house, where the sheep were folded for the night. The word is used thus in Homer, where the Trojans are compared to οἶας πολυτάμονος ἀνδρῶς ἐν αἰλῇ (*Iliad*, iv. 433). So Josephus represents Abraham as sitting παρὰ τῇ θύρᾳ τῆς αὐτοῦ αἰλῆς, where the LXX has σκηπότης (Gen. 18th; cf. *Anst.* i. xi. 2). A shepherd, who had access to the courtyard, would naturally come in and go out by the θύρα. See on v. 16; and cf. 18th, 16 for these terms.

ἀλλὰ ἀναβαίνειν ἀλλαχόθεν, "but one climbing up another way," i.e., a man who gets over the wall into the courtyard. ἀλλαχόθεν (4 Macc. 1st) is a legitimate form for ἀλλοθεν, and is found in the papyri (see Moulton-Milligan, s.v.). It does not occur elsewhere in the N.T.

ἐκεῖνος, inserted for explicitness, as Jn. so frequently uses it (see on 1st).

ἐλέστης ἐστί, καὶ ληστής. "is a thief and a robber": he has, presumably, come to steal the sheep and to carry them off with violence. See further on v. 8. ἐλέστης is used again of Judas (14th) and ληστής of Barabbas (18th). Cf. Obad. 5 for ἐλέστης and ληστής coming by night.

2. ὃ δὲ εἰσερχόμενος ἐκ. On the other hand, a man coming into the court or fold by the door presumably is entitled to do so. He is a shepherd, whose business it is to look after the sheep. He is ποιμὴν προβάτων (Gen. 4th). The application of this to Jesus comes later. So far the picture is true of all sheepfolds and shepherds.

3. τοῦτο δὲ θυρωρὸς ἀνοίγει, "to him the doorkeeper opens" the door when he comes. This, again, is part of the general picture. It does not appear that in the allegory the θυρωρὸς is significant. In every parable there are details in which a spiritual meaning is not necessarily to be sought.

καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει ἐκ. The sheep hear his voice with obedient attention (see v. 27) and the note on ἀκούει with the gen. at 3rd). That is, they recognise his voice as that of a shepherd.

ἔξομα αὐτά. 4. ὅταν τὰ ὕα πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδον τὴν φωνὴν αὐτοῦ. 5. ἄλλοτριῶν δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύγοντας ἀπ' αὐτοῦ, ὅτι οὐκ οἶδον τὴν ἀλλοτριῶν τὴν φωνήν. 6. Ταύτην τὴν

τὰ ὕα πρόβατα φωνεῖ κατ' ὄνομα. Several flocks under different shepherds might be brought into the same fold for a night. All the sheep might discern the note of authority in the voice of any lawful shepherd. But it is only the sheep of his own flock that a shepherd will call by name. This he does, as he leads them out to pasture; and it is only "his own sheep" that follow.

φωνεῖ. So M^{ABDLW}, as against the rec. καλεῖ (ΓΑΘ). Jn. prefers φωνεῖν to καλεῖν; but cf. Isa. 40²⁶ 43¹ 45³ for the use of καλεῖν with ὄνομα. See on 1st.

It is still common for Eastern shepherds to give particular names to their sheep, "descriptive of some trait or characteristic of the animal, as Long-ears, White-nose, etc." ¹

4. ὅταν τὰ ὕα πάντα ἐκβάλῃ. So M^{ABDLW}, but AΓΔ read πρόβατα for πάντα. The rec. has καὶ ὅταν (with AΓΔ), but M^{BLW} omit καὶ. It probably came in from καὶ τὰ ὕα in the preceding verse. "When he has put out (of the fold) all his own"; he is careful to forget none, as he leads his flock to pasture. ἐκβάλλειν suggests a certain measure of constraint, the shepherd thrusting out a sheep that delays unduly in coming forth at his call.

The shepherd, having collected his own flock from the fold, goes before them (ἔμπροσθεν αὐτῶν). At 3rd ἔμπροσθεν is used of priority in time; here it refers to space, as at 12³⁰. His own sheep follow him (cf. v. 27), because they know his voice (cf. vv. 25, 26).

5. They will not follow an ἄλλοτριος, that is, any one who is not their own shepherd, whether he be the legitimate shepherd of another flock, or an impostor and a thief (v. 1). Rather will they run away from him, for they do not know or recognise his voice. This, as we shall see (v. 8), is a specially significant feature of the allegory. Cf. v. 26 above and v. 8 below.

ἀκολουθήσουσιν. So A^{BD}, but M^{BLW} have ἀκολουθήσουσιν. 6. ταύτην τὴν παροιμίαν εἶπ. κατ. παροιμία occurs again in N.T. only in Jn. 16²⁵, ²⁹ (as well as in a Pet. 2¹⁸, where it introduces a quotation from Prov. 26¹¹). On the other hand, παραβολή does not occur outside the Synoptists, except at Heb. 9¹⁷ 11³⁰. In the LXX both words are used to translate

¹ C. T. Wilson, *Peasant Life in the Holy Land*, p. 165. The author's observations illustrative of the relation of the shepherd to his sheep are very apposite in connexion with c. 10.

παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς ἱκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἡ ἐλάλει αὐτοῦ.

7. Ἐπὶ οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς Ἄμην ἄμην λέγω ὑμῖν ὅτι

ἔγω : in Ezek. 12³² 18², ³, the LXX having παραβολή and Symmachus παροιμία. In Eccles. 4⁷ we find Solomon's ὁβαὶ and παροιμία and παραβολαὶ all mentioned together.

Etymologically παραβολή suggests the placing of one thing beside another (παραβάλλειν) or a comparison, while παροιμία is derived from πορ ὁρμαι, something said "by the way." But the distinction sometimes put forward, that παραβολή always stands for a fictitious narrative, intended to instruct the hearer, as in the "parables" of Christ, while παροιμία is a "proverb," a terse saying of wisdom, cannot be sustained. Thus in the passage now under consideration, παροιμία is the description of the allegory of the Shepherd and the Sheep, while at Lk. 4³² the proverbial taunt, "Physician, heal thyself," is called a παραβολή (cf. Lk. 5²⁶). And in Ezekiel παραβολή is sometimes descriptive of an allegory (17²⁴), and sometimes signifies a "proverb" (16³⁴ 18⁹). Cf. Eccles. 8⁸, 39⁹, for the παροιμία of the wise and their hidden meaning.

All that can be said about these two Greek words here is that Jn. uses παροιμία, while the Synoptists prefer παραβολή, both doubtless going back to the Hebrew מָשָׁל, a saying or discourse which, either from its terseness or its veiled significance, may need explanation before it can be fully understood.

This παροιμία of the Shepherd and the Sheep was addressed to the Jews (see v. 25): εἶπεν αὐτοῖς ὁ Ἰησοῦς. They, however (ἱκεῖνοι, for clearness as to the persons indicated; see on 1st), did not understand its application; and accordingly Jesus proceeds to explain how it bears on what he had told them (v. 26). The idea of a shepherd as a spiritual leader was, of course, quite familiar to them (see on v. 26), as were also the ordinary habits of shepherds and sheep. But what they did not realise was the appositeness of the allegory in vv. 1-5, in relation to their question, "Art thou the Messiah?" (v. 24). In particular, what was the Door through which Jesus said the true shepherd must come?

Jesus is not only the Shepherd, He is the Door (vv. 7-10).

7. εἶπεν οὖν πάλιν ὁ Ἰησοῦς. οὖν is here more than a mere conjunction; it was because they did not understand that the explanation which follows was given. "Accordingly, Jesus said to them again"; πάλιν also being emphatic (cf. 8¹², ¹³).

ἐγὼ εἰμι ὃ θύρα τῶν προβάτων. 8. πάντες ὅσοι ἤλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί· ἀλλ' οἱ καὶ ἔκουνον αὐτῶν τὰ πρόβατα.

The rec. adds αὐτοῖς after πᾶν, but om. κ* B.

ἀμὲν ἀμὲν λέγω ὑμῖν. Cf. v. 1; and see on 1st.

ὄν (resistantis) is omitted by BL, but is found in MADWE.

ἐγὼ εἰμι ὃ θύρα τῶν προβάτων. For the use in Jn. of the dignified prelude ἐγὼ εἰμι, which marks the style of deity, see Introd., p. cxviii.

ὃ θύρα τῶν προβάτων must mean primarily the gate by which the sheep enter and leave the αἰλή, and this would also be the gate used by the shepherd. The phrase cannot be translated, however, "the gate to the sheep," although that is involved. Cf. ὃ πύλη τῶν ἵππων, "the horse gate" (a Chron. 23¹⁰), meaning the gate by which the horses enter. "The sheep gate" (cf. 5⁴) in Neh. 3¹ is ὃ πύλη ὃ παραβατικῆ. Jn. never uses πύλη, while θύρα occurs again 18¹⁰ 20¹⁰.

When Jesus announces here that He is ὃ θύρα τῶν προβάτων, the primary meaning is that He is the legitimate door of access to the spiritual αἰλή, the Fold of the House of Israel, the door by which a true shepherd must enter. In v. 9 the thought is rather that He is the door which must be used by the sheep.

For ὃ θύρα, the Sahidic supports δ πομῶν, which is adopted by Moffatt as the true reading here. But, apart from the fact that ὃ θύρα τῶν προβάτων has the weight of MS. authority overwhelmingly in its favour, δ πομῶν would not fit the argument at this point. The Jewish inquirers could not have failed to understand that Jesus claimed to be the Shepherd (see v. 26); their difficulty was as to the interpretation of the Door which was so important in the allegory of vv. 1-5. Verses 7-10 are taken up with the explanation of this: "I am the Door," a figure verbally inconsistent indeed with the image of the Shepherd entering by the door, but being quite intelligible when taken by itself. See further on v. 9.

8. πάντες ὅσοι ἤλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί. So κ* ABDLW; but κ* om. πρὸ ἐμοῦ, with most vss., including the Latin, Sahidic, and Syriac; and Westcott-Hort treat the words as a "Western and perhaps Syrian" gloss. On the other hand, they may have been omitted by scribes to lessen the risk of the passage being interpreted as if it applied to the O.T. prophets.² πρὸ ἐμοῦ must relate to priority in time

¹ For a critical analysis of the parable of the Shepherd and the Sheep, see Holtzmann, *Life of Jesus*, Eng. Tr., p. 37 f.

² So Valentinus applied them (Hippol. Ref. vi. 35). Jülicher thinks (Introd., p. 401) that the words have a Gnostic ring.

(cf., e.g., Neh. 5¹⁰). But even if the words be omitted, ἤλθον involves a "coming" in the past; and we must translate "all that came before me are thieves and robbers."

The reference is, undoubtedly, to v. 1. He who enters the fold by any other way than the "door" is "a thief and a robber." Now Jesus claims to be the Door of the Fold of the Flock of Israel, and hence it follows that all who sought a way of access to the sheep before He was manifested as the "Door" may be described as "thieves and robbers." This, nakedly stated, is a harsh saying. But, if the sequence of the argument be followed from v. 23 onward (see on v. 26), it is not so intolerant as it sounds (see also on 14⁶). The distinction that is being drawn out is not that between the ministrations of older prophets and teachers, and the perfect ministration of Jesus, but rather (as Chrysostom points out) between those who falsely claimed to be heaven-sent deliverers and the true Messiah Himself.

The methods, e.g., of Judas of Galilee, who instigated the people to revolt against Roman taxation about the year A.D. 6, were violent, and led to murder and robbery (so Josephus, *Antt.* xviii. i. 6; cf. B. J. ii. viii. 1 and Acts 5²⁷). According to Acts 5²⁷, Theudas was an earlier impostor of the same type, although Josephus (*Antt.* xx. v. 1) seems to put him later, if indeed he is describing the same person. And, apart from Judas and Theudas, we have the testimony of Josephus (*Antt.* xvii. x. 4, 18) that at the beginning of the first century Judaea was the scene of innumerable risings and disorders, which were caused, in part at any rate, by current misinterpretations of the Messianic idea, associated by the Zealots with militant activities. It is true that we have no knowledge of any Jew before Barcochia (A.D. 135) who claimed explicitly to be the Messiah. But there were many pretenders to the office of leadership of the nation, and to such the words of Jesus, "thieves and robbers," were fittingly applied. And the present tense εἰσὶν confirms the view that His allusion was to leaders of revolt who belonged to the first century, some of whom were probably living at the time.

The convincing proof that none of these was the divinely appointed Shepherd of Israel was: οὐκ ἔκουνον αὐτῶν τὰ πρόβατα, "the sheep," sc. the true sheep of Israel, who are alone in view throughout this chapter, "did not listen to them" (cf. vv. 4, 5, where it was pointed out that sheep recognise their true shepherd's voice, while they will not listen to one who is only an impostor). It was just because the Jews who were arguing were not the true sheep of Israel that they did not accept Jesus as their Shepherd (v. 26).

9. ἐγώ εἰμι ἡ θύρα· δι' ἑμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ

9. ἐγώ εἰμι ἡ θύρα. This is repeated from v. 7, a repetition in the Johannine manner (see on 3¹⁶), a slight change being made in the form of the saying. In v. 7 the stress is laid on Jesus being the Door through which a lawful *shepherd* would enter. But here the thought is simpler. He is the Door through which the *sheep* must enter the fold, a saying which is not relevant to the allegory of this chapter, but is consonant with the teaching of Jesus as presented by Jn. elsewhere. He is the Door into the spiritual fold, as He is the Way (and the only Way) of access to the Father (14⁶; cf. Eph. 2¹⁸, Heb. 10²⁰). The αὐλή (see v. 1) to which He is the Door is the fold of the house of Israel, the Jewish fold; nor has anything been said up to this point which suggests any wider fold (cf. v. 16, where the Gentile fold is indicated for the first time). But the saying *I am the Door* has always been quoted, from the first century onward, as having as wide an application as the parallel saying *I am the Way*.

Clement of Rome, commenting on Ps. 118^{19, 20}, speaks of "that gate (πύλη) which is in righteousness, even in Christ" (§ 48). Ignatius (*Philad.* 9) speaks of Christ as being θύρα τοῦ πατρὸς, "through whom Abraham and Isaac and Jacob enter in, and the prophets and the apostles, and the Church." Both these passages seem to carry an allusion to ἐγώ εἰμι ἡ θύρα. So also Hermas (*Sim.* ix. 12) has: ἡ πύλη αὐτῆς καὶ ἡ πύλη τοῦ θεοῦ, the explanation being added that the Rock is ancient, but the Gate recent (καινὴ), because "He was made manifest in the last days of the consummation," . . . ἵνα οἱ μέλλοντες σωθῶνται δι' αὐτῆς εἰς τὴν βασιλείαν εἰσελθόντες τοῦ θεοῦ, words which recall the teaching of v. 9. According to Hegesippus (Eus. *H.E.* II. xliii. 8), James, the Lord's brother, was asked by inquirers τίς ἡ θύρα τοῦ Ἰσραὴλ; which carries an allusion either to this passage or to a Synoptic precept such as Lk. 13³⁴ ἐγὼ θέλω εἰσελθεῖν εἰσελθεῖν διὰ τῆς στήνης θύρας (Mt. 23³⁸ has πύλης).

Two reminiscences of the Johannine "I am the Door" may be quoted from Gnostic sources. In the hymn in the second-century *Acts of John* (§ 95), we find the phrases θύρα εἰμι σοὶ [τῷ] κροῦντί με, ὅδός εἰμι σοὶ παραδόντι. The image of one *knocking at a door* is not identical with that of one *entering by it*; but it probably goes back to Jn. 10⁹. Again, Hippolytus cites Jn. 10⁹ from a Naassene writer in the form ἐγώ εἰμι ἡ πύλη ἡ ἀληθινή, and he represents the Naassene as adding ὅτι δύνανται σωθῆναι ὁ τέλειος ἐνθροῦνος, τὰν μὴ ἀναγεννηθῆναι διὰ ταύτης εἰσελθόντων

εἰσελεύσονται καὶ ἔξελκύσονται καὶ νομῆν εὐρήσει. 10. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέβῃ καὶ θόσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὴν ἔχωσιν.

τῆς πύλης (*Ref.* v. viii. 21), a passage which recalls Jn. 3⁹ as well as 10¹³.

Probably the proclamation "I am the Door" should be taken in connexion with the Synoptic saying about the Narrow Door (Mt. 23¹³, Lk. 13²⁴). Jn., however, is careful not to suggest that the Door is narrow, while he implies that there is only *one* Door. The comparison with the Synoptists suggests that the αὐλή or fold of the spiritual Israel represents the kingdom of God.

δι' ἑμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται κτλ. δι' ἑμοῦ comes first for emphasis. The form ἐάν τις expresses the catholicity of the implied appeal (cf. 7¹⁷); *any one* may enter by this Door. And the sheep which enters the fold thus shall, first of all, be *safe* (σωθήσεται; see on 3¹⁷). As Jesus had said already, none can snatch His sheep from the Shepherd's hand (v. 28).

καὶ εἰσελεύσονται καὶ ἔξελκύσονται. The "going out and coming in" suggests being at *home* (Deut. 28⁶, Ps. 121⁵), the daily routine of the sheltered flock (cf. Acts 1⁹). Num. 27¹⁷, which speaks of the shepherd leading the sheep out and bringing them in again, is hardly apposite, for at this point the thought is of the *sheep* rather than of the shepherd. We must take the words in connexion with καὶ νομῆν εὐρήσει. The sheep which has entered the fold by the door is then safe, and he shall find pasture for his needs. Cf. 1 Chron. 4¹⁰, where the same phrase εὐρήσας νομῆν is found. The shepherd leads the sheep to pasture (v. 3 above; and cf. Ps. 23¹ 74¹ 95¹ 100¹, Ezek. 34¹⁴); but here the thought is of the happiness of the sheep rather than of the duty of the shepherd.

10. ὁ κλέπτης οὐκ ἔρχεται κτλ. The thief (cf. Ex. 22¹) comes only to steal and kill (κλέπτειν καὶ θάνατον οὐκ οὐκ ἔχειν in Jn.), and destroy (see Jer. 23¹; and cf. v. 28, οὐ μὴ ἀπολέσται εἰς τὸν αἰῶνα).

ἐγὼ ἦλθον κτλ., "I have come (on the contrary) that they may have life." Cf. v. 28 and 14⁶. The Fourth Gospel was written that believers might thus "have life" in the Name of Jesus (20³¹).

καὶ περισσὴν ἔχωσιν, "and may have it to the full." This is the *περισσὴ* of Christ's grace (Rom. 5²⁰). So Xenophon (*Anab.* VII. vi. 31), περισσὸν ἔχειν, "to have a surplus."

¹ For an account of the nineteenth-century Persian reformer who called himself *Báb*, or "the Gate," see E.R.E. II. 299, s.v. "*Báb*."

11. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν

Jesus the Good Shepherd (vv. 11-30)

11. We have had the allegory of the Shepherd and the Sheep (vv. 1-8); then the explanation of what is meant by the Door (vv. 7-10); now we come to the great proclamation of Jesus as the Good Shepherd, as contrasted with the hireling.

Philo (*de Agric.* §§ 6, 9, 10) draws out a similar contrast between the ἀγαθὸς ποιμὴν, who does not allow his sheep to scatter, and the mere herd (κηννοτρόφος), who permits the flock to do as it likes. But the similarity does not go beyond what may naturally be observed between the words of two writers who are expounding the same image; there is no literary connexion to be traced between Jn. 10 and Philo.

On ἐγώ εἰμι, and the special appropriateness of this phraseology in passages such as this, something has already been said in the Introduction (p. cxviii). Dods quotes, however, a striking parallel from Xenophon (*Mem.* ii. vii. 14), where ἐγώ εἰμι is used only to mark a contrast, the sheep-dog being represented as saying to the sheep, ἐγὼ γὰρ εἰμι ὁ καὶ ἡμᾶς αὐτὰς σώζων, ὥστε μὴτε ἐπὶ ἀνθρώπων κλέπτεσθαι, μὴτε ὑπὸ λύκων ἀρπάζεσθαι. If this had been found in Philo, it would probably have been claimed by somebody as the source from which Jn. derived the language of these verses. But literary parallels do not always imply literary obligation.

ὁ ποιμὴν ὁ καλός, "the Good Shepherd," *Pastor bonus*. We have already noticed that Philo calls his good shepherd ἀγαθός; and it is not possible to draw any clear distinction in such passages as the present between the two adjectives. No doubt, goodness and beauty were closely associated in Greek minds; and, if we please, we can find the thought of the beauty of holiness suggested by the application of καλός to the Good Shepherd (cf. καλὰ ἔργα in v. 32). But ὁ καλὸς οὖτος in 2¹⁰ is simply *good* wine, the adjective carrying no allusion either to moral or æsthetic beauty. In Tob. 7⁷ and 2 Macc. 15¹⁸ an "honest and good man" is καλὸς καὶ ἀγαθός, a frequent Greek combination. And when καλός is combined, as here, with the description of a man pursuing a particular business, it simply conveys the idea that he discharges his office or fulfils his calling well, just as we would speak of "a good doctor." Thus we have καλοὶ οἰκονόμοι, "good stewards" (1 Pet. 4¹⁰); ὁ τοῦ μισθοῦ καλὸς ἀνταποδοτὴς, "the good paymaster of the reward," i.e. he who will make no default (Barnabas, xix. 11); and "good priests," καλοὶ καὶ οἱ ἱερεῖς (Ignatius, *Philad.* 9),

αὐτοῦ τίθουν ὑπὲρ τῶν προβάτων" 12. ὁ μισθωτὸς καὶ οὐκ ὢν

in comparison with the High Priest, who is κρείσσων. Barnabas in another place (vii. 1) speaks of "the good Lord," ὁ καλὸς κύριος. Here, then, ὁ ποιμὴν ὁ καλός is simply the Good Shepherd, One who tends His flock perfectly, without any failure of foresight or tenderness, of courage or unselfishness.¹

τὴν ψυχὴν αὐτοῦ τίθουν πλ. He lays down His life for the sheep. All good shepherds are ready to risk their lives in defence of their flock (1 Sam. 17²⁶, Isa. 18a. 31⁴); He who is uniquely *the* Good Shepherd lays down His life.

For τίθουν, κ²D substitute the more usual δίδωσιν, but τὴν ψυχὴν αὐτοῦ τίθουν is a characteristic Johannine expression for the "laying down" of His life by Jesus, occurring again vv. 15, 17, 13³⁷, 38, 1 Jn. 3¹⁶, and (of a disciple acting as Jesus did) 15¹⁸. It stands in contrast with the Synoptic δοῦναι τὴν ψυχὴν αὐτοῦ (Mk. 10⁴⁵, Mt. 20²⁸).

The expression τὴν ψυχὴν τίθουν, "to lay down one's life," *ponere animam*, is not found in the Greek Bible outside Jn. (cf. 15¹⁸, 1 Jn. 3¹⁶). Nor is it a classical phrase, but from Hippocrates, ψυχὴν κατέθετο, "he died," is quoted by Dods, following Kypke. We have, indeed, in Judg. 12³ (cf. 1 Sam. 19³ 28¹¹), ἵθνα τὴν ψυχὴν μου ἐν χερσὶ μου, "I took my life in my hand," i.e. I risked my life; but in Jn. τὴν ψυχὴν τίθουν means rather "to divest oneself of life," as at Jn. 13³ τίθησι τὰ ἱμάτια means "He divests Himself of His garments."

ὑπὲρ τῶν προβάτων, "on behalf of the sheep." The Synoptists in similar contexts have ἀντὶ (Mt. 20²⁸, Mk. 10⁴⁵), but ἀντὶ occurs only once in Jn. (1¹⁹), and there it does not mean "instead of." In this passage the Death of Jesus is said to be "on behalf of the sheep"; it is not explicitly declared that it was on behalf of *all men*, "to take away the sin of the world," as at 1²⁹, 1 Jn. 2². But there is no inconsistency with the catholicity of these great pronouncements; and, lest the allegory might be too narrowly interpreted, mention is made in v. 16 of "other sheep" who must learn to follow the Shepherd.

12. ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν. The rec. with AΓ has δὲ after, μισθωτὸς ἔτι before, μισθωτός: om. BLW. Syr. cur. has "the hireling, the false one," but this explanatory gloss is not in Syr. sin.

Blass (*Gram.* 255) suggests that οὐκ is a Hebraism, "since in the case of a participle with the article, the LXX render ὃς by οὐ" (cf. στήναι ὃ οὐ τίς σῶσεν, Isa. 54⁷). But although in

¹ καλός "denotes that kind of goodness which is at once seen to be good" (Hort, on 1 Pet. 2¹²).

ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον

v. 1 we have δ μὴ εἰσερχόμενος, "any one not coming through the door," at v. 12 οὐκ is preferable to μὴ before ὧν, because the hireling is *certainly* not the shepherd.

δ μισθωτός. The term occurs again in the N.T. only at Mk. 13⁹, where it is used of the "hired servants" in Zebedee's boat. It occurs often in the LXX, and is not necessarily a term of reproach. In Job 7² it is used, as here, of a servant who thinks primarily of his wages. The μισθωτός may be an honest man; but the care of a herdsman who comes for wages to look after a flock of sheep can never be equal to that of their own shepherd, who knows each one and is ready to give his life for theirs. In vv. 1-5 the shepherd was contrasted with the thief, nothing being said about the excellence of the shepherd's service, the thought being only of his right to enter the fold. Here, in vv. 11-15, we have the contrast exhibited between a good shepherd and a hired man whose only interest in his flock comes from his wages. In vv. 12, 13, the conduct which may be expected from the μισθωτός in the hour of danger is described in terms contrasting strongly with the conduct of the really good shepherd. We must not confuse the "hireling" with the "thief" of v. 1, any more than with the "wolf" of v. 12. He is only blameworthy because his service is perfunctory, as compared with δ ποιμήν ὁ καλός, who is the perfect shepherd.

The centre of the picture is the figure of "the Good Shepherd," that is, of Jesus Himself. His example of self-sacrifice and watchfulness has always been held up to the "pastors" of His Church (vv. 1-16 form the Gospel for the Ordering of Priests); but to these lesser pastors there is no direct reference in this passage, while the figure of the "hired man" supplies a warning to them all. Cf. 1 Pet. 5⁴, where those who tend the flock of God are warned that they must not do their work "for filthy lucre, but of a ready mind."

οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, "whose own the sheep are not." There is no thought here of the owner of the sheep; that does not come into the allegory. But every true shepherd counts the sheep entrusted to his care as his own in a peculiar sense; this the μισθωτός does not feel.

θεωρεῖ τὸν λύκον ἐρχόμενον, "notices the wolf coming." For θεωρεῖν as signifying intelligent perception, see on 2²⁰, and cf. 9¹.

The wolf is the great danger to sheep in a country like Palestine (cf. Mt. 10¹⁹); and that "grievous wolves would enter in, not sparing the flock" (Acts 20²⁹), was a warning to

καὶ ἀφίστην τὰ πρόβατα καὶ φεύγει,—καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει.—13. ὅτι μισθωτός ἐστιν καὶ οὗ μὴ μελεῖ αὐτῷ περὶ τῶν προβάτων. 14. ἐγὼ εἰμι ὁ ποιμήν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσιν με τὰ ἐμὰ, 15. καθὼς γινώσκαι με ὁ Πατὴρ ἀγνῶ

the Church at Ephesus of which its leaders could not mistake the meaning. The μισθωτός is likely to leave the sheep and run away when the wolf appears. Cf. "ut non derelinquas nos, sicut pastor gregem suum in manibus luporum malignorum" (a Esd. 5¹⁸). See Zech. 11¹⁷.

ὁ λύκος ἀρπάζει αὐτὰ, "the wolf snatches them," as no enemy could snatch His sheep from the care of Jesus (v. 29). That is because He is "the Good Shepherd."

καὶ σκορπίζει. The rec. adds τὰ πρόβατα, but this explanatory addition is not necessary, and is not found in MBDLW. A consequence of the carelessness of the man in charge of the sheep is described similarly in Jer. 10²¹ καὶ διεσκορπισθήσονται (cf. Jer. 23¹). And in the vision of Ezek. 34⁵, when the shepherds neglected their duty "the sheep became meat to all the beasts of the field, and were scattered."

For σκορπίζομαι, διασκορπίζομαι, as applied to the "scattering" of the spiritual flock, cf. 11²⁹ 16³⁸. One of the marks of the unworthy shepherd of Zech. 11¹⁸ is τὸ ἐσκορπισμὸν οὗ μὴ ἐγρήσῃ. Cf. also Zech. 13⁷, "smite the shepherd, and the sheep shall be scattered."

The rec. repeats after σκορπίζει, ὁ δὲ μισθωτός φεύγει, but this unnecessary gloss is omitted by MBDLW. W om. this, and also the following ὅτι μισθωτός ἐστιν.

13. οὗ μὴ μελεῖ αὐτῷ περὶ τ. π. We have the same construction, descriptive of God's providence, at 1 Pet. 5⁷ αὐτῷ μελεῖ περὶ ὑμῶν. Cf. Tob. 10⁸, οὗ μὴ μελεῖ μοι.

14. ἐγὼ εἰμι ὁ ποιμήν ὁ καλός, repeated after the Johannine manner. Cf. v. 9 for the repetition of "I am the Door"; and see on 3¹⁸.

καὶ γινώσκω τὰ ἐμὰ. This has been said already, v. 27, ἀγνῶ γινώσκω αὐτὰ. It is one of the marks of a good shepherd; cf. v. 3, where it is noted as a habit of the shepherd to have individual names for his sheep. "The Lord knoweth them who are His" is a sentence of judgment (Num. 16²); but it may also be taken as a benediction (2 Tim. 2¹⁹). Cf. Nah. 1⁷.

The rec. proceeds καὶ γινώσκονται ὅτ' ὁ τῶν ἐμῶν (see on 14²¹), following ATΛΘ, but MBDLW read καὶ γινώσκουσιν με τὰ ἐμὰ. This, too, has been said or implied before; cf. vv. 27, 3, 4. The sheep know their shepherd's voice.

15. καθὼς γιν. . . ἀγνῶ γινώσκω . . . We have seen on

622 that the constr. καθὼς . . . ἐγὼ may be taken in two different ways. In the present passage we may either (1) place a full stop after ἐγὼ, and then we have a new sentence, *sc.* "As the Father knoweth me, so I know the Father," the constr. being the same as that at 15⁹ 20²¹, or (2) we may treat καθὼς γινώσκεις . . . τὸν πατέρα as explanatory of the preceding words, *sc.* "I know mine, and mine know me, even as the Father knoweth me, and I know the Father," the constr. then being similar to that at 622 17²¹. The A.V. follows (1), the R.V. adopts (2); and both are legitimate renderings of the Greek, and consistent with Johannine usage. The difficulty of (1) is that the words "As the Father knoweth me, so I know the Father," would seem to be irrelevant to the context, unless we are to connect them with what is said in v. 17, and understand by v. 15, "As the Father knoweth me, so I know the Father, and, *because I know Him and His will*, I lay down my life for the sheep."¹ But this is to interpolate a thought which is not expressly stated. On the other hand, it may be objected to the rendering (2), that it suggests that the knowledge of Christ by His true disciples is comparable in degree and in kind to the knowledge that He has of the Father. No other statement in the Fourth Gospel or elsewhere claims for His disciples so intimate a knowledge of Christ as this would seem to do (the promise of 14²⁶ is for the future, not the present). But we have seen (on 622) that καθὼς . . . καὶ does not, in fact, imply a perfect or complete parallelism with what has gone before. All that is said here, if rendering (2) be adopted, as we believe it must be, is that the mutual knowledge by Christ's sheep of their Good Shepherd, and His knowledge of them, may be compared with the mutual knowledge of the Son and the Father; it is not the perfection or intimacy of the knowledge that is in view, it is its reciprocal character. Cf. 1 Cor. 12³; and see further on 17²¹.

Adopting rendering (2), the sequence of thought in vv. 14, 15, is plain: "I am the Good Shepherd, as is shown first by my knowledge of my sheep and theirs of me, and secondly by my readiness to lay down my life on their behalf." These are the two principal marks of the Good Shepherd which have been noted in the preceding verses.

The mutual knowledge of the Father and the Son which is brought in here parenthetically is explicitly stated in the great declaration Mt. 11²⁷, Lk. 10²², and is implied at 17²¹ and at many other points in the Gospel. That Jesus knew God in a unique manner and in pre-eminent degree was His constant claim (see on 7³⁰; and cf. also 8²⁸ 17²¹).

¹ Cf. Abbott, *Dist.* 2125, 2126.

γινώσκω τὸν Πατέρα, καὶ τὴν ψυχὴν μου τίτῃμι ὅτι τῶν προβάτων. 16. καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔσονται ἐκ τῆς ἀδελφῆς ταύτης· κἀκεῖνα

καὶ τὴν ψυχὴν μου τίτῃμι κτλ. This is repeated, like a refrain, from v. 11, in the Johannine manner. See note on 3¹⁴ for such repetitions.

For τίτῃμι, N² DW have δίδωμι. See the similar variant in v. 11, and the note there.

16. ἄλλα πρόβατα ἔχω κτλ. These "other sheep" were the Gentiles, who "were not of this fold," *i.e.* not of the Jewish Church.¹ They were not, indeed, in any fold as yet, being "scattered abroad" (11⁴⁸). Jesus claims them as already His: "Other sheep I have," for such is the Divine purpose, which, being certain of fulfilment, may be spoken of as already fulfilled.

κἀκεῖνα δεῖ με ἀγαγεῖν, "them also I must lead," δεῖ expressing that inevitableness which belongs to what is fore-ordained by God (see on 3¹⁴). Not only had it been prophesied of Messiah that He was to be a "Light to the Gentiles" (Isa. 42⁶ 49⁶), but there was the explicit promise, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside His own that are gathered" (Isa. 56⁶).

All this is intelligible from the standpoint of a Christian living at the end of the first century, when it had long been conceded that the gospel was for the Gentile as well as for the Jew. But it is not so easy to be sure how far Jesus taught this explicitly. Had His teaching been clear on so important a point, it is difficult to believe that the apostles could have misunderstood it. Yet Acts and the Pauline Epistles show that acute controversy arose in the apostolic circle about the position of the Gentiles. All were ready to admit that, as Jewish proselytes, they might pass into the Christian Church; but could they be admitted to Christian baptism without passing through the portal of Judaism? For this Paul contended successfully, but his struggle was severe. Had he been able to quote specific words of Christ determining the matter, his task would have been easier; but this, seemingly, he was unable to do. Did Jesus, then, teach plainly that Gentile and Jew were equally heirs of the Gospel promises?

In Mk. (excluding the Appendix), the mission of Jesus to those who professed the Jewish religion is the exclusive topic of the narrative, and there is no saying of Jesus recorded which would suggest that He had a mission also to the Gentiles. Indeed, when He crossed the border into the country "of

¹ Clem. Alex. (*Strom.* vi. 14, p. 794 P) comments on the "other sheep," deemed worthy of another fold and mansion, according to their faith.

Tyre and Sidon," He did not wish His presence to be known (Mk. 7³⁶); and when the Syrophenician woman asked Him to cure her daughter He is reported to have said to her, "Let the children first be filled," adding that children's bread should not be given to "dogs." This may have been a proverbial saying (which would mitigate its seeming harshness); but at any rate Mk. gives no hint that Jesus regarded non-Jews as having any *claim* on His ministry. In Mt. (15²⁴) Jesus actually says to the woman, "I was not sent but unto the lost sheep of the house of Israel"; as He had said to the apostles in an earlier passage (10⁶⁻⁸). "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel."

But these are only *seemingly* instances of Jewish particularism. They do not explicitly convey more than that Jesus regarded His mission as directed *in the first instance* to the Jews; and, in fact, there are many indications that both Mt. and Lk. believed the Gentiles to be included within the redeeming purpose of Christ. The prophecies about Messiah being a light to the Gentiles are quoted (Mt. 4¹⁶ 12²¹; cf. Lk. 2³²). The Roman centurion was commended for his faith (Mt. 8¹⁰); so was the Samaritan leper (Lk. 17¹⁸); and the example of the Good Samaritan is held up for imitation (Lk. 10³⁷). The saying, "Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob," is in Mt. (8¹¹), and, in a different context, also in Lk. (13²⁹). The command to preach to all nations is in the Marcan Appendix (Mk. 16¹⁵) as well as in Mt. 28¹⁹; and, even if it be supposed that we have not in the latter passage the *ipsissima verba* of Christ, there can be no doubt that it represents one aspect of His teaching (cf. Mt. 24¹⁴, Lk. 24⁴⁷).

In Jn.'s narrative the Gentiles come without argument or apology within the scope of the Gospel. Jesus stays two days with the Samaritan villagers, to teach them (4⁴⁰); He does not admit that descent from Abraham is a sufficient ground for spiritual self-satisfaction (8³⁹); He is approached by a party of Greeks (12²⁰); He declares that He is the Light of the world (8¹²), which implies that the Gentiles as well as the Jews are the objects of His enlightening grace. And in the present passage (10¹⁶) Jesus, in like manner, declares that He has "other sheep" besides the Jews, while it is not to be overlooked that He puts them in the second place: "Them *also* I must lead." They are not His first charge: that was to shepherd "the lost sheep of the house of Israel." He "came to His own" (1¹¹) in the first instance.

Jn., then, is in agreement with Mt. and Lk. in his repre-

δὲ με ἀγαγόν, καὶ τῆς φωτὸς μου ἀκούουσιν, καὶ γινώσκεται μία

sensation of the teaching of Jesus about the Gentiles; and this teaching is accurately represented in the saying of Paul that the gospel was "to the Jew first, and also to the Greek" (Rom. 1⁵). Mk. is the only evangelist who says nothing about the inclusion of the Gentiles. The significance of what Jesus had said about this was perhaps not appreciated by Mk., any more than it was by those with whom Paul had his great controversy. See further on 11⁵⁰ 12³².

καὶ τῆς φωτὸς μου ἀκούουσιν. So He says again, v. 27 (cf. 18²⁰). So Paul said of the Gentiles, when the Jews at Rome had declined to accept his message: τοῖς Ἰουδαῖοις ἀνεπαύλη τούτο τὸ σωτήριον τοῦ θεοῦ αὐτοὶ καὶ ἀκούουσιν, "they will hear it" (Acts 28²⁸). Note that ἀκούειν here takes the gen., as it does when it connotes hearing with understanding and obedience. See on 3¹.

μία ποίμνη, εἰς ποιμήν, "one flock, one shepherd": the alliteration cannot be reproduced in another language.

A rendering of the Latin Vulgate in this verse has led to so much controversy, that the textual facts must be briefly stated. All Greek MSS. have εἰς τῆς αὐτῆς ταύτης . . . μία ποίμνη, εἰς ποιμήν. The O.L. vss.¹ correctly preserve the distinction between αὐτῆς and ποίμνη, by rendering them respectively *ovile* (fold) and *grex* (flock). But Jerome's Vulgate has *ovile* in both places. This might be taken for a mere slip, were it not that in his *Comm. on Ezekiel* (46) he distinctly implies that the Greek word αὐτῆς is repeated, saying that he is dissatisfied with the old rendering *ovile* for αὐτῆς and suggesting *atrium*. Wordsworth and White (*in loc.*) regard this as establishing Jerome's reliance here on some Greek authority which had αὐτῆς in the last clause instead of ποίμνη. Into this question we need not enter, further than to note that no such Greek authority is now extant. However Jerome's eccentric rendering *unum ovile et unus pastor* arose, the weight of authority is overwhelmingly against it, although it has caused misunderstanding and perplexity for many centuries.

Jesus did not say there would be *one fold* (αὐτῆς): He said *one flock*, which is different. In one flock there may be many folds, all useful and each with advantages of its own, but the Flock is One, for there is only One Shepherd. The unity of the Hebrew people is indicated similarly in Ezekiel by the assurance that one shepherd will be set over them, as ruling over an undivided kingdom, Judah and Israel having come together

¹ Except Cod. Sangallensis (sec. ix.), which has *ovile vel pastorale* for *ovile*.

ποιῶν, εἰς ποιμήν. 17. διὰ τοῦτο με ὁ Πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. 18. οὐδεὶς ἤρην αὐτὴν ἀπ'

again: "I will set up one shepherd over them, even my servant David: he shall feed them" (Ezek. 34²³; cf. 37³⁵). The phrase "one shepherd" is also found in Eccles. 12¹¹, where it refers to God as the one source of wisdom.

Jn., in the next chapter, expresses the thought that the Death of Jesus had for its purpose the gathering into one of the scattered children of God: *ἵνα τὰ τέκνα τοῦ θουὶ τὰ διεσκορπισμένα συναγάγῃ εἰς ἐν* (12⁴⁹). In 10¹⁶ Jesus is to "lead" (*ἀγαγεῖν*) the Gentile members of His flock: in 11²⁴ He is to bring them together (*συναγαγεῖν*).

17. διὰ τοῦτο . . . ὅτι. See on 5¹⁸ for this favourite Johannine construction, διὰ τοῦτο referring to what follows. The meaning here is that God's love for Jesus is drawn out by His voluntary sacrifice of His life in order that He may resume it after the Passion for the benefit of man. The same idea is found in Paul: "Wherefore God also highly exalted Him" (Phil. 2⁹). See also Heb. 2⁹; and cf. Isa. 53¹².

με ὁ πατήρ. So MBDL⁸; the rec. has ὁ πατήρ με. με ὁ πατήρ ἀγαπᾷ. Jn. generally uses ἀγαπᾷν of the mutual love of the Father and the Son (see on 3¹⁶), but at 5³⁰ we find ὁ πατήρ φιλεῖ τὸν υἱόν. See also on 3³⁶ 21¹⁷, as to the alleged distinction in usage between ἀγαπᾷν and φιλεῖν, a distinction which is not observed in the Fourth Gospel.

ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, *sc.* as a good shepherd does for his sheep (see on v. 11 for the phrase). The self-sacrificing love of Jesus for man draws out the love of the Father to Him. Love evokes love.

ἵνα πάλιν λάβω αὐτήν. *ἵνα* must be given its full telic force. It was *in order that* He might resume His Life, glorified through suffering, that Jesus submitted Himself to death. Death was the inevitable prelude to the power of His Resurrection Life. It was only after He had been "lifted up" on the cross that He could draw all men to Himself (12³²). The Spirit could not come until after the Passion (7³⁹, where see note). The purpose of the Passion was not only to exhibit His unselfish love; it was *in order that* He might resume His life, now enriched with quickening power as never before.

18. οὐδεὶς ἤρην αὐτήν ἀπ' αὐτοῦ. M⁸B never before, while the easier reading of the rec. text (M⁸ADW⁸ latt.) is αἰῶνι. If the aorist ἤρην is adopted, "no one took it from me," Jn. is representing Jesus as speaking *sub specie aeternitatis*. The issue is so certain that He speaks of His death, which is still in the future, as if it were already past. Whether ἤρην or αἰῶνι

ἔμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἔξουσίαν ἔχω θῆναι αὐτήν, καὶ ἔξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν Διαβὸς παρὰ τοῦ Πατρὸς μου. 30. ἐγὼ καὶ ὁ Πατήρ ἐν ὅσμῃ.

be read, it is the voluntariness of the Death of Jesus which is emphasised; cf. 18⁸, Mt. 26⁵².

ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. This clause is omitted by D, probably because of its apparent verbal inconsistency with 5¹⁹ (cf. 5³⁰ 7³⁸ 8²⁹) οὐ δύναται ὁ υἱὸς ποιᾶν ἀπ' ἑαυτοῦ ὅθεν. But there is no real inconsistency. ἀπ' ἐμαυτοῦ here does not mean *without authority* from the Father, for that authority is asserted in the next sentence. It only implies spontaneity, voluntariness, in the use of the authority which Jesus has received from the Father, and in the obeying of the Father's commandment. See on 5¹⁹.

ἔξουσίαν ἔχω θῆναι αὐτήν. For ἔξουσία, "authority" as distinct from "power," in Jn., see on 1¹². The authority which Jesus claimed from the Father was, first, the authority to lay down His life spontaneously (which no one has unless he is assured that his death will directly serve the Divine purposes); and, secondly, the authority to resume it again. That He had been given this latter ἔξουσία is in accordance with the consistent teaching of the N.T. writers that it is God the Father who was the Agent of the Resurrection of Jesus. Jesus is not represented as raising Himself from the dead. See on 2¹⁹.

ταύτην τὴν ἐντολὴν κτλ. This was the Father's commandment, viz. that He should die and rise again. See further on 12⁴⁹ for the Father's ἐντολή addressed to Christ. This Johannine expression is recalled in Hermas (*Sim.* v. vi. 3), *δοῦναι αὐτοῖς τὸν νόμον ἐν Διαβὸς παρὰ τοῦ πατρὸς αὐτοῦ*.

He says "my Father" here and vv. 25, 29, 37. His relation to God was unique; see on 2¹⁹.

80. ἐγὼ καὶ ὁ πατήρ ἐν ὅσμῃ. As has been shown (Introd., p. xxv), this great utterance seems to have been made in explanation of v. 18, upon which it immediately follows in our arrangement of the text. None the less, it would not be out of place if it followed on v. 29, in the traditional order.

It has been customary, following the habit of the patristic commentators, to interpret these significant words in the light of the controversies of the fourth century. Bengel, *e.g.* (following Augustine), says: "Per *unum* refutatur Sabellius, per *unum* Arius"; the words thus being taken to prove identity of *essence* between the Father and the Son, while the difference of *persons* is indicated by the plural *ἐσμέν*. But it is an anachronism to transfer the controversies of the fourth century to the theological statements of the first. We have a parallel

31. Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.
32. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ ἔργα θεῖα ὑμῶν κατὰ ἐκ τοῦ
Πατρὸς· διὰ τοῖων αὐτῶν ἔργων ἐμὲ λιθάετε; 33. ἀπεκρίθησαν αὐτῶν

τοῦ ἐν ἔργῳ in 1 Cor. 3⁹, where Paul says ὁ φύτεύων καὶ ὁ ποτίζων
ἐν εἰσίν, meaning that both the "planter" and the "waterer"
of the seed are in the same category, as compared with God
who gives the increase. A unity of fellowship, of will, and of
purpose between the Father and the Son is a frequent theme
in the Fourth Gospel (cf. 5^{18, 19}, 14^{6, 10} and 17^{11, 23}), and it is
tersely and powerfully expressed here, to press the words
so as to make them indicate identity of *οὐσία*, is to introduce
thoughts which were not present to the theologians of the first
century.

Ignatius expresses the same thought as that conveyed in
this verse, when he writes ὁ κύριος ἔκκεν τοῦ πατρὸς εἰδὼν
ἐποίησεν, ἡνωμένος ὦν (*Magn.* 7). Cf. 8²⁸ above.

*The Jews accuse Jesus of blasphemy: He defends His
claim to be Son of God (vv. 31-39)*

31. The Jewish opponents of Jesus, with a true instinct,
perceived that He was claiming to be more than human.

Ἐβάστασαν πάλιν (cf. 8²⁸) λίθους οἱ Ἰουδ. lit. For *βαρύνειν*,
see on 12⁸ below. Here it means "to lift up and carry
off," and expresses more than *αἶψαν* in the similar context
in 8²⁸. They fetched stones from a distance, that they might
stone Him. The verb *λιθάω* does not occur in the Synop-
tists, but cf. 11⁸.

32. ἀπεκρ. αὐτοῖς ὁ Ἰη. He did not withdraw Himself
immediately, as at 8²⁸, but proceeded to answer the thoughts
which urged them to kill Him. Cf. 5¹⁷ and Mk. 11¹⁴ for
ἀπεκρίνεσθαι used of an answer to acts, rather than to words.

πολλὰ ἔργα καλὰ, "many noble works," καλὰ expressing
goodness as well as beauty (see on v. 11; and cf. 1 Tim. 6¹⁰); His
works of healing were not only *good* works (as we use the phrase),
but were works significant of the beauty of holiness. See on
2²³ for "signs" which He showed at Jerusalem on an earlier
visit. These ἔργα were ἐκ τοῦ πατρὸς. This He had repeatedly
urged (5^{18, 26} cf. 10²⁵).

The rec. has *μον* after *πατρὸς*, but om. *κ**BDΘ. For
θεῖα, Θ has *διδασκαλικά*.

διὰ τοῖων αὐτῶν ἔργων ἐμὲ λιθάετε; He knew, indeed, that
it was not merely because He had cured the impotent and that
they thought to kill Him, but because of the claims
which He consistently made as to the source of His power and

οἱ Ἰουδαῖοι Περὶ καλοῦ ἔργου οὐ λιθάζομεν σε ἀλλὰ περὶ βλασφημίας,
καὶ οὗτις τοῦ ἀνθρώπου ὡς ποιεῖς σεαυτὸν Θεόν. 34. ἀπεκρίθη αὐτοῖς
ὁ Ἰησοῦς Οὐκ ἐστὶν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἰμαι

authority. He desired to bring this out, by putting to them
such a question, "For what kind of work among these do you
stone me?" τῶν directs their attention to the quality and
character of His works.

33. ἀπεκρίθησαν αὐτῶ οἱ Ἰουδαῖοι. The rec. adds *λέγοντες*,
but this is rightly omitted by KABLWΘ. ἀπεκρίθη followed
by the pres. part. *λέγων* is very rare in Jn. (see on 1²⁰), who
prefers to use two co-ordinate verbs, *ἔειπε καὶ εἶπεν* (see on 1²⁰).

The Jewish opponents of Jesus give Him the answer that
He anticipated. They had set about stoning Him, because
death by stoning was the appointed penalty for blasphemy
(Lev. 24¹⁶; cf. 1 Kings 21^{10, 19}), and His language was, in
their ears, blasphemous, "making Himself God," as they said.
Cf. 5¹⁸, and 19⁷ below, where the charge against Him was more
accurately formulated, *ἐαυτὸν αἰὼν θεοῦ ἐποίησεν*.

περὶ βλασφημίας, "because of blasphemy"; cf. Acts 26⁷
περὶ ἧς ἐπιβόης ἐγκαλοῦμαι, where *περὶ* is used in the same way.
The word *βλασφημία* occurs in Jn. only in this passage.

34. For the formula of citation *ἐστὶν γεγραμμένον*, see on 2¹⁷.

The quotation is from Ps. 82⁵, the "Law" embracing the
O.T. generally; cf. 12³⁴ 15²⁵, Rom. 3¹⁹, 1 Cor. 14²¹. Thus in
Philo, *de Iona* (§ 44, extant only in an Armenian version), we
find, "Hast thou not read in the Law . . ." quoting Ps. 102²⁶.
So also in *Sanhedrin*, f. 91. 2, cited by Wetstein: "Quomodo
probatur resurrectioni mortuorum ex lege? quia dicitur (in Ps.
84⁵) non *laudauerunt* sed *laudabunt* te."

ἐν τῷ νόμῳ ὑμῶν. So *κ**ABL latt. and some syrr.; but
om. ὑμῶν *κ**BDΘ and Syr. sin. For the phrase "your law"
on the lips of Jesus, see on 8¹⁷.

The argument is thoroughly Jewish: "In your Scriptures,
judges are addressed as *δυνάμεις* by the Divine voice, being
commissioned by God for their work and thus being His dele-
gates and representatives; where, then, is the blasphemy in my
description of myself as *ὡς τοῦ θεοῦ*, being (as I am) the Am-
bassador of God and sent by Him into the world?" In Ps. 82,
which represents God as the Judge of judges, He is re-
presented as reminding unjust judges that it is by His appointment
they hold their office, which is therefore divine: "I have said
(sc. when you were made judges), Ye are gods." Cf. Ex. 21⁶
22²⁸ for *δυνάμεις* used of judges in the same way. The argu-
ment is one which would never have occurred to a Greek
Christian, and its presence here reveals behind the narrative

Θεοί ἔστε; 35. εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἔγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, 36. ὅν ὁ Πατὴρ ἡγάσεν

a genuine reminiscence of one who remembered how Jesus argued with the Rabbis on their own principles.

The natural retort (obvious to a modern mind) would be that the argument is insecure, because it seems to pass from "gods" in the lower sense to "God" in the highest sense of all. But (1) *ad hominem* the argument is complete. On Jewish principles of exegesis it was quite sound. Jesus never called Himself "son of Yahweh"; such a phrase would be impossible to a Jew. But "sons of Elohim" occurs often in the O.T. (Gen. 6², Job 1⁴, Ps. 29¹ 89⁶, etc.). That Jesus should call Himself υἱὸς τοῦ Θεοῦ could not be *blasphemous*, having regard to O.T. precedents, however unwarranted His opponents might think the claim to be. And (2) there is a deeper sense in which the argument as presented in Jn. conveys truth. The strict Hebrew doctrine of God left no place for the Incarnation. God and man were set over against each other, as wholly separate and distinct. But even in the Jewish Scriptures there are hints and foreshadowings of potential divinity in man (cf. Ps. 82⁴, Zech. 12⁸); and it is to this feature of Hebrew theology that attention is drawn in v. 34. The doctrine of the Incarnation has its roots, not in bare Deism, but in that view of God which regards Him as entering into human life and consecrating human activities to His own purposes.

36. εἰ ἐκείνους εἶπεν θεοὺς, "if then the Law (*i.e.* the Scripture) called them gods," πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἔγένετο, "to whom the message of God came" *sc.* at the moment of their appointment to high office, which was a Divine call. So it was said of Jeremiah ὅς ἐγενήθη λόγος τοῦ Θεοῦ πρὸς αὐτόν (Jer. 1²), and of John the Baptist ἔγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ (Lk. 3²); and it is implied here that the same words are applicable to the judge who is invested with authority to execute justice in God's name. The call of circumstance may often be truly a "word of God" to the man to whom it comes.

καὶ οὐ δύναται λυθῆναι ἡ γραφή. For *λύω* used of "breaking" a law, see on 5¹⁸. Here we should render "the Scripture cannot be set at naught." The opposite of setting the Scripture at naught or "destroying" it is the "fulfilling" of it. See Mt. 5¹⁷. The meaning of this parenthesis is that the words of Ps. 82⁴ are full of permanent significance and must not be ignored. See *Intro.*, p. clii.

ἡ γραφή, as always in Jn., signifies the actual passage of the O.T. which is cited or indicated, and not the whole body of the Hebrew Scriptures. See on 2¹⁸.

καὶ ἐπέσπευλεν εἰς τὸν κόσμον ἡμεῖς λέγομεν ὅτι βλασφημεῖ, ὅτι ἔειπεν, Υἱὸς τοῦ Θεοῦ εἰμι; 37. εἰ οὐ ποῦν τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεύετε μοι; 38. εἰ δὲ καὶ ποῦν, πᾶν ἔμοι μὴ πιστεύετε, τοὺς ἔργους πιστεύετε, ὅνα γῶντε καὶ γινώσκητε ὅτι ἐν ἔμοι ὁ Πατὴρ καὶ ὁ ἐν τῷ

88. ὅν ὁ πατὴρ ἡγάσεν. *ἡγάσεν* is a Biblical word, connoting primarily the idea of setting apart for a holy purpose. Thus it is used of Yahweh hallowing the Sabbath (Ex. 20¹¹), and of the consecration of an altar (Lev. 16⁷). It is applied to men who are set apart for important work or high office, *e.g.* to Jeremiah as prophet (Jer. 1²), to the priests (2 Chron. 26¹⁸), to Moses (Eccl. 45⁴), to the fathers of Israel (2 Macc. 1²⁶). In the N.T. *ὁ ἡγιασμένος* are the Christian believers (Acts 20³² 26¹⁸, 1 Cor. 13¹, Heb. 2¹¹ 10¹⁰, 2 Tim. 2²¹), a form of expression which we have in Jn. 17¹⁹, where Jesus prays that the apostles may be *ἡγιασμένοι ἐν ἀληθείᾳ*. In that passage (where see note) He declares ἐγὼ ἀγάπην ἔμαυτοῦ, but here the Agent of His consecration is the Father. In virtue of this hallowing, Jesus is ὁ ἅγιος τοῦ Θεοῦ (6³⁶, where see note). That He was set apart for His mission by the Father, who sent Him into the world, is the constant doctrine of the Fourth Gospel.

καὶ ἀπέστειλεν εἰς τὸν κόσμον. Cf. 17¹⁸; and see on 3¹⁷. ἡμεῖς λέγομεν ὅτι κτλ., "Do you say . . ."; ἡμεῖς being emphatic.

ὅτι ἔειπεν, υἱὸς τοῦ Θεοῦ εἰμι. This He had repeatedly said, by implication, if not explicitly (cf. especially v. 30; and see 5²⁸ 19⁷). It was involved in the claim that He made when He spoke of God as "my Father": see on 2¹⁸.

37. εἰ οὐ ποῦν τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι. He returns to the argument which He has put forward all through. They had seen His works of healing; He had declared consistently that they were really the *ἔργα* of God Himself, whose Ambassador He was (v. 25); if they did not recognise these as works of God and accept their witness, He did not expect them to believe His words (μὴ πιστεύετε μοι: for πιστεύετε followed by a dative, see on 8³¹). Cf. 5³⁸.

38. εἰ δὲ ποῦν κτλ. But, on the other hand, if they recognised the divine character of these *ἔργα* of Jesus, they should accept their witness as to His authority. This would not produce the highest kind of faith, but it would be a beginning. See 5³⁸⁻³⁹. The witness of the works will convince them of His trustworthiness, and so they will come to believe what He says. This, in turn, will lead on to belief "in Him" (see on 1¹²), to faith in the majesty of His Person.

ὅνα γῶντε καὶ γινώσκητε, "that you may perceive, and so reach the fixed conviction of knowledge," ὅτι ἐν ἔμοι ὁ πατὴρ

Πατρί. 39. Ἐξήρουν οὖν αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40. Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον οὗτον

αὐτὸν ἐν τῷ πατρὶ, "that the Father is in me, and I in the Father" (cf. 17²⁰). This faith would appreciate the saying at which they had stumbled, ἐγὼ καὶ ὁ πατήρ ἐν ἑαυμὲν (v. 30).

γινώσκετε. So BLW⁸, but MATA substitute *πιστεύετε*. But there is nothing pleonastic in *γινώσκ* followed by *γινώσκετε*, the pres. subjunctive referring to a continuous appreciation and understanding, the aorist to the initial apprehension of the truth. Cf. *ἵνα γινώσκουσιν* (17²⁵) and *ἵνα γινώσκῃ* (17²⁵).

The argument is repeated 14¹¹, *πιστεύετε μοι* (i.e. believe my word) *ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· ἐγὼ μὲν* (but, if you will not, then accept the lower form of witness) *ἔα τὰ ἔργα αὐτὰ πιστεύετε*. The reciprocal communion of the Father and the Son—"I in Him, and He in me"—is expressed again in the same mystical words at 17²¹; cf. 1 Jn. 3³⁴ 4¹⁵.

39. Ἐξήρουν αὐν. So KALWA, but οὖν may have come in from 7³⁰ or may be an itacism; om. B⁸.

The project of stoning Him (v. 31) was abandoned, perhaps because v. 38 did not seem to express His equality with the Father so uncompromisingly as v. 30, but more probably because αἱ Ἰουδαῖοι (v. 33) found that, as before, the crowd were not in entire agreement with their policy of violence.

πάλιν. His Jewish opponents had sought His arrest more than once before (cf. 7¹, 8²⁰, 44 8²⁰). K⁸D omit *πάλιν*.

For *πιστεύει*, see on 7³⁰.

καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. There is no suggestion of His escape being miraculous, any more than at 8²⁹ (g.v.).

For the redundant *ἐξῆλθεν ἐκ*, see on 4²⁰.

Jesus retires beyond the Jordan, and many believe on Him there (ov. 40-42)

40. It had become apparent that the Jews were not to be persuaded of the claims of Jesus, to whom their hostility was increasing. So he retired beyond the Jordan to the scene of His earliest ministry, where He had called His first disciples; and there He found what must have been a welcome response to His teaching.

καὶ ἀπῆλθεν πάλιν κτλ. *πάλιν* is omitted by Syr. sin. and by ε; but it is a favourite word with Jn. when he wishes to indicate that one is going *back* to a place that has been visited

ἦν Ἰωάνης τὸ πρῶτον βαπτίζων, καὶ ἔμενεν ἐκεῖ. 41. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάνης μὲν σημεῖον ἐτοίμασεν ὁδόν, πάντα δὲ ὅσα εἶπεν Ἰωάνης περὶ τούτου ἀληθὴ ἦν. 42. καὶ πολλοὶ ἐτίστευον εἰς αὐτὸν ἐκεῖ.

before (see on 4²). The use of *πάλιν* does not suggest that the former visit was a recent one, as Lange and others have supposed. Jesus returned to Bethany (or Bethabara) beyond Jordan (see on 1¹⁶ for different views as to the exact place), which was in the district called Perea; and it is probable that this visit is to be identified with that mentioned Mk. 10¹, Mt. 19¹.

For the constr. *ἔμενεν ἦν Ἰω. βαπτίζων*, see on 1²⁸. Jn. is careful to note that he means the place where John was baptizing *first*, not "Ænon near Salim," where we find him exercising his ministry at 3²².

For τὸ πρῶτον, K⁸D give τὸ πρότερον; but the constr. τὸ πρῶτον appears again 12¹⁶ 19²⁰.

καὶ ἔμενεν ἐκεῖ. Jesus seems to have remained in Perea, until He went to Bethany for the raising of Lazarus (11⁷), i.e. perhaps about three months.

41. That the people flocked to hear His teaching in Perea is confirmed by the Marcan tradition (Mk. 10¹, Mt. 19¹). They remembered what John the Baptist had said about Him, and remembered too that his witness had been found trustworthy. This was the reason why they came now in such numbers to see and hear Jesus.

Of John the Baptist, too, they remembered that he did no "sign," such as might be expected of a prophet; but nevertheless, although it was not confirmed by signs (see on 2²³), his witness was true. For the witness of the Baptist, cf. 17²⁷ 28-34 37-39 53³⁰. It made a profound impression.

K⁸D omit *ὅτι* after *ἔλεγον*, apparently not realising that *ὅτι* here is *recitativus*. The words which follow are set down as the actual words which the people used.

42. πολλοὶ ἐτίστευον εἰς αὐτόν, a favourite phrase of Jn. See on 4²⁰.

For the constr. *πιστεύειν εἰς τινα*, see on 1¹². *ἐκεῖ* comes before *εἰς αὐτόν* in the rec. text; but K⁸ABDLW⁸ place it at the end of the sentence, as at v. 40, perhaps for emphasis. It often comes last in Jn., e.g. 2¹ 11¹⁶ 18. 21 12².

XI. 1. Ἦν δὲ τὰς ὁσθένων, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2. Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρον καὶ ἐκμάτωσα τοὺς πόδας αὐτοῦ ταῖς ὀρεῖναις αὐτῆς,

The sickness of Lazarus, and the discussion of it by Jesus and His disciples (XI. 1-16)

XI. 1. Ἦν δὲ τὰς ὁσθένων. For the constr. of Ἦν with a participle, cf. 3³⁸ 18²⁵, and see note on 1²⁸.

The name *Lazarus*, *Λάζαρος*, is a shortened form of *Eleazar*, *Ἠλεάζαρ*, and is found again in the N.T. only in the parable of Lk. 16. Bethany, which is about 3 miles from Jerusalem, is now called *El 'Aariyeh*, from the tradition of the miracle narrated here.

Lazarus is described as ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας (MD have τῆς Μαρίας) καὶ Μάρθας. So Philip is described as ἀπὸ Βηθαθαῖ, ἐκ τῆς πόλεως Ἀνδοῦ καὶ Πέρου (1⁴⁴, where see note). It has been suggested that we ought to distinguish "Bethany" from "the village of Mary and Martha," and place the latter (see Lk. 10³⁸) in Galilee. But Lk. does not always arrange the incidents he narrates in such strict order that we can be sure either of the locality or the time at which a given incident is to be placed. It can hardly be doubted (cf. 12²) that Lazarus, Mary, and Martha lived at Bethany together. The attempt to distinguish between ἀπὸ and ἐκ, so as to regard ἀπὸ Βηθανίας as indicating *domicile*, while ἐκ τῆς κόμης κτλ. would indicate *place of origin* (see Abbott, *Diat.* 2289 f.), is not only without corroborative evidence as to such a use of the two prepositions, but would make the opening sentence of this chapter very clumsy. See on 1⁴⁴.

Mary is mentioned before Martha, while elsewhere (Jn. 11¹⁹, Lk. 10³⁸) Martha, as the mistress of their house, is named before Mary. At the time the Fourth Gospel was written, Mary was the more prominent of the two in Christian tradition, as is recorded in Mk. (14⁷): "Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

2. This verse seems to be an explanatory gloss added by an editor. There are two non-Johannine touches of style. The phrase τὸν κύριον (see on 4¹) appears instead of Jn.'s usual τὸν Ἰησοῦν. And, secondly, the characteristically Johannine Ἦν ὁσθένων (v. 1) is altered to the more classical ὁσθένει.

The story by which Mary is identified is that of her anointing Jesus, and wiping His feet with her hair, which Jn. tells

ἦν ὁ ἀδελφὸς Λάζαρος ὁσθένει. 3. ἀνέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε, ἵδε ὃν φίλει ὁσθένει. 4. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ ὁ ὁσθένει οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὅτι τῆς

in the next chapter. But this story is also told of the sinful woman of Lk. 7³⁶. Christian readers of the next generation would not be helped by an explanatory note which might equally be applied to two distinct women; and the conclusion is inevitable that Jn. (or his editor) regarded Mary of Bethany as the same person who is described by Lk. as *μαρτωλό*.¹ The easiest way to identify her for the reader is to recall the singular gesture by which she was best known, and which she had enacted not once only, but twice. She was the best-known member of her family, and the note recalls that it was *her* brother, Lazarus, who was sick.

It is worth observing, in view of the discrepancy between Mk. 14⁸ and Jn. 12³, as to whether it was the *head* or the *feet* of Jesus that Mary anointed, that this note evades the difficulty by saying simply "anointed the Lord." ἀλείφειν, μύρον, ἐκμάσσειν, θρίξ, are words common to this passage with both Lk. 7³⁶ and Jn. 12³; and the reference is probably to both incidents. ἐκμάσσειν is only found again in N.T. at 13³, and there, as in Lk. 7, Jn. 12, of wiping feet.

Μαριάμ, rather than Μαρία, seems to be the best-attested spelling of Mary's name throughout Jn., although *here* MADLW⁶ have Μαρία, B 33 alone supporting Μαριάμ.² This provides another reason for suspecting v. 2 to be non-Johannine. Cf., however, v. 20, 12³; and see 19²⁵.

3. ἀνέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν. "So the sisters sent to Him," i.e. to Jesus; D *et c* support πρὸς τὸν Ἰησοῦν. κόμει. It is thus that the sisters address Jesus throughout (vv. 21, 27, 32, 34, 39), although Martha speaks to Mary of Jesus as ὁ διδάσκαλος (v. 28), and the disciples address Him as Rabbi (v. 8). See the note on 1²⁸; and cf. 4¹ 13³⁵.

ἵδε: a favourite word with Jn. (see on 1²⁹).
ὃν φίλει ὁσθένει, "he whom thou lovest is sick." They feel it unnecessary to send any explicit invitation to Jesus to come and heal their brother: "Sufficit ut noveris. Non enim amas et desiris" (Augustine).

ὃν φίλει. So v. 36 ἵδε, πρὸς φίλοι. αὐτόν (cf. 20⁷). But at v. 5 we have ἡγάπησεν ὁ Ἰησοῦς . . . τὸν Λάζαρον. There is no real distinction in meaning between the two verbs. Cf. 3³⁵ 5²⁰, and note on 21¹⁷. See *Introd.*, p. xxxvii n.

4. αὐτῇ ὁ ὁσθένει οὐκ ἔστιν πρὸς θάνατον. This was the

¹ Cf. *Introductions* Notes on the Anointing at Bethany (121-7).

² See Westcott-Hort, *Appendix*, 156, for details as to the spelling.

δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς. 5. ἦν δὲ

comment of Jesus when the tidings of Lazarus' illness reached Him. It was not a direct reply to the sisters' message, and we do not know if it was reported to them (v. 40).

The constr. *πρὸς θάνατον* is unusual, occurring again in the N.T. only at 1 Jn. 5¹⁸ *ἀμαρτία πρὸς θάνατον*, and in the LXX at 4 Macc. 14¹⁷, while *εἰς θάνατον* is common (cf. 2 Kings 20¹, where it is said of Hezekiah that he was sick *εἰς θάνατον*). If a distinction is to be drawn between the two constructions, perhaps "this sickness is not *πρὸς θάνατον*" is more reassuring than "this sickness is not *εἰς θάνατον*." The latter would mean that the sickness would not have death as its final issue; the former ought to mean that the sick person is not in danger at all, that his sickness is not "dangerous," as we would put it. Consequently the meaning that the disciples inevitably took from the words of Jesus was that Lazarus was not dead at the time of speaking, and further that Jesus was convinced he would recover. No doubt, the evangelist means his readers to understand that this was not the real meaning of Jesus' words (see v. 11). But it is strange that he should translate them by using *πρὸς* instead of *εἰς*; for, in fact, Lazarus' sickness *was* *πρὸς θάνατον*, although it might plausibly be argued that it was not *εἰς θάνατον*, as death was not the final issue.

Jesus adds that this illness had come upon Lazarus *ὅτι ἐκ τῆς δόξης τοῦ Θεοῦ*, "on behalf of God's glory," i.e. in order that the glory and power of God might be revealed. The attempt to give *ὅτι* a semi-sacrificial sense here, as if the sickness were a voluntary offering by Lazarus, is fanciful. *ὅτι* is used exactly as in 1³⁰ 10¹¹, "on behalf of." The issue of the sickness and death of Lazarus was the revelation of the glory of God, as exhibited in his miraculous resurrection. The miracle was more than a "wonder"; it was a "sign" of ἡ δόξα τοῦ Θεοῦ. And so Martha was reminded, when it was over, that she had been told that she would see this glory (v. 40).

The glory of God was exhibited through the person and works of Jesus; this sickness, with its issue, had for its purpose ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ, that He might be honoured by this revelation of His Father (cf. 8⁴ *ἵνα ἵσται ὁ πατήρ μου ὁ δοξάζων με*). We have seen (on 7³⁰) that the supreme "glorification" of Jesus is identified by Jn. with the Passion and its sequel, and it has been thought by some that this too is the reference in the present passage. If so, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ would mean here that the final cause of Lazarus' sickness was that it might lead up to the Passion by making

ὅτι ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

public the power of Jesus and thereby bringing the hostility of his enemies to a crisis (Westcott). But this is over subtle. The true parallel to 11^{4b} is 8⁴. This revelation of "the glory of God" was that the Son might be honoured or "glorified" by so signal a mark of His Father's favour as the power to raise a dead man would exhibit. As in the O.T., "the glory of God" is the visible manifestation of His presence. See also on 9¹⁰ 10¹⁴; and cf. 17¹.

For the title "the Son of God" see on 1³⁶ and 5²⁵. Only here and at 5²⁵ 10³⁶ is Jesus said to have used this title as descriptive of Himself.

6. Moffatt transposes this verse, placing it after the parenthetical v. 2; and this is the most natural position for it, as it then explains in proper sequence why it was that the sisters sent to Jesus the news that Lazarus was ill. Jesus was their friend, and they hoped that He would come and heal their sick brother. In the traditional position of v. 5, it seems to suggest as the reason why Jesus did not immediately leave Perea and start for the sick man's house, that *because* He loved the household at Bethany, He stayed for two days longer where He was. That is, no doubt, a possible explanation of His action or delay, *sc.* that because He loved them, He wished to exhibit in their case the greatness of His power and the reach of His compassion. But, if that were so, He was content to leave the sisters in the agony of grief for three or four days, in order that the "glory of God" might be more signally vindicated in the end.

There is no textual authority for Moffatt's transposition of the text, and I have left v. 5 in its traditional position. It is possible, however, that v. 5 is an explanatory gloss added by an editor which has got into the wrong place (see 4⁴ for a like case of displacement). Two small points suggest that v. 5 is not from the pen of the author of vv. 1, 3. In v. 1 we have *Mary and her sister Martha*, while in v. 5 we have the more usual order, *Martha and her sister*,¹ a sudden change (but cf. v. 19). Again, the verb twice used in this chapter for the affection which Jesus had for Lazarus is *φιλῶν* (vv. 3, 36), while in v. 5 it is *ἀγαπῶν*. We must not, indeed, sharply distinguish these verbs (see on 21¹⁷); but we should expect the same verb to be used in v. 3 and v. 5. It is possible that v. 5 is a non-Johannine gloss, which ought to be placed where Moffatt places it, after v. 2.

¹ This is the true reading, but cf. *fam.* 13 give in v. 5 τὴν Μάρμην καὶ τὴν ἀδελφὴν αὐτῆς Μάρθαν, being influenced by v. 1.

6. ὡς οὖν ἤκουσαν ὅτι ἀσθενεῖ, τότε μὲν ἔμειναν ἐν τῇ πόλει δύο ἡμέρας; 7. ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἄγωμαι εἰς τὴν Ἰουδαίαν πάλιν. 8. λέγοντες αὐτῷ οἱ μαθηταὶ Ῥαββεί, νῦν ἐξήγγισεν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ἐπάγει ἐκεῖ; 9. ἀπεκρίθη Ἰησοῦς

6. ὡς οὖν ἤκουσαν κτλ. οὖν is resumptive, and looks back to v. 4. "And so, when He heard, etc." It was because of His confidence that the sickness was not *πρὸς θάνατον*, and that the issue of it would be for the glory of God, that He did not hasten to the bedside of His friend. For ὡς οὖν, see on 4th.
ὅτι is *recitantis*: what the messenger from Bethany had said was *δοθέν*.

τότε μὲν ἔμειναν κτλ. He remained where He was for two days. Jn. consistently represents Jesus as never being in haste. He always knew when the time to move had come (cf. 2^d 7. 9).

Jn.'s tendency to indicate the time between one event and another has been already mentioned (see Introd., p. cii). He notes here that Jesus remained in His Perzan retreat for two days (cf. 4th) after the condition of Lazarus had been reported. From Bethany or Bethabara beyond Jordan (see on 1st), whatever its exact situation, it would be a long and rough day's walk to Bethany near Jerusalem, and the journey may well have occupied part of a second day. When Jesus reached the tomb, Lazarus had been dead more than three days (v. 39). Jn. may intend to convey that the patient was dead at the time that the message reached Jesus; but, on the other hand, Martha's words in v. 21 suggest that she thought that if Jesus had started at once, He would have arrived while Lazarus was yet alive.

7. ἔπειτα (only here in Jn.) μετὰ τοῦτο, i.e. *deinde postea*. μετὰ τοῦτο implies a short interval: cf. v. 11 and 13th 19th. See Introd., p. cviii.

After μαθηταῖς, ADP's add αἰρέσι, but NBLWΘ omit. For αἱ μαθηταὶ used absolutely, see on 2^d; and cf. vv. 8, 12, 54. ἔγωμαι. This intransitive form occurs again 17th 12th and 14th (so Mk. 14th, Mt. 26th): "let us go." So in Homer we have ἔγω used intransitively "go."

εἰς τὴν Ἰουδαίαν πάλιν, "back to Judæa," whence they had come to avoid the danger caused by the hostility of the Jews (10th 40).

8. Ῥαββεί. So the disciples called Him. See on 1st for the use of this title in Jn.

νῦν κτλ., *sc.* "quite recently (10th 12th 30), the Jews (see on 1st) were seeking to stone Thee": cf. 7th 8th, καὶ πάλιν ἐπάγει ἐκεῖ; "and are you going back there?"

Ὅχι δὲδεκα ὥραι εἰσιν τῆς ἡμέρας; ἴαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκίπεται, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλάσκει. 10. ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτὶ, προσκίπεται, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

For the Johannine use of *ἐπάγειν*, see on 7th 35. Probably their apprehension of danger was on their own account, as well as on that of their Master.

9. ἀπεκρίθη Ἰησοῦς. See on 2nd for the omission of the article before Ἰησοῦς in this phrase.

Ὅχι δὲδεκα ὥραι εἰσιν τῆς ἡμέρας; "Are there not twelve hours in the day?" That is, Jesus tells them that their anxiety is premature. The hour of danger had not yet come. Jesus never acted before the appropriate time (see on v. 6).

This saying is the counterpart of 9th. There Jesus had said that work must be done during the day, and that it could not be postponed until night without failure, and that this law applied to Him as well as to mankind at large. He implied that but a short time remained to Him. But in this passage the thought is different. The hour of His Passion was near, but it had not yet arrived. There was no need for undue haste. The "twelve hours" of His day were not yet exhausted.

For the twelve hours of the Jewish day, see on 1st 30.
ἴαν τις περιπατῇ ἐν τῇ ἡμέρᾳ κτλ. We have already had the contrast between walking in the light and walking in darkness (see note on 8th for its significance). Here this solemn aphorism is put in connexion with what goes before. The disciples were apprehensive. But Jesus assured them that the night had not yet come. So long as men walk in the light of day they are safe, but it is the night that is the time of hazard.

Here, however, a mystical meaning lurks behind the literal meaning of the words employed. It is literally true that a man walking in the daytime does not stumble, because he sees τὸ φῶς τοῦ κόσμου τούτου, that is, the sun (see for the expression δὲ κόσμος οὗτος on 9th). But Jesus had already spoken of Himself as the Light of the World (see on 8th), and the suggestion is the same as in the former passage, *sc.* that he who walks by the light that Jesus gives does not walk in darkness.

The answer of Jesus to the disciples, then, in these verses implies first that there is no danger yet, for the day—His day—is not yet over; and suggests also that danger need not be dreaded by those who follow Him on His appointed way.

10. ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτὶ κτλ. In this second clause it is the mystical and not the literal sense which is most clearly expressed. For we should expect v. 10 to run, "If any one walk in the night, he stumbles because he has no

11. ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κοιμήνται· ἀλλὰ πορεύομαι ἵνα ζήνῃσι αὐτοί. 12. εἶπαν οὖν οἱ

light," or, as it is expressed at 12³⁵ (a parallel passage), "He that walketh in the darkness knoweth not whither he goeth" (cf. 1 Jn. 2¹¹). But instead we have ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ (not ἐν αὐτῷ, which D reads in an attempt to simplify the passage). This departs from the literal application of the illustration of a guiding light, and directs the thought of the reader to the idea of spiritual enlightenment. Cf. 8¹² and Mt. 6²³. With the picture of one stumbling in the darkness, cf. Jer. 13¹⁶.

11. ταῦτα εἶπεν, *i.e.* vv. 9, 10, which but for this explicit statement might be treated as a comment of the evangelist (see on 3¹⁶) rather than as words spoken by Jesus on this occasion.

καὶ μετὰ τοῦτο. Some interval between vv. 8-10 and v. 11 is implied; see on v. 7 above.

Λάζαρος ὁ φίλος ἡμῶν. Lazarus was the friend of the disciples, as well as of the Master; and it is implied that if Jesus ventured into Judea to visit him, they also ought to be ready to do so. Lazarus was within the circle of those whom Jesus called His "friends" (see 15¹⁴, Lk. 12⁴; and cf. v. 3 above).

κοιμήνται, "has fallen asleep." The natural interpretation of this verb would be that put upon it by the disciples, *sc.* that the sick man had fallen into a refreshing slumber. In ordinary Greek, as throughout the LXX, κοιμάσθαι is generally used in this, its primary, meaning. But in poetry it is sometimes used of the sleep of death, *e.g.* in Homer, *Il.* xi, 241; in Job 3¹³ 14¹² 21¹³, *sc.* Ezek. 32¹⁸ 30, 37, as well as in the oft-repeated phrase, "he slept with his fathers." Cf. also 2 Macc. 12⁴⁶. In the N.T. this euphemistic use is found 13 times, as against 3 occurrences of the verb in the sense of ordinary sleep (Mt. 28¹³, Lk. 22⁴⁶, Acts 12⁶). Although this use was not original to Christianity, or even to Judaism, κοιμάσθαι (and κοιμητήριον; see Moulton-Milligan, *s.v.*) came to be more frequently applied to the sleep of death after the Christian era than before.

The verb does not occur again in Jn.; but its interpretation by the disciples here as indicating physical sleep was no stupid misunderstanding but natural, and almost inevitable, having regard to the circumstances.

ἀλλὰ πορεύομαι ἵνα ζήνῃσι αὐτοί, "but I am going to wake him up." ζήναι is a Hellenistic word, not occurring again in the N.T. We find it in the LXX (1 Kings 3¹⁶), and may especially note Job 14¹², where, as here, it is associated with

μῆνται αὐτῷ Κύριε, εἰ κοιμήνται, σωθήσονται. 13. εἰρήνη δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· λέγειν δὲ ἔδοξεν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14. τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέθανεν. 15. καὶ χεῖρα δὲ ὁμοῦ, ἵνα πιστεύσῃτε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ ἔγωγε πρὸς αὐτόν. 16. εἶπαν οὖν Θωμᾶς

κοιμάσθαι, used of the sleep of death: ἀνθρωπος δὲ κοιμήσθαι . . . οὐκ ἐξυπνισθήσεται ἐξ ὅτου αὐτοῦ.

13. εἶπεν οὖν εἰ μῆνται αὐτῷ. BC*Θ⁹ against the rec. οἱ μῆνται αὐτοῦ: RDW have αὐτῷ οἱ μῆνται.

Κύριε. For this mode of address, see on 1²⁵ and 13¹².

εἰ κοιμήνται, σωθήσονται, "if he has fallen asleep, he will recover." They understood Jesus to mean that the sick man had fallen into a natural sleep—not the sleep of death. This was a favourable symptom, and suggested that Lazarus would get well. It puzzled them to think that Jesus would wish to wake him from health-giving sleep. No doubt, they were glad of another argument by which they might dissuade their Master from facing the dangers of Judea. The journey would be to no good purpose.

σωθήσεται, "he will get well." For this use of σώζειν, see on 3¹⁷.

13. εἰρήνη δὲ ὁ Ἰησοῦς κτλ., "But Jesus had been speaking about his death." This is one of those parenthetical comments which are so frequent in the Fourth Gospel (see Intro., p. xxxiv), the writer calling attention to a misunderstanding by the disciples of the words of Jesus. They thought that Jesus was using the word κοιμάσθαι of natural sleep, whereas he was really using it of death.

λέγειν δὲ ἔδοξεν κτλ., "but they thought, etc." λέγειν being employed to mark distinctly the subject of the verb. It is often used by Jn. to make his point, just as an English writer may resort to italics for the sake of clearness (see on 1⁹).

κοιμήσας does not occur again in the N.T. It is used euphemistically at Eccles. 45¹⁶ 48¹² of the sleep of death, but not elsewhere in the LXX in any sense.

14. τότε οὖν κτλ. "At this point, Jesus said plainly, Lazarus died"; He no longer spoke enigmatically to the disciples. For παρρησία, see on 7⁴.

15. καὶ χεῖρα δὲ ὁμοῦ, ἵνα πιστεύσῃτε, ὅτι οὐκ ἦμην ἐκεῖ, "And I rejoice for your sakes that I was not there, so that you may believe." The implication is that the recovery of Lazarus from death would be a more remarkable "sign" than his recovery from a sick-bed would have been. The disciples were already "believers," or they would not have been "disciples"; but faith is always growing, if it be alive, and

ὁ λεγόμενος Δίδυμος τοῖς συναθηταῖς ἄγωμεν καὶ ἡμεῖς ὡς ἀποθάνομεν μετ' αὐτοῦ.

the Twelve knew that theirs was susceptible of increase (cf. Lk. 17⁹). Although His friend has died and the sisters are in grief, Jesus rejoices because of His confidence not only that Lazarus will be called back to life, but because this sign of power will increase the faith of His disciples, and promote the glory of God (v. 4).

Abbott (*Diat.* 2099) translates, "I am glad on account of you, that ye may believe, because I was not there," which is, indeed, a possible rendering, but unnecessarily subtle.

ὅτι πιστεύετε is, as it were, in parenthesis, explaining why Jesus was glad that He was not present when Lazarus was still alive. For πιστεύειν used absolutely, as here, the object of belief being left unexpressed, see on 1⁷.

Bengel notes that no one is said to have died in the presence of Jesus, and suggests that perhaps death was impossible where He was: "Cum decore divino pulchre congruit, quod praesente uitae duce nemo unquam legitur mortuus." But we cannot infer from the narrative that Jn. means to hint at this.

χαίρω is not elsewhere placed in the lips of Jesus, but He speaks of His joy (ἡ χαρὰ ἡ ἐμὴ) at 15¹¹ 17¹³; and at 4⁴⁸ we have ὡς ὁ σπείρων ὁμοῦ χαίρει καὶ ὁ θερίζων, where He refers to Himself as the Sower. In all these passages, it will be noticed that His rejoicing is connected with the fulfilment of His mission. So also at Lk. 10²¹ it is said of Him ἡγαλλιάσατο τῷ Πνεύματι τῷ ἁγίῳ, because of the acceptance of His message by the Seventy, and of their success. And the rejoicing of the shepherd, when the lost sheep is found (Mt. 18¹³, Lk. 15⁷), is, in like manner, drawn out by the happy issue of his labours.

ἀλλὰ ἄγωμεν πρὸς αὐτόν, "but, anyway, let us go to him," as He had said before ἄγωμεν εἰς τὴν Ἰουδαίαν (v. 7, where see note on ἄγωμεν). The repetition of this invitation, even though Lazarus was now dead and a visit to his bedside for the purpose of healing him was now impossible, seems to have convinced the hesitating disciples that Jesus had some great purpose in view when He proposed to return to a place where He and they would be in danger. At all events, no further objection is raised, and the loyal outburst of Thomas, "Let us also go, that we may die with Him," is acted on by all.

16. Θωμᾶς ὁ λεγόμενος Δίδυμος. Δίδυς is a "twin" (found only in Gen. 25²⁴ 38²⁷, Cant. 4⁵ 7³, always in the plural, and always rendered by δίδυμα or δίδυμοι), and of this Θωμᾶς is a

transliteration. Three times in Jn. (cf. 20¹⁶ 21⁷) to this name the note is added ὁ λεγόμενος Δίδυμος, an appellation which is not found in the Synoptists. This suggests (see on 4⁴⁸) that the apostle was called "Didymus" in Greek circles; if Jn. only meant to interpret *Thomas*, he would probably have written ὁ ἰσχυρότερος Δίδυμος (as at 1¹⁹).¹

The personal name of the apostle is given as *Judas* in the *Acta Thoma* and elsewhere; and the attribution of this name to him led afterwards to the attempted identification of Thomas with "Judas of James" and "Judas the Lord's brother."

The character of Thomas comes out as clearly in the Fourth Gospel as does that of Nicodemus (see on 3¹). The notices of him here, at 14⁵ and 20²⁴, are remarkably consistent, one with the other, and reveal a man whose temper of mind we can thoroughly understand. Thomas always looks at the dark side of things, and is a pessimist by disposition, while entirely loyal to his convictions and ready to act on them at all cost. He is a man of independent mind who says what he thinks, and does not wait for the promptings of others. Here Thomas foresaw only too clearly that Jesus was going to His death, and he realised that to enter Judæa as His disciple was to risk the same fate. But Jesus was his Master, and he would not draw back when he found that Jesus was resolved to go back to Judæa. εἰπὼν οὖν Θωμᾶς κτλ., "Thomas *thereupon* said, Let us also go (for ἄγωμεν, see on v. 7) that we may die with Him."

This challenge was addressed to his "fellow-disciples." συναθηταὶ does not occur again in the N.T., but as used here it suggests the Twelve, of whom Thomas was one, rather than any outer circle of *μαθηταί* (see on 2²). It is not implied that *all* of the Twelve were present during the retreat to Perea or at Bethany when Lazarus was recovered from the tomb; but συναθηταὶ suggests that the disciples who were with Jesus on this occasion were of the inner circle.

It is probable that Peter was not among them. He is not mentioned once in Part II. of the Gospel, and there is no indication in Mk. (which is thought to depend on Peter's information) that Peter knew anything about this Jerusalem ministry. Probably the Galilean disciples were often at their homes when Jesus was in Judæa or in Perea. If Peter had been present, we might have expected that he would take the lead.²

¹ The extraordinary statement in the Greek *Acta Thoma* (§ 31) that he was the twin brother of Jesus seems to be due to a misunderstanding of the original Syriac.

² Cf. introd., p. clxxxiii.

17. Ἐλθὼν οὖν ὁ Ἰησοῦς εἶπεν αὐτὸν τίς σαρὰς ἦδη ἡμέρας ἔχοντα ἐν τῷ μνημαί. 18. ἦν δὲ Βηθανία ἐγγυὲς τῶν Ἱεροσολύμων ὥς ἀπὸ σταδίων ὀκτακέντη. 19. πολλοὶ δὲ ἐκ τῶν Ἰουδαίων

in assuring Jesus that His disciples would not abandon Him, just as he was foremost when the danger was even nearer (13th). From the Synoptists we should not have gathered that Thomas was one of the leaders of the apostolic company; but the notices of him in Jn. (see above; and also 21st, where he is named immediately after Peter) indicate that he was prominent among them, so that the statement that he acted as spokesman for the rest on this occasion is not surprising.

Jesus goes to Bethany: His conversation with Martha
(vv. 17-27)

17. Ἐλθὼν οὖν κτλ., "Jesus, then, having come, etc." οὖν is resumptive, not causal.

εἶπεν αὐτὸν τίς σαρὰς ἦδη ἡμέρας ἔχοντα κτλ. He found Lazarus had been already four days in the tomb. For the constr. ἡμέρας ἔχον, see on 5th. ἦδη is om. by A²D, and its position varies in other MSS., but the weight of authority is in favour of its retention.

For the "four days," see on v. 6 above; and cf. v. 39. The burial would have taken place as soon as possible after death (cf. Acts 5th).

Augustine (*in loc.*) finds allegory in the "four days": one day of death for original sin, one for violation of natural law, one for breaking the law of Moses, and one for transgressing the Gospel. This is no more, and no less, fantastic than the efforts of modern expositors to find allegory in Jn.'s narrative.

18. Moffatt places vv. 18, 19, between v. 30 and v. 31, where they would fit very well. But there is no insuperable difficulty in their traditional position, and I do not venture to alter it.

ἦν δὲ Βηθανία κτλ. Jn. alone of the evangelists uses ἦν in this way (cf. 18th 19th, and perhaps 6th). Meyer suggested that it is employed by him thus instead of the present *ἐστὶν* because he is writing after the devastation of Jerusalem and its suburbs. But if (as we hold) his narrative reproduces the reminiscences of the aged apostle John, looking back on many years, ἦν is more natural than *ἐστὶν*, without assuming any allusion to the fall of Jerusalem. See on 5th.

The rec. inserts ἦ before Βηθανία, with M^aACDLWΘ; but M^aB om. ἦ, as in v. 1.

For the form τῶν Ἱεροσολύμων, see on 1st.
ὥς ἀπὸ σταδίων ὀκτακέντη, "about fifteen furlongs." Bethany

ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῶνται

is a little less than 2 miles from the city. The constr. of *ἀπὸ* with the genitive to indicate distance is not necessarily a Latinism, as, e.g., *a millibus passuum duobus* (Cæsar, *Bell. Gall.* ii. 7). It occurs again at 23rd; cf. Rev. 14th, and see Hermas, *Vis.* iv. 1, οὕτω γὰρ ἦν ἀπ' ἑμοῦ ὡς ἀπὸ σταδίου.

19. πολλοὶ δὲ. So κBCDLWΘ, as against the rec. καὶ πολλοὶ (ATA).

ἐκ τῶν Ἰουδαίων, i.e. of the citizens of Jerusalem. οἱ Ἰουδαῖοι often represents in Jn. the Jews who were hostile to Jesus (see on 1st 19th); but here that suggestion is not present.

Jerusalem being so near (v. 18), it was natural that many friends from the city should come to condole with Martha and Mary on the death of their brother. Lightfoot gives (*Hor. Hebr.*, in loc.) curious details about the ceremonial which was customary at these mournful gatherings. The first three days after death were kept with severity, the next four days with less strictness, the period of observance lasting for thirty days altogether. Cf. for the "seven days of mourning for the dead" (Ecclus. 22nd), 1 Sam. 31st, Job 21st, Judith 16th; and for the visits of neighbours to console, 2 Esd. 10th.

παραμυθίσθαι, "to comfort," is found in the Greek Bible only here, v. 31, 1 Thess. 2nd 15th, and 2 Macc. 15th.

πρὸς τὴν Μάρθαν καὶ Μαρίαν is the best-attested reading (κBC^aL), but the article should be prefixed to both or to neither of the names. D has *πρὸς Μάρθαν καὶ Μαρίαν*. Syr. sin. seems, on the other hand, to presuppose the article in both places, and reads "went forth to Bethany that they might comfort Martha and Mary," omitting "concerning their brother." See on v. 24 for Jn.'s consistent use of ἡ Μάρθα, ἡ Μαρία.

The rec. text, with AC²ΓΔΘ, has ἐληλύθεισαν πρὸς τὴν καὶ Μάρθαν καὶ Μαρίαν, which ought to mean "came to the women of the household of Martha and Mary"; but it can hardly be genuine. Perhaps τὴν καὶ came in from [αὐτὴν] καὶ πρὸς in the next line. After ἀδελφὸς ACTA add *αὐτὴν*, but om. κBDLWΘ.

20. The congruity of the characters of Martha and Mary, as suggested by what we read of them in Lk. 10th, with what Jn. tells in this chapter about their demeanour is remarkable.¹ Martha is the busy housewife who, as the mistress of the house, is the first to be told of the approach of Jesus (v. 20). She goes to meet Him, and expresses at once her own conviction and that of Mary (vv. 21, 32), that if He had been present, Lazarus would not have died. She is puzzled by the enigmatical words

¹ See Lightfoot, *Biblical Essays*, p. 38.

αὐτὴς παρὰ τοῦ ἀδελφοῦ. 20. ἡ οὖν Μάρθα ὡς ἤκουεν ὅτι Ἰησοῦς ὁρχεται, ἀπέστησεν αὐτῇ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθίστο. 21. εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν Κύριε, εἰ ᾤδεις, οὐκ ἂν ἐπέθωκεν ὁ

of hope which Jesus addresses to her (v. 23), and supposes that He is giving the usual orthodox consolation (v. 24). She does not understand what He then says (vv. 25, 26); but her faith in Him as the Messiah is strong, and of this she assures Him (v. 27), although she does not expect that He can do anything *now* to restore her brother. Then she goes to tell her sister that Jesus has arrived and is asking for her.

Before Martha told her, Mary had not heard of the arrival of Jesus (v. 29): she was seated inside the house (v. 20) as a mourner, and it had been to her that the condolences of the friends who had come from Jerusalem were specially addressed (v. 45). But as soon as she learnt that Jesus had come, she got up hastily and left the house without acquainting the mourners of her purpose in going out (v. 29). Her friends thought that she was going to wait at the tomb (v. 30). When she met Jesus, she fell at His feet (unlike her more staid sister), greeting him with the same assurance that Martha had given (v. 32), but wailing unrestrainedly (v. 33). Her cries of grief seem to have affected the human heart of Jesus as the grave sorrow of Martha did not do (v. 33). But, as they proceed to the tomb, Martha is with them, and, practical woman as she is, demurs to its being opened (v. 39). Throughout, her figure is in sharp contrast with that of her more emotional sister. See further, *Introd.*, p. cxxxv.

ἡ οὖν Μάρθα ὡς ἤκουεν ὅτι κτλ. She is the first to be told, as the mistress of the house. ὅτι is *recitantis*: what was said to her was *ἡρώς* ἡ ὁρχεται.

The rec. has ὅτι κτλ., but om. ὁ ἡ ABCDW. See on 1²⁰. ἀπέστησεν αὐτῇ, "met Him," but without any display of emotion such as Mary exhibited. She met Jesus before He entered the village (see v. 30).

ἐν τῷ οἴκῳ ἐκαθίστο, "she was seated in the house"; see on 4⁸ for ἐκαθίστο. It was customary for mourners to be seated when receiving the condolences of their friends; see Job 2¹³, and cf. Ezek. 8²⁴. Sitting down was also a common posture for mourners among the Romans. It was adopted, e.g., by Cato after Pharsalia, and Varro after Cannae (*Plutarch*, *Caes.* 56).

Μαρία is attested by most authorities, but @ 33 give Μαριάμ (see also 12²), in accordance with the general usage of Jn. (see on v. 2).

21. εἶπεν οὖν (οὖν being resumptive) ἡ Μάρθα πρὸς Ἰησοῦν.

ἀδελφός μου. 22. καὶ νῦν εἶπα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν δώσω.

Cf. 2⁸ for the constr. λέγων πρὸς τινα. The rec., with AC²DLW², inserts νῦν before Ἰησοῦν, but om. WBC². See on 1²⁰.

κύριε. See on v. 3.

εἰ ᾤδεις κτλ., "if thou hadst been here, my brother had not died." Mary greets Jesus with the same words (v. 32). No doubt, Martha and Mary had said this to each other many times during the last four days. The greeting may imply a reproach, suggesting that if Jesus had started immediately after He heard of Lazarus' illness, He would have kept him from death (see on v. 6). On the other hand, the sisters do not say "if thou hadst come here," but "if thou hadst *deem* here," which may only imply wistful regret.

ἐπέθωκεν. So WBC²DLW, but AC²TA have ἐπέθηκεν. @ has τεθέθηκεν.

22. The rec. inserts ἀλλὰ before καὶ νῦν: om. WBC². Jn. often uses καὶ adversatively (see on 1¹⁹), and ἀλλὰ is not needed here.¹ "Even now (although my brother is dead) I know that whatsoever thou shalt ask of God, God will give it thee." This is a deeper confidence than that which recognises the efficacy of the prayers of any good man (see 9²¹). Martha wistfully expresses faith in Jesus not only as her friend, but as the Son of God (v. 27). She understands, though dimly, that He stands in a special relation to God; and the repetition of ὁ Θεός at the end of the sentence is emphatic. Perhaps His remark in v. 4 had been reported to her.

ὅσα ἂν αἰτήσῃ τὸν Θεόν. Martha used, however, a verb to describe the prayers of Jesus which (according to Jn.) Jesus never used of them. αἰτῶν is often used in the Gospels of *men's* prayers to God, and Jesus uses it thus at Jn. 14¹³ 15¹⁶ 16²⁶, but the word that He uses of His own prayers is ἐρωτῶν. In Jn. (and in Jn. only) ἐρωτῶν is used of prayer to God; and in the Gospel it is not generally used of the prayers of men, but of the prayers of Jesus (14¹⁶ 16²⁶ 17⁹ 18²⁰). Too much, however, must not be made of this usage, for the distinction between αἰτῶν and ἐρωτῶν had almost disappeared in later Greek (cf. Acts 3^{2, 9}), and at 1 Jn. 5¹⁶ ἐρωτῶν is used of the prayer of Christians. See further on 16²⁶. It is remarkable that the words προσεύχεσθαι, παρακαλεῖν, and δεῖσθαι, which are all used elsewhere of prayer, do not occur in Jn.

But Martha, although she uses a word about the prayers of Jesus which He never applies to them, is right in substance;

¹ Abbott (*Diat.* 1915) prefers to take καὶ νῦν as at 14¹⁶ 17⁹, indicating as it were a last word on the subject; cf. Deut. 10¹⁴, Ps. 137.

σοι ὁ Θεός. 23. λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ ἀδελφεός σου.
24. λέγει αὐτῇ ἡ Μάρθα Οὐκ ἐστὶ ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ
ἐσχάτῃ ἡμέρᾳ. 25. εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ἀνάστασις καὶ

and her confession is a true, if imperfect, statement of what Jesus says Himself at v. 41.

23. ἀναστήσεται ὁ ἀδελφεός σου. This must often have been said both to Martha and Mary during the past four days; it was (and is) a commonplace of consolation in bereavement offered by friends. By the first century, belief in the resurrection, at any rate of good men, was widely spread among the Jews (see on 5th). The doctrine is plainly expressed in the *Psalms of Solomon* (about 80 A.C.): οἱ δὲ φοβούμενοι κύριον ἀναστήσονται εἰς ζωὴν αἰώνιον (iii. 16). And Jesus commends this assurance to Martha as a truth which should assuage her grief. A doctrine which is trite may, nevertheless, be both true and important.

24. Martha's reply is not sceptical or querulous. She does not deny the tremendous doctrine of resurrection at the Last Day. She replies, wisely enough, that she knows it and accepts it. But, like many another mourner, she fails to derive much immediate consolation from it. The Last Day seems very far off. Meanwhile, where is her brother? And what are the conditions of this Resurrection? What is the Resurrection?

The answer of Jesus is unexpected indeed. "I am the Resurrection": the soul that has touched me has touched life; and the life of God is eternal. That is the whole answer. And Martha, not fully understanding it, recognises that He who spoke to her, spoke with an awful prescience, as befitted Him in whom she saw the Messiah.

λέγει αὐτῇ ἡ Μάρθα. The article, which is omitted by $\text{M}^{\text{A}}\text{C}^{\text{P}}\text{T}^{\text{A}}\text{W}$, must be retained with $\text{B}^{\text{C}}\text{D}^{\text{L}}\Theta$. Throughout the chapter (except at vv. 1, 39, which are not true exceptions), Jn. writes ἡ Μάρθα. See on vv. 2, 20.

For the doctrine of the Last Things in Jn., see *Introd.*, p. clviii; and for the phrase ἡ ἐσχάτη ἡμέρα, which is peculiar to Jn., see on 6th. For the word ἀνάστασις, used of a resurrection from death, see on 5th.

25. ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. For the form of this solemn pronouncement, ἐγὼ εἰμι . . ., and for the claim to an equality with God which is involved in such a way of speaking, see *Introd.*, p. cxix.

For the Divine prerogative of Jesus as a "quickener" of the dead, see 5th and the note there. It is asserted again in the proclamation, four times repeated, ἀναστήσω αὐτὸν [ὃν] τῇ

ἐσχάτῃ ἡμέρᾳ (see note on 6th). Here, what is said goes beyond even that great assurance.

All the great similitudes by which Jesus describes Himself in the Fourth Gospel are introduced by the opening phrase ἐγὼ εἰμι, which marks the style of Deity (see *Introd.*, p. cxviii). But ἐγὼ εἰμι ἡ ἀνάστασις differs from the other pronouncements in this respect, that it is *not* a similitude. When Jesus is represented as saying that He is the Bread of Life, or the Light of the World, or the Door, or the Way, or the True Vine, or the Good Shepherd, every one understands that these are only figures of speech, used to illustrate and explain that He strengthens and guides mankind. Here, however, in reply to Martha's allusion to the Resurrection at the Last Day, Jesus uses no explanatory figure of speech. "I am the Resurrection" is not a similitude; it is the reference to Himself of what Martha had said about the final resurrection. The sentence is comparable to ἐγὼ εἰμι ὁ πανουργὸς περὶ ἑαυτοῦ (8th), rather than to any of the so-called similitudes; but it is more difficult to interpret. For how can a person represent an event in the future? Yet this is what is asserted. ἡ ἀνάστασις in v. 25 must refer back to ἡ ἀνάστασις in v. 24. Jesus does not say ἐγὼ εἰμι ἀνάστασις (without the article), or identify Himself with the act or process of "rising again"; but He diverts the thought of Martha, as it were, from the Resurrection at the Last Day, which she feels is very far distant, to the Resurrection of which He is potentially the Source as well as the Agent.

"I will raise him up at the Last Day." That is a frequent theme of the Fourth Gospel (see on 6th). But, if Jesus had said no more on the subject, it would have postponed the possibility of resurrection to the new and heavenly life until the day of the Final Assize. And it is equally, and more particularly, a doctrine of the Fourth Gospel, that as men are judged *now*, so the entrance on the ζωὴ αἰώνιος is a present possibility (see *Introd.*, p. clx). Jesus is the Door to the Kingdom, *i.e.* to the enjoyment of "eternal life"; and it is through Him that man enters into its possession here and now.

Thus, in vv. 24, 25, the old Jewish and the new Christian eschatology are explicitly confronted with each other. Jn. never represents Jesus as denying the Jewish doctrine of a Last Judgment; but he perpetually represents Him as insisting upon the judgment of the present hour, not pronounced by a fiat of external authority, but determined by the man's own self and his relation to God in Christ (see on 3rd).

So ἐγὼ εἰμι ἡ ἀνάστασις is meant to convey to Martha, not indeed a rebuke for her belief in the General Resurrection at last, but an assurance that the "rising again" of believers

ὃ ζῶν· ὁ πιστεύων εἰς ἐμὲ αὐτὸν ἀποθνήσκει ζήσεναι, 26. καὶ πᾶς ὁ ζῶν

in Him is not to be postponed until then. If a man believe in Him, although his body dies yet his true self shall live (v. 25). Or, as it may be put in other words, no believer in Jesus shall ever die, so far as his spirit is concerned (v. 26). The consolation which Jesus offers to those mourning the death of a Christian believer is *not* that their friend will rise again at some distant day when the dead shall be raised by a catastrophic act of God (however true that may be), but that the Christian believer *never* dies, his true life is never extinguished. "Your friend is alive now; for in me he touched the life of God which is eternal; in me he had already risen, before his body perished." This is the Johannine doctrine of life (see *Introd.*, p. cxi); it is also the doctrine of Paul (cf. *Col.* 3¹).

Neither Jn. nor Paul discuss or contemplate the future life of those who are not "in Christ." The assurance of life, here and hereafter, in the Fourth Gospel, is for all "believers"; and in this passage no others are in view.

καὶ ὃ ζῶν. This second clause in the great pronouncement of Jesus is omitted by Syr. sin., and also by Cyprian (*de Mortal.* 21), who quotes these verses in the form: "Ego sum Resurrectio. Qui credit in me, licet moriatur, uiuet; et omnis qui uiuit et credit in me non morietur in aeternum." Cyprian appears to have missed the distinction between the two clauses 25^b and 26, and he may have omitted *et uita*, not perceiving that the words are essential, if what follows is to be understood. But this does not explain the omission in Syr. sin. All other authorities have the words καὶ ὃ ζῶν, which are indispensable for the argument.

Jesus is not only the Resurrection, and thus the pledge and the source of the believer's revival after death; but He is the Life, for this revival is unending. In the two sentences which follow, the twofold presentation of Jesus as the Resurrection and as the Life is expanded and explained. He is the Resurrection, and therefore the believer in Him, though he die, yet shall live again. He is the Life, and therefore the believer in Him, who has been "raised from the dead" and is spiritually alive, shall never die. See further on v. 26.

That Jesus is the Life is, in one sense, the main theme of the Fourth Gospel. Cf. 4¹⁹ 6²⁶ 14⁶ 20³¹; and see *Introd.*, p. cxi.

ὁ πιστεύων εἰς ἐμὲ κτλ., "he who believes in me" (see on 12¹² for the const. πιστεύων εἰς, and cf. 5³⁸) "even if he die (sc. physically), yet shall he live" (sc. spiritually, in the spiritual body, as Paul has it). So it has been said already (3³⁶).

καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθνήσκει εἰς τὸν αἰῶνα πιστεύεις τοῦτο;

Westcott compares Philo's saying that "the wise man who appears to have died in respect of this corruptible life, lives in respect of the incorruptible life" (*quod dei. post.* 15). But the distinctive feature of the Johannine teaching is that the privilege of the immortal, spiritual life is for him who "believes in Christ," and so has touched the life of God.

26. καὶ πᾶς ὁ ζῶν κτλ. The verse is susceptible of two meanings. (1) If πᾶς ὁ ζῶν is understood as meaning "every living man," sc. living in this earthly life (cf. *ἐνόςαν* παρὸς ζῶντος, Tob. 13⁹), then v. 26 is but the repetition in other words of what has already been said in v. 25, "no living man who believes in me shall ever die." Such repetition is quite in the Johannine style (see 3⁴ 9), and it gives a good sense here. (2) But inasmuch as ζήσεναι in v. 25 refers to spiritual life, the life of the believer after the death of the body, it is preferable to take ζῶν in v. 26 as having the same reference, and to treat v. 26 as continuing the topic of v. 25, but not repeating it. "Every one who is living (sc. in the heavenly life) and a believer in me shall never die." Verse 25 gives only the promise of life after physical death; v. 26 gives the assurance of that future life being immortal. For this use of ζῶν as indicating one who is living, not on earth, but in the spiritual world, cf. the saying of Jesus to the Sadducees, that God is not the God of the dead, but of the living (ζῶντων, Mk. 12²⁷ and parallels).

For this use of εἰς τὸν αἰῶνα, "shall never die," cf. 4¹⁴, and esp. 8⁴.

It should be observed that vv. 25, 26, do not suggest to Martha that Lazarus will live again *on earth*. They are general pronouncements applying to every believer in Jesus, and the emphasis is laid on the words ὁ πιστεύων εἰς ἐμὲ. It is this essential condition of life in its deepest sense that is proclaimed to Martha. She is asked if she believes it, and she says "Yes"; but her answer does not indicate that she understood what was involved.

27. Martha's reply is a confession of Jesus as the Messiah. It hardly goes farther; although, in terms, it embraces all that Jn. hopes his readers will reach, sc. that full faith which leads to life (20³¹). She hastens to summon Mary, who may be expected to understand the mysterious sayings of Jesus better than she (cf. Lk. 10⁴⁰).

Ναί. Cf. 21^{18, 19} and Mk. 7³⁰. She acquiesces in the truth of what Jesus had said, because she believed Him to be the Christ.

κρίτε. See on v. 3.

27. λέγει αὐτῇ Ναί, Κύριε ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

28. Καὶ τοῦτο εἰπούσα ἀπήλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς Λάβρα εἰπούσα Ὁ Διδάσκαλος πάροστιν καὶ φωνεῖ σε.

29. ἐκείνη δὲ ὡς ἤκουσεν, ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν.

ἐγὼ πεπίστευκα. With the perfect tense cf. 6⁵⁰ and 1 Jn. 4¹⁴; ἐγὼ is emphatic. Certainly Martha accepts the word of Jesus as true, for she has believed for some time past in His Messiahship. ὅτι σὺ εἶ ὁ Χριστὸς. For the form of the confession σὺ εἶ, cf. 1⁴⁰ 6⁵⁰, Mk. 8²⁹, Mt. 16¹⁶.

ὁ υἱὸς τοῦ Θεοῦ—a recognised title of Messiah. See on 1³⁴ for its usage and significance. Cf. the note on 6⁵⁰ for the confession of Jesus as the Christ by Peter; and see further on v. 40. Note that the exact terms, ὁ χριστός, ὁ υἱὸς τοῦ Θεοῦ, appear together again at 20³¹, where Jn. defines the faith which he aims to inspire in his readers.

ὁ εἰς τὸν κόσμον ἐρχόμενος. This is the way in which the coming Prophet was described in popular discourse (see 6¹⁴, Mt. 11³). Jesus used the expression of Himself more than once (5²⁵ 16¹³ 18³⁷).

Mary, being informed of Jesus' presence, hastens to speak to Him (vv. 28-32)

28. τοῦτο εἰπούσα. This is the true reading, with \aleph CLW, rather than ταῦτα of AD Γ ΔΘ. Martha said one thing only in response to Jesus' words of mystery; she did not make a speech.

She called (ἐφώνησεν) "Mary." Μαριάμ does not take the article here, suggesting that the actual name was called out by Martha.

Λάβρα, "secretly," presumably because she wished Mary to see Jesus privately, without the crowd of mourning friends being present. However, this did not succeed, for they followed Mary out of the house (v. 31). Λάβρα occurs elsewhere in N.T. at Mt. 1¹⁹ 2¹, Acts 16²⁷. D reads σιωπῇ, which gives the same sense.

ὁ διδάσκαλος. So they called Jesus among themselves, although they addressed Him as κύριε. See on 1³⁸ 13¹³; and cf. 20¹⁶.

καὶ φωνεῖ σε. No mention has been made hitherto of the desire of Jesus to see Mary.

29. ἐκείνη δὲ. δὲ should be retained with \aleph C Γ DLW, ἐκείνη designates the person who has just been mentioned (see on 1³).

ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν. With her natural impul-

30. οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῇ πόλει θεοῦ ὑπὸ τῆς πόλεως αὐτῇ ἡ Μάρθα. 31. αἱ οὖν Ἰουδαῖοι αἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχὺς ἀνέστη καὶ ἐβήλην, ἠκολούθησαν αὐτῇ, δίδοντας ὅτι ἠγάπη εἰς τὸν μνηστῆρα ἦν αἰσιγία ἐκεί. 32. ἡ οὖν Μαριάμ ὡς ἤλθεν πρὸς τὸν Ἰησοῦν, ἰδοὺσα αὐτὸν ἔκτισεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ Κύριε, εἰ ἦς ὁδοῦ, οὐκ ἄν μιν ἐπέθανον ὁ διδελφός.

siveness (see Introductory Note on 12¹⁻⁴). Mary rose up quickly from the seat of mourning (see on v. 20), and went to meet Jesus, as she had been bidden to do. The rec. (with A Θ) has ἐγείρεται . . . ἔρχεται, but the aorist and imperfect tenses are significant.

30. οὕτω δὲ κτλ. It is useless to make guesses as to why Jesus had not yet come into the village. He may have been resting at the spot where Martha met Him first.

ἐν τῇ οἰκίᾳ. It is om. by AD Γ Δ, but ins. \aleph CW. Θ has ἐν τῇ πόλει. At this point Moffatt places vv. 18, 19. See on v. 18 above.

31. The friends who had come out from Jerusalem to mourn with the sisters (see v. 19), when they saw Mary rise up (see on v. 20) and leave the house suddenly without giving any explanation, supposed that she had gone to wait at the tomb, a common habit of mourners.

κλαίειν does not indicate *silent* weeping (cf. v. 35), but the unrestrained wailing of Orientals. It is used elsewhere, as here, of weeping for the dead; cf. Mk. 5³⁸ (of the weeping for Jairus' daughter), Lk. 7³³ (for the widow of Nain's son), Acts 9³⁹ (for Dorcas), Mt. 2¹⁸ (Rachel weeping for her children). See on 16²⁰.

It is noteworthy, in view of the identity of Mary the sister of Martha with Mary Magdalene,¹ that Mary Magdalene is represented (20¹¹, 22, 29) as *wailing* (κλαίονσα) at the tomb of Jesus.

βόησεν. So \aleph C Γ DLW; the rec., with AC Γ ΔΘ, has λέγοντες.

32. When Mary met Jesus, she fell at His feet, impulsive and demonstrative creature as she was, and said, as Martha had said, "Lord, if thou hadst been here, my brother had not died" (see on v. 21). She is described by Lk. (10³⁹) as sitting at His feet for instruction, and later she anointed His feet (12³), probably for the second time (see Introductory Note on 12³⁻⁴).

πρὸς τοὺς πόδας. So \aleph C Γ DLW, but AC Γ ΔΘ give εἰς τοὺς πόδας, πρὸς is the preposition used by Mk. (5³⁸ 7³⁰) when telling of Jairus and the Syrophenician woman falling at the feet of Jesus. So, too, it is used in Rev. 1¹⁷ and (in the

¹ Cf. Introductory Note on 12¹⁻⁴.

33. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ ἰουδαίους κλαίοντας, ἐνβρυμίσσατο τῷ πνεύματι καὶ ἐτάραξεν LXX) at Esth. 8^a. But *eis* τοῖς πόδας in a context like this would be curious Greek. Lk. prefers to use *παρά* (8^a 17¹⁸; but cf. Acts 5¹⁹)

Jesus weeps, and, being directed by the mourners, goes to the tomb (vv. 33-38)

88. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν κτλ., "Jesus, then, when He saw her weeping and the Jews which came with her also weeping."

ἐνβρυμίσσατο τῷ πνεύματι. Cf. v. 38 ἐμβρυμίσσας ἐν ἑαυτῇ, this being the only other occurrence of the verb in Jn. In its primary sense, ἐμβρυμίσσας is "to snort" like a horse (cf. *Abesch. Septem c. Theb.* 461); while in the LXX it means "to show indignation" (Dan. 11²⁰), ἐμβρυμίσσας being used of the anger of Yahweh at Lam. 2⁶. A similar use of the cognate words occurs Ps. 7¹² (Aq.), Isa. 17¹⁸ (Symm.), and Ezek. 21²². In Mk. 14⁸ ἐνβρυμίσσας αὐτῇ carries the idea of indignation: "they roared against her," *sc.* in their indignation at the waste of the ointment. But in Mk. 14⁸, Mt. 9³⁰, ἐμβρυμίσσας αὐτῇ καὶ ἐνβρυμίσσας αὐτοῖς can hardly mean that Jesus was angry with the leper or the blind men whom He had cured: "strictly charged them" is the rendering of the R.V., but it is doubtful if this adequately represents ἐμβρυμίσσας, or if any Greek parallel can be cited for such a meaning.

All three occasions on which this rare word is applied to Jesus (Mk. 14⁸, Mt. 9³⁰, Jn. 11^{33, 38}) were occasions, as we must suppose, of intense emotion. The cure of a leper, the restoring of sight to the blind, the preparation of Himself for so stupendous a task as the raising of Lazarus from the tomb, must have involved the output of spiritual energy in a degree which we cannot measure. The narrative of vv. 33-43 reveals, as no other passage in the N.T. does, that the working of "miracles" (however we try to explain them) was not achieved without spiritual effort or without the agitation of the human spirit of Jesus. "He shuddered" (ἐτάραξεν ἑαυτὸν): "He shed tears" (ἔδραμεν). And the verb ἐμβρυμίσσας may well express the physical effect of powerful emotion upon His voice. It represents the inarticulate sounds which escape men when they are physically overwhelmed by a great wave of emotion. And Jesus, the Perfect Man, experienced this as He experienced all else that is human and not sinful. As He charged the leper and the blind whom He had relieved to tell

ἐαυτὸν, 34. καὶ εἶπεν ἰδοὺ τεθείκατε αὐτόν; λέγουσιν αὐτῷ Κύριε,

nothing of what had been done for them, He stumbled over the words, the loud and harsh tone of His voice indicating His agitation. "He roared at them" would not exactly convey the sense, for that would suggest violence of speech or of command. But it is nearer the primary meaning of ἐμβρυμίσσας than "strictly charged them." So in the present passage "He groaned in spirit" is probably the best rendering; but, if not explained, it might suggest the groaning of one in sorrow, and this ἐνβρυμίσσας cannot mean. But the groaning, like the tears and the shuddering, were the outward and bodily indications of a tremendous spiritual agitation and effort.¹ ἐμβρυμίσσας ἐν ἑαυτῇ, He arrived at the tomb, not "indignant" at anything nor "groaning" with loud outbursts of sorrow, but making those inarticulate sounds which are the expression of mental agitation and strain.

D has the variant ἐταράχθη τῷ πνεύματι ὡς ἐνβρυμίσσας, which d renders "conturbatus est spiritu sicut ira plenus." But, as has been said, *anger* is not primarily suggested by the verb ἐμβρυμίσσας, nor does the idea of Jesus being angry enter into the story of the Raising of Lazarus.²

ἐνβρυμίσσας τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν. Cf. 12²⁷ ἡ ψυχὴ μου τετάραται, and 13²⁷ ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι. Putting these passages side by side, it is not easy to make a distinction between the use of ψυχὴ καὶ πνεῦμα. In each case the "soul" of Jesus, as we would say, was troubled. So again Jn. tells of His death in the words *παρέδωκεν τὸ πνεῦμα* (19³⁰); see note *in loc.*; but he makes Jesus speak of His death in 10¹⁷ in the words *ἐγὼ τίθημι τὴν ψυχὴν μου*. We have not now to do with the psychological doctrine of Paul; we are only concerned with the Johannine use of the two words πνεῦμα καὶ ψυχὴ; and while recognising that πνεῦμα suggests what is Divine (4²⁴), and that ψυχὴ suggests the bodily life (12²⁷) in Jn. as in other writers, it is not legitimate to differentiate them sharply in a verse like that before us. The Lucan parallelism (Lk. 1⁴⁷):

μεγαλύνῃ ἡ ψυχὴ μου τὸν κύριον,
καὶ ἡγαλλίσεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ . . .

shows that the words may be used synonymously; and the Johannine usage agrees with this. See on 12²⁷.

84. καὶ εἶπεν ἰδοὺ τεθείκατε αὐτόν; "Where have you

¹ See on 1⁴ for Jn.'s emphasis on the true humanity of Jesus.

² See also, for ἐμβρυμίσσας, Abbott, *Diat.* x. iii. 254 f. I am indebted to Dr. Purser for valuable help in connection with this word.

ἔρχου καὶ ἴδε. 35. ἔδιδραμον δ' Ἰησοῦς. 36. Ὁλεον οὖν οἱ Ἰουδαῖοι
 "ἴδε πῶς ἐφίλει αὐτόν. 37. τοὺς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἔδιδραστο
 οὗτος δ' ἀναΐζει τοὺς ἐφθάλμους τοῦ τυφλοῦ ποῦρα ἴσα καὶ οὕτως μὴ

laid him?" This is a simple request for information. See on
 6^a for other examples of questions asked by Jesus.

Μάρθῃ, sc. (apparently) Martha and Mary, who
 preface their reply with the κῆρυξ of respect (see on v. 3).

ἔρχου καὶ ἴδε. Cf. 1^a.

36. ἔδιδραμον δ' Ἰησοῦς. αἰδ prefix καὶ τὸ ἔδιδραμον, but
 it is quite in the style of Jn. to begin the sentence without
 any conjunction. δακρύειν does not occur again in the N.T.
 It means "to shed tears," but not to "weil." The word in
 Lk. 19^f, where Jesus "wept" over Jerusalem, is ἔκλαιον: cf.
 Heb. 5^f, of Gethsemane, μετὰ κροῦνης ἰσχυροῦ καὶ δακρύων.

It is not said in the Gospels that Jesus "laughed," while
 it is told here, and suggested elsewhere, that He "wept." But
 to draw the inference that He never laughed would be mis-
 leading. To be incapable of laughter would be to fall short
 of the perfection of manhood. This was perceived by the
 compilers of the apocryphal gospels: cf. *Gospel of Thomas*, A 8,
 ἐγέλασε τὸ πᾶν τὸ μέγα, and *Pseudo-Matth.* 31, "Jesus
 laeto vultu subridens."

The ethics of Jesus were not those of the Stoics, and Jn.
 brings out, perhaps more clearly than the Synoptists, that He
 did not aim at the Stoic ἀνείη. Juvenal finely says of
 human tears, "haec nostri pars optima sensus" (*Sat.* xv. 133).

36. The visitors from Jerusalem were impressed by the
 sight of Jesus weeping, and said to each other, "See, how He
 loved him," how great a friend of Lazarus He was! Cf. vv.
 3, 5, for ἐφίλει.

37. Some of them, however (δὲ), expressed surprise that
 He who had cured the blind man at Jerusalem (9^a 7) could
 not have kept His friend from death. Like Martha (v. 21)
 and Mary (v. 32), they seem to think that if Jesus had been
 present, Lazarus would not have died, although they are not
 so sure of it. They are not contemplating any raising of
 Lazarus from the dead; such a thing does not occur to them.
 They refer merely to a healing miracle at Jerusalem, of which
 they had recently heard, and which they may have witnessed.

A reference here to the Galilean miracles of raising from
 the dead (Mk. 5^{mt}, Lk. 7^{mt}) could hardly have been resisted
 by a writer who was *inventing* the story of the raising of Lazarus.
 But these citizens of Jerusalem may not have heard of any
 Galilean miracles.

38. That the article δὲ is omitted before Ἰησοῦς in all the

ἀποθάει; 38. Ἰησοῦς οὖν πάλιν ἐμβραμύμενος ἐν λαοῦν ἔρχεται εἰς
 τὸ μνημεῖον ὃν δὲ στήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῶν.

39. Λέγει δ' Ἰησοῦς Ἀρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ
 τετελευτηκότος Μάρθα Κύριε, ᾗ ἦν δέξαι τετραπλοῖς γὰρ ἔσται.

MSS. except ③ and 33 (which, however, preserves some good
 readings in this chapter; cf. v. 20) is contrary to the general
 usage of Jn. (see on 1^a).

Again (πάλιν) the agitation of Jesus was noticeable
 (ἐμβραμύμενος ἐν λαοῦν, see on v. 33), as He was approaching
 the tomb of Lazarus. It was a cave, such as was often used as
 a burial place (cf. Gen. 23¹⁹, Isa. 22¹⁴, 2 Chron. 16¹⁴), the cavern
 being sometimes natural, sometimes artificial. The body was
 either let down through a horizontal opening, as is the European
 practice, or placed in a tomb cut in the face of the rock. In
 either case the opening was closed by a stone, which had to be
 a heavy one to keep wild animals out. Cf. 20¹, Mk. 15⁴⁶,
 Mt. 27⁶⁰, Lk. 24². If the cave were a subterranean one, then
 λίθος ἐπέκειτο ἐπ' αὐτῶν must be rendered "a stone lay upon
 it"; if it were cut in the face of the rock, then the stone lay
 against the opening.

The raising of Lazarus (vv. 39-44)

39. ἔφατο. The aorist imperative is the command of
 authority; see on 2^a. The same verb is used of the removal of
 the stone at the tomb of Jesus (cf. 20¹).

ἡ ἀδελφὴ τοῦ τετελευτηκότος, "the sister of the deceased."
 τελευτᾷ occurs only here in Jn., and is infrequent in the N.T.
 (cf. Mk. 9⁹). The rec. substitutes the more usual τεθνήσκος.

Martha, although she had joined the party which was
 visiting the tomb, had no thought of the resuscitation of her
 brother, and, with her strong sense of decorum (Lk. 10⁴⁰), was
 horrified to think of the exposure of the corpse, it being now the
 fourth day after death. She was sure that putrefaction had
 begun, which shows that the body had not been embalmed,
 but had only been bound with swaths (v. 44), spices being
 probably used, after the Jewish custom (cf. 19⁴⁰). It is not
 alleged by Jn. that Martha was stating a fact when she said
 δέξαι, "he stinketh." That was merely what she thought must
 be the case.

ἔσται is only used again in the Greek Bible at Ex. 8²⁴, where
 it is used of the dead frogs.

τετραπλοῖς does not occur again in the Greek Bible (except
 by mistake for τέταρον in the A text of a Sam. 3^d); but in
 Herod. ii. 89 τετραπλοῖς γυνήθειαι is "to be four days dead,"

40. λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπὼν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τῇ

as here. Lightfoot (*Hor. Hebr.* in loc.) cites a Jewish tradition to the effect that "for three days (after death) the spirit wanders about the sepulchre, expecting if it may return into the body. But when it sees that the form or aspect of the face is changed, then it hovers no more, but leaves the body to itself" (*Beresh. Rabba*, fol. 114. 3). The same tradition is found in *The Rest of the Words of Baruch*, § 9 (ed. Harris, p. 62).

For the three days of weeping, followed by four days of lamentation, see on v. 19; and cf. v. 17 for *τεταραμένος*.

40. Jesus rebukes Martha, although gently, for her lack of understanding: "Said I not to thee, that if thou believedst, thou shouldst see the glory of God?" Some commentators suppose the allusion to be to what Jesus had said about the sickness of Lazarus being for "the glory of God" (v. 4, where see note). But this was said to the disciples in Persea, not to Martha, and there is no hint that it was reported to her. Nor is there anything in v. 4 about *belief* being a condition precedent to the vision of the Divine glory. It is more probable that the reference is to Martha's previous conversation with Jesus (vv. 25-27), where she declared her belief in Him as the Christ. Such confessions of faith are elsewhere (see on 1st) answered by a benediction from Jesus, in which He promises to the faithful as a reward a vision of the Advent of the Son of Man in glory; and it may be that some such promise, although not recorded, was given by Jesus to Martha¹ (see on 6th 10th).

ἐὰν πιστεύσῃς ὄψῃ τῇ ὁράῃ τοῦ θεοῦ. Whatever this promised vision was to be, it was a *spiritual* vision that is meant, for *ὁραμαι* is always used in Jn. of seeing spiritual or heavenly realities, as at 1st (where see note). Bearing this in mind, it is difficult to suppose that "thou shalt see the glory of God" means "thou shalt see Lazarus restored from the grave," nor is there any suggestion that Martha understood this to be the meaning. Paul's phrase that Christ was "raised from the dead, through the glory of the Father" (Rom. 6th), may, however, be thought to supply a parallel; and the "glory of God" which Martha was to "see" with the eye of faith would then be the Divine power which was put forth in the raising of Lazarus. Thus the larger promise of vision, which it may be supposed was given in response to Martha's confession of faith, was about to receive a special exemplification in the revival of her brother. Even this, however, is not free from difficulty; for it would suggest that the sight of the raising of Lazarus could have been perceived only by those who

¹ Cf. Abbott, *Diat.* 2545.

ὁράῃ τοῦ Θεοῦ; 41. ᾄδων οὖν τὸν ᾠδόν. ὁ δὲ Ἰησοῦς ᾄδων τοὺς ὀφθαλμοῦς αὐτοῦ καὶ εἶπεν Παῖτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42. ἐγὼ δὲ ᾔδην ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον

had faith (ἐὰν πιστεύσῃς), whereas the whole tenor of the story is that all the bystanders, Jews and disciples alike, were witnesses of it. But perhaps what is meant is that only those who had faith could see the inner meaning of this "sign," and discern in it the exhibition of the Divine glory.

41. ᾄδων οὖν τὸν ᾠδόν, as Jesus had bidden them (v. 39). The rec. text adds after ᾄδων the explanatory gloss ὅτι ᾄδων ὁ τεθνηκώς κείμενος: om. KBC² I.D.

ᾄδων τοὺς ὀφθαλμοῦς αὐτοῦ. This is a natural prelude to prayer or thanksgiving: cf. Ps. 121st ᾄδων τοὺς ὀφθαλμοῦς μου εἰς τὰ ὄρη, and Lk. 18th. So, again, did Jesus "lift up His eyes" before His great high-priestly prayer (17th); and, as the Synoptists tell (Mk. 6th), before the blessing of the loaves, although Jn. omits this detail (see note on 6th). "To lift the eyes" is used more generally of any careful or deliberate gaze (see on 4th 6th).

καὶ εἶπεν πατέρα. It was thus that Jesus began His own prayers or thanksgivings, even as He taught men to begin with "Our Father." Other instances in Jn. are 12th 17th; and in the Synoptists, Mk. 14th, Lk. 22nd (cf. Mt. 26th), Lk. 10th (Mt. 12th), and Lk. 23rd. He does not say "Our Father," but "My Father" (see on 5th), or "Father," simply, as here; for His relation to the Eternal Godhead is different from that of men in general. Bengel's comment on the simple invocation πατέρα (at 17th) is suggestive: "nomina dei non sunt cumulanda in oratione."

εὐχαριστῶ σοι. For εὐχαριστέω in Jn., see on 6th. ὅτι ἤκουσάς μου, "because Thou didst hear me," the aor. indicating some definite act of prayer, whether spoken or only mental, perhaps before v. 4. He gives thanks before the visible answer to His prayer, because He is in no doubt as to the issue. His prayers were always directed to the realisation of the Father's will (5th), and this cannot be frustrated (see on 12th).

For ἀκούειν with a gen. case as connoting *sympathetic* or *appreciative* hearing, see on 3rd.

42. ἐγὼ δὲ ᾔδην κτλ., "But I knew that thou hearest me always." This is a phrase of Jesus' consciousness of Himself as in unique relation with the Father, which appears all through the Fourth Gospel, and which is most explicitly stated in the words ἐγὼ καὶ ὁ πατήρ ἐν ὅσμῳ (10th).

We examine, first, the rec. reading ἀλλὰ διὰ τὸν ὄχλον τὸν

τὸν παριστῶντά μοι τοῦ, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.

περιστῶτα εἶπον, "but for the sake of the crowd standing round, I said it"; i.e. He said aloud ἐὐχαριστῶ σοι ὅτι ἤκουσάς μου, not merely because of thankfulness to His Father for an answer to His prayer (for of this He had been sure), but because He wished the bystanders to appreciate the true secret of His power. The prayer of Elijah, "Hear me, O Lord, that this people may know that thou art God" (1 Kings 18²⁷), is not a true parallel, for Elijah had not the *certainty* of his prayer being answered as He wished, that Jesus had. See, however, 12²⁰, where Jesus is represented as saying that the voice from heaven was not for His sake, but for the sake of the wondering crowd; and cf. 17¹². ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας, "that they might believe (cf. 17⁸, 22) that thou hast sent me." This, according to the rec. text, was the purpose with which Jesus had uttered aloud His thanksgiving and His assurance that the Father always heard Him, &c. that He might fix the attention of the bystanders upon His claim, that He was "sent" by the Father (see on 3¹⁷; and cf. 6⁵⁷). For the reiterated claim, σὺ με ἀπέστειλας, cf. 17¹², 18, 21, 22, 23. It is difficult to accept the rec. text as exactly representing the motive behind the words ἐὐχαριστῶ σοι ὅτι ἤκουσάς μου. Without the addition of v. 42, these words commend themselves to every reader as a sublime expression of thankfulness. But v. 42 represents them as having been uttered in order to impress the crowd. Perhaps we might take v. 42 as a comment or interpretative gloss of the evangelist rather than as a saying of Jesus.¹

Probably, however, the rec. text is corrupt. In one uncial (Θ) there is a variant reading which we take to represent the original, viz.: διὰ τὸν ὄχλον τὸν παριστῶντά μοι τοῦ, ἵνα πλῆ.

First, παριστῶτα is read not only by Θ and the allied cursives 28, but also by 235 and the ninth-century uncial A. Further, the Vulgate G has *adstantem*, not *circumstantem* (which is the usual rendering of the rec. περιστῶτα). Again, περιστῶται is never used by Jn. elsewhere, and in N.T. only at Acts 2⁵ "to surround him" (used transitively), and at 2 Tim. 2²⁵, Tit. 3⁹ "to shun"; while Jn. has παριστῶντάς at 12²⁰ and παριστῶτα at 19²⁸. For παριστῶμαι followed by a dative (as in παριστῶντά μοι), cf. Acts 13¹⁰, 9³⁶, 27³⁸. On all grounds, παριστῶντά μοι, "standing by me," is preferable to περιστῶτα, "standing round," which would be a unique instance in the N.T. of this intransitive sense.

¹ See Garvie, *The Beloved Disciple*, pp. 19, 198, for a similar explanation.

Secondly, the reading of Θ, μοιποιῶ, might readily be corrupted into the rec. εἶπον; and the verb τοῦ gives us a meaning as unexceptionable as εἶπον is difficult. At 5³⁸ Jesus says τὸ ἔργον ὃ τοῦ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέστειλεν (cf. also 10³⁸, 42). And so here, reading τοῦ, we translate "because of the multitude standing by I do it, that they may believe that thou didst send me." There is thus no intimation that the thanksgiving of Jesus in v. 41 was uttered only to impress the bystanders. The words of v. 41 were the inmost expression of His personal life. Rather in v. 42 does He speak of the purpose with which He is about to perform the sign that will convince the onlookers of His Divine mission.

The only authority, as it seems, corroborating τοῦ, the reading of Θ, is the Armenian version, which, for the widely attested "I said it," gives "I do it." This appears also in two Armenian MSS. of Ephraem's Commentary on Tatian's *Diatessaron*,¹ as well as in a homily on the Raising of Lazarus ascribed to Hippolytus, part of which is extant only in Armenian.² The text of Θ (whose home is in the neighbourhood of Armenia) has been thought to show special affinities to the Armenian version; and it is possible that "I do it" in Jn. 11⁴² has been taken over by an Armenian (or Georgian)³ scribe from the version with which he was most familiar, not only in Θ, but in Ephraem's Commentary and in the Hippolytus homily. If this be so, the reading τοῦ has its roots in the Armenian version, the sources of which are imperfectly known.

It has been shown⁴ that the Armenian version of the Gospels rests in part on the Old Syriac. In this instance, however, the Syriac gives no support to τοῦ, the Armenian deserting the Syriac here as in other instances;⁵ and it is probable that here some Greek authority is behind the Armenian vulgate.

The attestation of παριστῶντά μοι τοῦ is undoubtedly weak, but the phrase could so readily be corrupted into περιστῶτα εἶπον (which has the non-Johannine περιστῶτα as well as the disconcerting εἶπον), that παριστῶντά μοι τοῦ has been adopted in this edition as probably the original Greek.

¹ See Dr. J. A. Robinson's *Appendix* to Hamlyn Hill's *Earliest Life of Christ*, etc., p. 367, to which he has kindly directed me.

² See Pitra, *Analecta Sacra*, ii. pp. 226-230, or Achelis's edition of Hippolytus, *Kleinere Schriften*, p. 224.

³ See Streeter, *The Four Gospels*, p. 86 f.

⁴ See Blake, *Harvard Theological Review* for July 1903.

⁵ By J. A. Robinson, *Euthaliens*, p. 73 f.

⁶ Streeter, *loc. cit.* p. 89.

43. καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρος, δεῦρο ἔξω.

43. *φωνῇ μεγάλῃ ἐκραύγασεν* κτλ. As in the Synoptic accounts of the raising of Jairus' daughter (Mk. 5⁴¹) and of the widow of Nain's son (Lk. 7¹⁴), the dead person was recalled to life by an authoritative command from Jesus Himself. This is repeated with emphasis at 12¹⁷. It is His voice which, being heard by the dead as addressing them personally, is spoken of as the effective instrument of their resurrection (cf. 5^{28, 29}).

The verb *κραυγάζειν* occurs only once in the LXX, and there, as here, is associated with "a loud voice"; δ λαὸς ἐκραύγασε φωνῇ μεγάλῃ (Ezra 3¹⁰) describes the joyful shouts of the people. The verb is found in the N.T. (in the best texts) only in Jn., who has it six times (cf. 12¹⁸ 18⁴⁰ 19⁶ 12.19), and at Mt. 12¹⁸, where the words of Isa. 42¹ are rendered "He shall not cry aloud" (οὐδὲ κραυγάζει).¹ It is only here that the verb is used of an utterance of Jesus.

Two of the Words from the Cross are said to have been uttered *φωνῇ μεγάλῃ* (Mk. 15^{34, 37}); and in Rev. 1¹⁰ the voice of the glorified Son of Man is described as *φωνῇ μεγάλῃ*, as is also (Mt. 24³¹) the voice of the Trumpet at the coming in glory of the Son of Man. Cf. Rev. 21³. Jn. represents the voice of Jesus when He summoned Lazarus from the grave as in like manner "a great voice."

Λάζαρος (note the *personal* call), δεῦρο ἔξω, *huc foras*, "Come out." δεῦρο occurs only here in Jn.

44. The rec. text, with κΑC*WΓΔΘ, prefixes καὶ τὸ ἐξῆλθεν, but om. BC*E. The absence of a conjunction is quite in Jn.'s manner.

The dead body had been bound as to feet and hands with swathes (cf. 19⁴⁰), and the face had been bound with a napkin (cf. 20⁷), after the Jewish custom. It is idle to speculate as to how the evangelist means us to understand the emergence from the tomb. The bandages would, seemingly, forbid the free use of the limbs; and they had to be loosened (λύσαντες αὐτόν) as soon as Lazarus appeared.

The word *κειρίον* appears elsewhere in the Greek Bible only at Prov. 7¹⁸, where it stands for part of the covering of a bed. Moulton-Milligan (s.v.) note its occurrence in the form *κηρία* in a medical papyrus. However, there is no doubt as to its meaning here, sc. "bandage" or "swathe."

For *ὄψις*, see on 7³⁴.
συνδύμεον is a Latin word, "a napkin"; it occurs again in N.T. at 20⁷, Lk. 19³⁰, Acts 19¹⁸.

¹ Cf. Abbott, *Diat.* 1752b.

44. ἐξῆλθεν δ τεθνῆκως δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ συνδεδεμένη περιβλεπτομένη. λέγει αὐτοῖς δ Ἰησοῦς λύσαντες αὐτόν καὶ ἄφετε αὐτὸν ὑπάγειν.

45. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν

BC*E have ἄφετε αὐτόν. MATH om. αὐτόν. Θ has λύσαντες αὐτόν.

For *ὄψις*, see on 7³⁴: ἄφετε αὐτόν ὑπάγειν is equivalent to "let him go home." This simple and kindly counsel is comparable with that of Mk. 5²⁸; cf. also Lk. 7¹⁴.

It is noteworthy how few are the apocryphal legends about Lazarus. *A priori*, it might have been expected that pious fancy would have delighted in depicting his experiences in the unseen world, and his sayings when he was restored to earth. But there is little of the kind. Epiphanius says that among the traditions with which he was familiar, there was one which gave the age of Lazarus at thirty, and alleged that he lived for thirty years longer after his resuscitation (*Her.* lxvi. 34). There is nothing impossible in that. The grim legend (cited by Trench, without giving his authority) that after Lazarus returned from the tomb, he was never known to smile, is probably a mediaeval fancy. The *Anaphora of Piaté* (B 5) says that Lazarus was raised from the dead on a Sabbath day, an idea which is probably due to imperfect recollection of the healings in cc. 5 and 9. A Sahidic sermon in F. Robinson's *Coptic Apocryphal Gospels*, p. 170 f., represents the miracle as having been wrought by Jesus in order to convince Thomas, who expressed a desire to see a man raised from the grave; and that Jesus told him that His action in calling Lazarus forth was a figure of what would happen at the Resurrection on the Last Day.

The impression made on the bystanders (vv. 45, 46)

45. Many of the spectators became believers in Jesus because of the raising of Lazarus (cf. 12¹¹), just as many had become believers after former healings (7²¹). Some of them reported the story to the Pharisees.

πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες κτλ. must be rendered "many, therefore, of the Jews, sc. those who had come to Mary (vv. 19, 31), and had seen what He did, believed on Him." The "many" are defined as those who had come to visit Mary.

D for οἱ ἐλθόντες reads τῶν ἐλθόντων, altering the sense, which then would be that many of the Jews who had come to visit the sisters believed on Jesus in consequence of the

καὶ θαυμάζοντες ὁ ἑποίουν, ἐπίστευσαν εἰς αὐτόν 46. τοὺς δὲ ἐξ αὐτῶν ἀπεῖλθεν πρὸς τοὺς Φαρισαίους καὶ εἶπεν αὐτοῖς ὁ ἑποίουν Ἰησοῦς.

47. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ

miracle, but not all of them. Some (v. 46) went off to report it to the Pharisees, the implication being that they were *not* among those who believed in Him, and that their action was prompted by hostility or malevolence. But *ἀλλήλους* is undoubtedly the true reading, and it conveys the meaning that the many Jews (the phrase is repeated from v. 19) who had come to condole with the sisters were all convinced by the miracle of the claims of Jesus.

Syr. sin. has a reading unsupported by the uncials, *sc.* "Many Jews that came unto Jesus, because of Mary, from that hour believed in Jesus."

θαυμάζοντες. *θαυμάω* is always used in Jn. of physical vision, of seeing with the eyes of the body (see on 1st). For the effect of the miracle, cf. 2nd.

ὁ ἑποίουν. So A²BC²D; but KALWTAΘ have *ἄ* (perhaps from v. 46). Before *ἐποίουν* the rec. adds *ὁ Ἰησοῦς* (from v. 46); but om. ABC²W.

ἐπίστευσαν εἰς αὐτόν. For this phrase, see on 4th.

46. τοὺς δὲ ἐξ αὐτῶν κτλ. There is nothing to prove that this action of some of the citizens who had come to Bethany and had been convinced of the claims of Jesus by the raising of Lazarus was malevolent. *δὲ* means no more here than "however."

ἀπεῖλθεν πρὸς τοὺς Φαρισαίους, "went off to the Pharisees," *i.e.* to the religious leaders who formed the most zealous and orthodox party in the Sanhedrim (see on 7th). An event of such religious significance as the miracle at Bethany seemed to be would naturally be brought before them, and those who reported it probably did so without meaning to injure Jesus. See on 5th for a similar case.

If the plural *ἄ* before *ἐποίουν* is to be pressed, it means that not only the raising of Lazarus, but other actions of Jesus which they had observed or of which they had heard, were included in their report (cf. πολλὰ σημεῖα, v. 47).

Counsel of Caiaphas to the Sanhedrim, and their resolve
(vv. 47-53)

47. οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι, *sc.* the principal members of the Sanhedrim (see on 7th). From this time onwards, the chief priests take the lead in the arraignment of Jesus. These leaders summoned an informal council.

ἔλεγον Τὶ ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ τοιαῦτα σημεῖα; 48. ἰδὼν ἀφ' ὧν αὐτὸν οὕτως, τόσους πιστεύουσιν εἰς αὐτόν, καὶ ἐλευσέντος οἱ Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

συνήγαγον . . . *συνεδριον*, the Ferrar cursives adding the explanatory gloss κατὰ τὸ Ἰησοῦ. This is the only occurrence of the word *συνεδριον* in Jn.

καὶ ἔλεγον Τὶ ποιοῦμεν; "They were saying (to each other), What are we doing?" *sc.* Why are we doing nothing? The parallel Acts 4th τί ποιήσωμεν; "What are we to do?" has a slightly different tinge of meaning. *ποιοῦμεν* in the present tense cannot be rendered "What shall we do?"

ὅτι οὗτος ὁ ἄνθρωπος κτλ., "for this person is doing many signs"; the turn of phrase expressing contempt. For "many signs" in Jerusalem, cf. 2nd; but the reference here is to the report brought by those who had been present at the raising of Lazarus (v. 46).

48. The Jewish leaders were anxious lest the growing fame of Jesus should suggest to those who were being convinced of His claims, that He was the national Deliverer of their expectation (cf. 6th); and that thus a rebellion should break out, which would call down stern punishment from their Roman rulers. It was, indeed, the charge preferred against Him before Pilate that He claimed to be the "King of the Jews" (cf. 18th).

ἰδὼν ἀφ' ὧν αὐτὸν οὕτως κτλ., "if we let Him go thus," *i.e.* without intervening and curbing His activities, "every one will believe in Him" (cf. v. 45).

καὶ ἐλευσέντος οἱ Ῥωμαῖοι. This has a verbal resemblance to the LXX of Dan. 11th καὶ ἔξουσιν Ῥωμαῖοι, but there is no allusion here to that passage. "Romans" are not mentioned by the Synoptists (cf. 19th).

καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. The position of ἡμῶν is emphatic. "They will suppress our place and our nation." *ὁ τόπος* seems to mean the Holy Place, *i.e.* the Temple, with which the chief priests were specially concerned. Cf. 4th and Mt. 24th, Acts 6th, 21st. At 2 Macc. 5th the τόπος is the Temple, and the fortunes of the τόπος and the ἔθνος are associated, as they are here.

The apprehension attributed in this verse to the Jewish leaders, of the destruction of the Temple and the nation, might, no doubt, be regarded as a prophecy after the event, for Jerusalem had fallen twenty years or more before the Fourth Gospel was written. But, on the other hand, there is an antecedent probability that such anxieties must always have been present,

¹ Cf. Abbott, *Diat.* 2493, 2766.

49. εἰς δὲ τῆς ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὡ τοῦ ἐναντιοῦ ἐκείνου, εἶπεν αὐτοῖς ὅτι οὐκ οἴδατε οὐδέν, 50. οὐδὲ λογίζεσθε ὅτι συμφέρει

during the first century, to the minds of the chief priests, who were well aware that any Messianic rebellion would be sternly repressed by their Roman masters.

49. εἰς δὲ τῆς ἐξ αὐτῶν. For *ἐκ* before a gen. pl. in sentences of this kind, see on 1st.

Καϊάφας, ἀρχιερεὺς ὡν. The office of high priest, under the ancient Hebrew laws, was for life; but in Roman times the high priest only held his position at the pleasure of the imperial authority. He might be high priest for one year only, or for a term of years, according as he pleased his Roman masters. Annas was high priest from 6 A.D. to 15 A.D., when he was deposed by the procurator Valerius Gratus. But he retained his influence throughout his life, and several of his sons held the office after him. In the year 18 A.D., Joseph Caiaphas (as Josephus calls him), the son-in-law of Annas, succeeded to this great position, which he held until 36 A.D., thus being high priest throughout the whole period of Pontius Pilate's procuratorship. His name is not mentioned by Mk., but he appears as the principal person at the trial of Jesus in Mt. 26th; see further on 18th.

The phrase ἀρχιερεὺς ὡν τοῦ ἐναντιοῦ ἐκείνου is applied to him thrice (v. 51, 18th) by Jn. This does not imply that Jn. supposed mistakenly that the high priest was appointed annually, like the Asiarchs. But the phrase is repeated with emphasis, "high priest in that *fateful* year" (for such a use of *ἐκείνου*, cf. 1st 20th), because Jn. thinks it so remarkable that the high priest, whose duty it was to enter the holy of holies and offer the atonement for *that* year, should unconsciously utter a prophecy of the efficacy of the Atonement which was presently to be offered on the Cross. This was the acceptable year of the Lord.¹

ὅμως οὐκ οἴδατε οὐδέν κτλ. The council was an informal one, and Caiaphas was not presiding. But he speaks very sharply to the other members, for their irresolution. "You people" (*ὅμως* is contemptuous) "know nothing at all"; you do not understand that it is in your interests that the man should die. Why hesitate about it? This is the obvious policy. Caiaphas was evidently a strong man, who knew his own mind; and the sharpness of his speech provides an illustration of what Josephus says about Sadducee manners: "The behaviour of the Sadducees to one another is rather rude, and their intercourse with their equals is rough, as with strangers"

¹ Cf. Lightfoot, *Biblical Essays*, p. 29.

ὅμως ὡς εἰς ἀνθρώπου ἀποθνήσκειν ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος

(*Bell. Jud.* ii. viii. 14). For the relation of the Sadducee or priestly party to the Pharisees, see on 7th.

50. οὐδὲ λογίζεσθε. So *καὶ* BDLW, as against the rec. *καὶ* λογίζεσθε. Neither verb occurs again in Jn.; the simple verb being customary in Paul, and the compound in the Synoptists. *ὅτι συμφέρει ὑμῶν* (cf. 16th for the constr.; and cf. 18th for *ὡς* . . . ἀποθνήσκειν), "that it is expedient for you," perhaps spoken contemptuously.

BDL¹, with some Latin and Coptic vs., have *ὅμως*. *ὅμως* is read by A²ΘW, with Latin, Syriac (including Syr. sin. and Syr. cur.), and Coptic support (including Q).

ὡς εἰς ἀνθρώπου ἀποθνήσκειν ὑπὲρ τοῦ λαοῦ κτλ.: a fine sentiment in its proper setting, and one which could be copiously illustrated from history. Caiaphas, from his point of view, was giving politic if cynical advice. Better that one man die than that the nation perish.

λαός is used by Jn. only in this saying of Caiaphas (repeated 18th); *ἔθνος* is used by him only in this passage and at 18th. *ἔθνος* has reference to the Jews as a political unit, organised for civic and social life; *λαός* is used when their relation to God, as His peculiar people, is in view. But it is as impossible to provide exact and exclusive definitions of these two Greek words as of the English words "nation" and "people." It is doubtful if in this verse any stress should be laid on the difference between *ἔθνος* and *λαός*. *ἔθνος* is used of the Jewish nation at Lk. 7 25th and elsewhere; while *ἔθνος* in the plural is always in sharp contrast to *λαός*.

51. This is one of those editorial comments of which Jn. gives his readers many (cf. Intro., p. xxxiv). The words of Caiaphas, he notes, were an unconscious prophecy, for it was true in a deeper sense than Caiaphas understood that the Death of Jesus would be expedient for the Jews, as well as for the wider circle of all God's children.

The Jews ascribed a measure of prophetic faculty to the high priest, when, after being duly vested, he "inquired of Yahweh" (Ex. 28th, Lev. 8th, Num. 27th). Josephus has left on record that he, as a priest, claimed to have power to read the future (*B. J.* iii. viii. 3). And Philo says that the true priest is always potentially a prophet (*de const. principum*, 8). The word *ἐπιπροφῆτευσεν* is applied to Zacharias the priest (Lk. 1st), just as it is here (its only occurrence in Jn.) to Caiaphas: "He, being high priest that year (see on v. 49), prophesied."

Caiaphas spoke not "of himself," but being, as it were, inspired by the Spirit of God, *ἐπιπροφῆτευσεν*. See on 19th.

ἀπολῆται. 51. τούτο δὲ ἀφ' αὐτοῦ οὐκ ἔστιν, ἀλλὰ ἀρχαίως ἐκ τοῦ ἐκείνου ἐκείνου ἐποδοθήκενεν ὅτι ἡμέλλεν Ἰησοῦς ἀποδοθήκενεν ὑπὲρ τοῦ ἔθνους, 52. καὶ οὐκ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ

Note that ἐποδοθήκενεν (ABDLG) is the true form of the aorist, not προέθηκενεν, with the rec. text. The augment precedes the preposition, there being no simple verb φησιν.

ὅτι ἡμέλλεν Ἰησοῦς ἀποδοθήκενεν κτλ. For ἡμέλλεν (ABDLWΘ) κ has ἡμέλλεν. The def. art. before Ἰησοῦς is omitted by ABDLW (see on 1²⁹).

For ἡμέλλεν, usage of the Death of Jesus, cf. 12³² 18³². It conveys in these passages the sense of predestined inevitableness, which is always present to the mind of Jn. (see on 2³ 3¹⁴; and cf. Intro., p. cii). See also for μέλλεν on 4⁶ 6¹².

ὑπὲρ τοῦ ἔθνους. See for ὑπὲρ on 1²⁹; and cf. 10¹¹. Jn. alters the phrase of Caiaphas ὑπὲρ τοῦ λαοῦ (v. 50) to ὑπὲρ τοῦ ἔθνους, perhaps because he wishes to suggest that by their rejection of Jesus the Jews had forfeited their privilege as the λαός of God. But he is prone, when he repeats a phrase, to alter it slightly (see on 3¹⁹); and in any case, as we have seen, we cannot distinguish very sharply between ἔθνος and λαός.

62. The Death of Jesus was not only on behalf of Jews. This is the teaching of Jn. Cf. 3¹⁶ 10¹⁰ 12³², 1 Jn. 2², as a few of the passages which make this plain. It is natural that in a Gospel written amid Greek surroundings and primarily for Greek readers, the scope of the Christian message of salvation as extending beyond the borders of Judaism should be explained with special emphasis.

Its larger purpose was "to gather into one the scattered children of God," ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἐν. The phrase looks onward to the future, when those who are potentially God's children shall have become τέκνα θεοῦ, begotten of God, through faith in Jesus (see on 1¹², 12 for τέκνα θεοῦ in Jn.); and it looks onward also to the more distant future, when all these children of God shall be gathered into one. It should be observed again at this point (see on 1¹²) that the ideas of the universal Fatherhood of God, and of the whole human family as His children, are not explicit in Jn. All who will "believe" may become His children; but this faith is presupposed.

τὰ διεσκορπισμένα. These potential children of God are "scattered," as Jn. writes. They are, to his mind, in every part of the world. The verb διασκορπίζει does not occur again in Jn., but is frequently used in the LXX of the scattering of Israel among the nations, which is a thought foreign to the

τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἐν. 53. ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἔβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

54. Ὁ οὖν Ἰησοῦς οὐκ εἶπε παρηγοῖα περικεῖναι ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπέβλεπε ἐκείθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραίμ

context here; for the "children of God who are scattered abroad" are not all of Israel. Jn. has σκοπέω at 10¹³, but there the allusion is to the wolf scattering the flock, of which there is no suggestion in the present passage.

There seems to be a reminiscence of this verse in the *Didache* (ix. 4), where mention is made of the Eucharistic loaf: ὁμοιωτὴν τὸν τοῦτο τὸ κλῆμα διεσκορπισμένον ἐκείνῳ τῶν ὁρώντων καὶ συναχθῆναι ἐν ἐνῷ, οὗτω συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περὶ τὴν γῆν εἰς τὴν σὴν βασιλείαν. See on 6¹².

συναγάγῃ εἰς ἐν. Cf. 10¹⁸, δὲ με ἀγαγὲν κτλ., where see note. For the nature of this unity, see on 17²¹; and cf. Eph. 3¹⁴.

63. ἀπ' ἐκείνης οὖν τῆς ἡμέρας κτλ. "From that day, therefore (sc. because they were impressed by the advice of Caiaphas), their plan was to kill Him." The hostility of the ecclesiastical authorities had been gradually intensified; it began with the cures on Sabbath days, and the claim of Jesus to Divine authority (5¹⁸ 7³² 9³²); but after the raising of Lazarus, and Caiaphas' warning, they came to the decision (ἔβουλεύσαντο ἵνα) that He must die (cf. 12¹⁰ for a similar phrase).

For ἡμέρας, L. reads ὥρας: there is a similar variant at 19³⁰, where see note. Jn. is prone to note the time at which things happened: see Intro., p. cii.

Jesus withdraws to the north-east of Jerusalem (vv. 54-57)

54. δ' αὖτ' (because of the machinations of His enemies) Ἰησοῦς οὐκ εἶπε παρηγοῖα (see for this word on 7⁷) περικεῖναι ἐν τοῖς Ἰουδαίοις (the hostile Jews; see on 1¹² 5³).

He withdrew "to the country near the desert," i.e. the hill country to the north-east of Jerusalem, which was thinly populated. The town or village of Ephraim is not mentioned elsewhere in the N.T. "But it is mentioned by Josephus (*Bell. Jud.* iv. ix. 9), in connexion with the mountain district (ἡ ὄρεσις) north of Jerusalem, as a small fort (τοκίμα). . . . Josephus couples it with Bethel, and it is a coincidence that where it occurs in 2 Chron. 13¹⁹ (τὴν Ἐφραίμ) Bethel is named with it. The two places were probably not far apart."¹ It is generally identified with El-Taybeh, 4 miles north-east of

¹ Lightfoot, *Biblical Essays*, p. 177; cf. G. A. Smith, *Hist. Geogr.*, p. 352.

λεγόμενον πόλιν, ἧκεα ἔμεινον μετὰ τῶν μαθητῶν. 55. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσκωσιν ἑαυτούς. 56. ἔξησαν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μὲν ἄλληλων ἐν τῇ λαφύ τῶν ἱεροσολύμων·

Bethel, on the road from Samaria to Jericho, from which it is distant about 15 miles.

Cod. Bezae after *χώραν* inserts *σαμφοῦριμ* (*Sappurim*). Harris¹ ingeniously suggests that *Σαμφοῦριμ* "is a mere corruption from the Syriac words answering to *whose name is Ephraim*," which were inserted as a gloss, *σαμ* standing for the Hebrew שפ. Sepphoris in Galilee has been supposed by some to be indicated by *Σαμφοῦριμ*, but this place is too far away to suit the conditions of the narrative.

ἧκεα ἔμεινον. This is the reading of *κBLW* (cf. 10⁴⁰). *ADTA* read *ἐκέρθεν*, which occurs at 3³⁸ καὶ ἐκέρθεν μετ' αὐτῶν. *μένειν* is a favourite word with Jn. (cf. e.g. 2¹², 4⁴⁰), and is used with μέγα, as here, at 1 Jn. 2¹⁸.

The rec. text adds αὐτοῦ after μαθητῶν: om. *κBLW*. See on 2².

55. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων. For this phrase, see on 2¹², as also for the phrase καὶ ἀνέβησαν εἰς Ἱεροσόλυμα (cf. 1¹⁹).

ἐκ τῆς χώρας. Many went up "from the country parts," ἡ χώρα not referring here to the Ephraim district (v. 54).

ἵνα ἀγνίσκωσιν ἑαυτούς. Ceremonial purity was requisite if a man was to keep the Passover duly (cf. Num. 9¹⁰, 2 Chron. 30^{16, 18}); and the necessary ritual of purification might last a whole week, or a much shorter time if the pilgrim had not been gravely polluted (see Lightfoot, *Hor. Hebr.* in loc.). Accordingly many pilgrims had to arrive in Jerusalem some days before the Passover, πρὸ τοῦ πάσχα. See 13³⁰ for the emphasis that was laid on ritual purity; and cf. Acts 21²⁴. ἀγνίσκω is not found in the Synoptists, and is used by Jn. again only at 1 Jn. 3³ (of spiritual purification).

56. Just as at an earlier Passover (7¹¹), the pilgrims were curious to see and hear Jesus: ἔξησαν οὖν τὸν Ἰησοῦν. And the knots of people in the Temple precincts, where they naturally gathered, as well as because it was here that Jesus had been accustomed to teach, were full of eager speculation. "What do you think?" "Surely He isn't coming to the Feast?" This, they thought, was unlikely, because of the order for His arrest which had been made by the authorities.

D reads τί δοκεῖτε; instead of τί δοκεῖ ὑμῶν; and Syr. sin.

¹ Rendel Harris, *Codex Bezae*, p. 284.

ὅτι οὐ μὲν Δίδυ εἰς τὴν ἑορτήν; 57. δέδοκισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα θάνατον τῷ Ἰησοῦ μὴ ἴσται, ὅπως πιάσωσιν αὐτόν.

puts the two questions into one, "Do ye suppose that *per-chance* He cometh not to the Feast?" The A.V. takes the Greek similarly: "What think ye, that He will not come to the Feast?" But the better reading, and the better rendering of the Greek, give two short ejaculatory questions instead of one (see Abbott, *Diat.* 2184).

57. δέδοκισαν δὲ. The rec. text, with D, adds καὶ, the effect of which is to disconnect v. 57 from v. 56. But καὶ must be omitted with *κBLW* Δ. It spoils the sense, which clearly is that the people thought it improbable that Jesus would come up to Jerusalem, for the Sanhedrim had given orders (δέδοκισαν δὲ) for His arrest.

For οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι, cf. v. 47; and see on 7²⁸.

ἐντολὰς (*κBLW*) seems to be preferable to ἐντολῆς of the rec. text (*ADLT* Δ): they gave "directions," that if any one knew where Jesus was, he should give information (μηνύειν, only here in Jn., but cf. Acts 23³⁰), in order that they might arrest Him.

ὅπως πιάσωσιν αὐτόν. This is the only place where Jn. has ὅπως, it being used here (as Blass suggests, *Gram.*, p. 211) for variety, as ὅς has occurred immediately before.

INTRODUCTORY NOTE ON THE ANOINTING AT BETHANY

(C. 12¹⁻⁹)

There are three evangelical traditions of the anointing of Jesus at an entertainment in a private house: that of Mk. 14³⁻⁹ (followed by Mt. 26⁶⁻¹³), that of Jn. 12¹⁻⁸, and that of Lk. 7³⁶⁻⁵⁰. From the second century to our own time the comparison of these narratives has been attempted by critical readers, and various answers have been given to the questions which arise. Were there three anointings or only two? Or did one incident furnish the material for all three stories?

Few modern expositors hesitate to identify the incident described in Mk. 14 with that of Jn. 12. The place is the same, viz. the *αἰκία* or village of Bethany near Jerusalem; and in both traditions the scene is laid in the week before the Crucifixion, Jn. putting it on the Sabbath before the Passover, while Mk. suggests (although he does not say it explicitly) that it is to be dated two days only before that feast (cf. Mk. 14¹⁻⁹). Mk. does not name the woman who anointed Jesus, but Jn. says that it was Mary, the sister of Martha and Lazarus. In

Mk. the host is "Simon the Leper,"¹ but Jn. says that Martha waited on the company, which might mean that she was the mistress of the house; Lazarus, in any case, is included among those at table. In the Marcan story the woman anoints the head of Jesus (a frequent mark of honour to a distinguished guest; cf. Lk. 7³⁶), no mention being made of His feet, or of the use of her hair as a towel. Jn., however, says nothing either of anointing the head of Jesus or of washing His feet; but he relates that Mary anointed His feet, and then wiped them with her hair. This is, *prima facie*, a strange statement. Anointing the feet of a guest might follow the washing of them, but why should the ointment be wiped off? And it is improbable that a suitable towel (see 13⁵) would not be at Mary's disposal in a house where the acting hostess was her sister. That she should have used her hair for the purpose of wiping the feet of Jesus on this occasion, either after washing or anointing them, is an extraordinary circumstance, to which we shall return presently.

It is not doubtful, however, despite the superficial differences between the Marcan and Johannine stories, that they refer to the same incident, and that Jn. is conscious of the fact and familiar with the earlier narrative. Like Mk., Jn. mentions the criticism made about the waste of the precious ointment (a criticism which he ascribes to Judas); and like Mk., he recalls the Lord's rebuke, "The poor ye have always with you, but me ye have not always." Again, Mk.'s *προλάβειν μερίσαι τὸ σῶμα μου εἰς τὸν ἀναψαύσμενον* is reflected in Jn.'s *ὅτι ἐὰν εἰς τὴν ἡμέραν τοῦ ἀναψαύσμεν μου τῆρησῃ αὐτό*. And Jn.'s *ἄρδου πιστικῆς πολυτέμνου* is a reproduction of Mk.'s *ἄρδου πιστικῆς πολυτέμνου*. We may say with confidence that the Marcan and Johannine narratives are versions of the same story, Jn. having corrected Mk. where he thought it necessary to do so.²

The narrative of Lk. 7³⁶⁻⁵⁰ is markedly different from both Jn. and Mk. The place where the incident happened is not named, but the context suggests that it was somewhere in Galilee, and that it occurred during the period of John the Baptist's imprisonment. But Lk. does not always observe strict chronological sequence, and the story may have been inserted at this point in connexion with the accusation that Jesus was "a friend of publicans and sinners" (v. 34). The host, on this occasion, was a Pharisee named Simon, and the woman who is the central figure was "a sinner" (*ἁμαρτωλός*).

¹ Attempts have been made to treat this Simon as the father, or as the husband, of Martha; but there is no early evidence.

² See Intro., p. xovi, for the parallels in full.

The story tells of her coming into the house—uninvited, as was possible in a country where meals were often semi-public—and standing behind Jesus, as He reclined at table. As she wept, her tears dropped on His feet, and she wiped them off with her long flowing hair. Then she kissed them, and anointed them with ointment which she had brought with her, probably with the hope of being allowed to anoint His head. This would have been an ordinary act of courtesy, but anointing of the feet is not mentioned again (except Jn. 13⁹) in Scripture, and was evidently unusual.³ Simon the Pharisee was shocked that a guest who had been entertained as a possible prophet should submit to the ministrations of a sinful woman; but Jesus rebuked him with the parable of the Two Debtors, and the story ends with the benediction given to her who had been forgiven much and who had therefore loved much.

The moral of this narrative is wholly unlike anything in the narratives of Mk. 14 and Jn. 12; nor does there seem to be any connexion with the narrative of Mk. 14. The name of the host, indeed, both in Lk. and Mk. was Simon, but Simon the Pharisee is not necessarily to be identified with Simon the Leper, for Simon was the commonest of Jewish names. Nor can we suppose that a leading Pharisee would have entertained Jesus at his house during the week before His Passion, when He was already the subject of orthodox suspicion. The unnamed woman may be the same in both narratives, nevertheless, although Mk. does not note that she was or had been a sinner; but that Mk. and Lk. deal with quite different incidents is plain.

The resemblances, however, of the Lucan story to that in Jn. 12 are striking. In both, it is the feet (not the head, as in Mk.) which are anointed, and the language used is similar in both cases. Thus Lk. 7³⁸ has *ταῖς δάκρυον ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θρῆξιν τῆς κεφαλῆς αὐτῆς ἐξέμασεν . . . καὶ ἤλκευεν τὴν μέσην*, while Jn. 12³ has *ἤλκευεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμασεν ταῖς θρῆξιν αὐτῆς τοὺς πόδας αὐτοῦ*.

It will be observed that there is no formal washing of Jesus' feet in either story, and that the falling of the woman's tears upon them, which is so touching a feature of Lk.'s account, has no place in Jn. But the linguistic similarities between the two verses just cited show conclusively that Jn. intended to tell a story similar to that told by Lk.; while, on the other hand, his version is as puzzling as Lk.'s is lucid. Why should Mary of Bethany appear with dishevelled hair, and use this instead of a towel? Why should she anoint the feet of Jesus

³ J. B. Mayor (D.B., iii. 280) cites Aristoph. *Vespæ* 608, where a daughter is represented as anointing and kissing her father's feet.

at all? The woman of Lk. 7 did so from penitent humility, but does this apply to Mary of Bethany? And why should Mary wipe off the unguent once it was applied? The *ἀμαρτωλός* only wiped off her falling tears.

We shall approach these difficulties presently, but at this point we seem called to recognise the fact that Jn. is writing *in terms* of the Lucan story. He is not necessarily describing the same incident as Lk., but he is describing an incident so similar in some exceptional features, that we must believe him to be writing of the same woman that Lk. has depicted. This involves the conclusion that Jn. regarded Mary of Bethany as the sinful woman of whom Lk. tells. Lk. does not make this identification. He mentions Mary afterwards as being at the house of Martha her sister, the situation of which is not indicated (10⁴⁰), and records how Mary was praised by Jesus as having "chosen the good part," in comparison with the housewifely activities of her sister. This is not inconsistent with the conclusion that Mary had formerly been of loose behaviour, but it does not suggest it directly.

The relations between the various evangelical narratives of the anointing of Jesus have been discussed at length, both in ancient and modern times, and we cannot stay here to examine the opinions of individual Fathers or critics.¹ Clement of Alexandria (*Ped.* ii. 62) identifies the anointings of Lk. 7 and of Jn. 12, Mk. 14; so does Tertullian (*de pudic.* xi.). Origen is not consistent with himself, at one time speaking of three (*Comm. in Mt.* 77) or two anointings (*Hom. in Cant.* 1⁴⁹), at another time of only one (*Fragm. in Joann.* 11³, ed. Brooke, ii. 287). Ephraim Syrus (*Hom.* i. "On our Lord") has a lengthy commentary on the sinful woman, whom he explicitly distinguishes from Mary of Bethany. Tatian treats the story of Lk. 7 in like manner as distinct from the story of Jn. 12, Mk. 14. But, since the time of Gregory the Great, the Roman Church has been accustomed to identify Mary of Bethany, Mary Magdalene, and the *ἀμαρτωλός* of Lk. 7. The Breviary office for the Feast of St. Mary Magdalen (July 22) draws out this identification, and treats the story of Mary as that of one who, once a great sinner, became a great saint.

This identification has been accepted in the present commentary. Of Mary Magdalene, *i.e.* Mary of Magdala (a village some 3 miles from Capernaum, now called *Mejdel*), Lk. tells that "seven devils had gone out of her" (Lk. 8²), a statement that is made immediately after the story of the *ἀμαρτωλός*. She is named along with other women who had

¹ A good and convenient summary will be found in J. B. Mayor's article, "Mary," in *D.B.*, vol. iii.

been "healed of evil spirits and infirmities"; and Lk.'s statement about her is repeated in the Marcan Appendix: "He appeared first to Mary Magdalene, from whom He had cast out seven devils" (Mk. 16⁹). This description would not necessarily point to special vice, for it might only refer to madness; but it remains, for all that, a very apt description of a woman who had been rescued as the *ἀμαρτωλός* was, and would be a convenient euphemism. Further, the identification of Mary Magdalene with Mary of Bethany enables us to interpret the otherwise difficult words of Jn. 12³, "Suffer her to keep it against the day of my burying" (cf. Mk. 14⁸, Mt. 26¹³). No evangelist speaks expressly of Mary of Bethany as going to the tomb to anoint the Lord's body on the day of the Resurrection; but all four name Mary Magdalene as taking part. The equation of Mary Magdalene to Mary of Bethany explains quite simply the Lord's words about the latter at the Supper at Bethany (Jn. 12⁷, where see note)—words which are otherwise left without fulfilment.

We hold, then, that a comparison of Jn. 12 with Lk. 7 makes it necessary to identify the woman that was a sinner with Mary Magdalene and also with Mary of Bethany, or at any rate to recognise that Jn. identified them.

There is another significant bit of evidence for the latter conclusion. At Jn. 12³ is a parenthetical explanation (whether by Jn. or by a later editor need not now be discussed; see note *in loc.*), that Mary of Bethany is *ἡ ἀδελφεὰ τῆς κόρης μάρτυς καὶ ἐμαρτῶσα τῶν πῶδας αὐτοῦ ταῖς θρῆναι αὐτῆς*. Now this would not identify Mary of Bethany for the reader, if another woman had also "anointed the Lord with ointment and wiped His feet with her hair." If we distinguish the woman of Lk. 7 from the woman of Jn. 12, this singular gesture may be attributed to two women, and thus the note of 12³ would be useless for its purpose of identification. It is plain that the Fourth Gospel regards the *ἀμαρτωλός* of Lk. 7 as the sister of Lazarus and Martha.

It is to be observed, however, that while Jn. uses the same words of Mary's action that Lk. does of the action of the *ἀμαρτωλός*, he does not necessarily imply that the narratives of Jn. 12³ and Lk. 7³⁹ refer to the same incident. Mary may have, in the days of His public ministry, anointed the feet of Jesus in penitence (Lk. 7³⁹); and then, having repented and returned to her family, when Jesus came to her home the day before His entry to Jerusalem, have repeated an act so full of memories for her (Jn. 12³). No emphasis is laid in Lk. on the costliness of the *ἀλάβαστρον μύρον*; the woman had brought with her an ordinary supply of unguent. But in Jn. and Mk.

XII. 1. Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς

the special quality of the ointment is a principal feature of the story. It was "very precious," so exceptionally costly that the use of it called forth criticism. If Mary desired to repeat the act which had in the first instance called forth the benediction of Jesus, it would be quite natural that she should provide herself with unguent of specially fine quality. And the circumstance that she used her hair for a towel would also be explained by her purpose of reproducing the former scene. It could not be *exactly* reproduced; there were no tears of penitence on the second occasion. But, just on that account, a true narrative of what happened would be at once like and unlike the story of Lk. 7; and this is what we find in Jn. 12. Thus, while we do not identify the incident recorded in Lk. 7 with that recorded in Jn. 12 and Mk. 14, we may regard Lk. 7 as telling of the first occasion on which Mary anointed Jesus, the second being that narrated in Jn. 12¹ and (with less exactness) in Mk. 14. Mk. missing the point that it was the feet (not the head) of Jesus that were anointed at the house in Bethany shortly before His Passion.

The Supper at Bethany (XII. 1-8)

XII. 1. ὁ οὖν Ἰησοῦς. οὖν is not causal; it does not carry us back to 1¹⁹, where it is said that the priests were planning to arrest Him. His motive in going to Bethany was not to seek a place of safety, but it was on His way to Jerusalem, whither He was proceeding for the feast. οὖν is only copulative, "and so" (see on 1²⁰). He knew, indeed, of the enmity of the priestly party; but that did not move Him from His purpose. Indeed, Jn. lays special emphasis on the continual consciousness on the part of Jesus of what was impending (cf. 18⁹).

According to the Synoptists (Mk. 11¹¹, Mt. 21²⁷, Lk. 21²⁷), He lodged at Bethany during the nights that remained before the end.

πρὸ ἑξ ἡμερῶν τοῦ πάσχα, a transposition of πρὸ, the phrase meaning "six days before the Passover." Meyer cites Amos 1¹ πρὸ ἑνὸς τοῦ σπασμοῦ for the same construction. Jn. is prone to record dates (see Intro., p. cii); and he notes that the day of the arrival of Jesus at Bethany was the Sabbath before the Passover, i.e., in our reckoning, the Saturday preceding

¹ Salmon held Jn. to believe that Mary had anointed the Lord's feet twice, but he did not discuss the matter fully (*Human Element in the Gospels*, p. 484).

Βηθανίας, ὅπου ἦν Ἀδάρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. 2. ἐποίησαν οὖν αὐτῇ δαΐντων ἐκεῖ, καὶ ἡ Μάρθα διακονοῦσα, ὃ δὲ Ἀδάρος εἰς

Palm Sunday. He may have arrived just as the Sabbath was beginning, i.e., on the Friday evening; or He may have only come from a short distance, and so have refrained from exceeding the limit of a Sabbath day's journey.

From Mk. 14¹, Mt. 26¹, we might infer that the supper at Bethany was held later in the week, "few days before the Passover," but neither statement is quite definite as to the date. What Jn. tells here is more probably accurate.

ὅπου ἦν Ἀδάρος. On this account, Bethany was a place of special danger. It was no place to come for one who feared the vindictiveness of the priests which had been excited by the raising of Lazarus.

For the constr. ὅπου ἦν, see on 1²⁰.

ὁ τεθνηὼς is added after Ἀδάρος by ADΓΔΘ, with support from the vss., including the Coptic Q, but om. MBLW.

ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. The rec. text omits Ἰησοῦς, which indeed is unnecessary to the sentence, but M¹BW insert it. Perhaps all the words after Ἀδάρος, sc. [ὁ τεθνηὼς] ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς, are a gloss that has crept in from v. 9, where ὃν ἤγειρεν ἐκ νεκρῶν is quite in place and apposite; here it is superfluous. Cf. v. 17.

Syr. sin. gives here: "came Jesus to the village Beth Ania unto Lazar, him that was dead and lived. And he made for Him a supper there, and Lazar was one of the guests that sat down to meat with Him, but Martha was occupied in serving."

2. ἐποίησαν οὖν αὐτῇ δαΐντων ἐκεῖ. The subject of ἐποίησαν is undefined. Probably we should understand that the villagers of Bethany prepared a supper for Jesus, having still in vivid recollection the fame of His recent miracle. Mk. says that the entertainment was in "the house of Simon the Leper," and this may be an accurate report, although of Simon we know nothing (see p. 410). From the way in which the presence of Lazarus as one of the company is mentioned by Jn., it would seem probable that at any rate the supper was not in *his* house. On the other hand, ἐποίησαν οὖν αὐτῇ δαΐντων might mean that it was the well-known household of Bethany, Martha and Mary and Lazarus, who gave the feast, and the Sinai Syriac (quoted on v. 3) understands the text thus. Lazarus would in any case be a figure to attract attention and curiosity, which may account for the words ὃ δὲ Ἀδάρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῇ. That Martha was serving (διακονοῦσα) would be more natural if she were in her own house,

ἦν ἐκ τῶν ἀνακαίμενων σὺν αὐτῷ 3. ἡ οὖν Μαριάμ λαβοῦσα λίθον μύρου μάρου πιστικῆς πολυτίμου ῥέλειεν τοὺς πόδας τοῦ Ἰησοῦ καὶ

as at Lk. 10³⁰, where it is said of her περιεσπῶτο περὶ πολλὴν διακονίαν.

The rec. text omits ἐκ before τῶν ἀνακαίμ., with ADWTA⁸; but ἐκ is inserted by NBL, and this is consonant with Jn.'s style (see on 1¹⁰).

For ἀνακαίμενων σὺν αὐτῷ (NABDL⁸), the rec. (W) reads συνακαίμενων αὐτῷ. The better-attested reading is interesting because of the preposition σὺν, which is used again by Jn. only at 18¹ 21⁸ (it does not occur in Rev.). Abbott (*Diat.* 2799, ii.) remarks that Jn. agrees with Demosthenes and Epictetus in hardly ever using σὺν, the reason being that σὺν belongs to literary, as distinct from spoken, Greek. Thus Lk. (Gospel and Acts) employs σὺν more frequently than all the other N.T. writers put together.

8. ἡ οὖν Μαριάμ. This is the reading of B 33, and is probably right, despite the authority of NADLW⁸ for Μαρία. See on 1¹⁰.

λαβοῦσα λίθον μύρου. λίθρα (*libra*) occurs again in N.T. only at 19³⁸. Mk. says of the woman (whom he does not name) ἔχουσα ἀλάβαστρον μύρου, "having an alabaster cruse or flask of ointment," and then goes on to tell that she broke the flask and poured the contents on the head of Jesus. To anoint the head of a guest (cf. Ps. 23⁷) was an act of Eastern courtesy and respect, but Jn. treats the incident differently, and tells that Mary anointed Jesus' feet. The Lat. *fuldensis* tries to combine the two, and its text here gives "habens alabastrum . . . et fracto effudit super caput ihesu recumbentis et unxit pedes." Syr. sin. has a similar conflate text.

This marked difference between the narratives of Mk. and Jn., which clearly refer to the same incident, is considered above (p. 410).

μάρου πιστικῆς πολυτίμου. This is almost identical with Mk.'s ἰσχύου πιστικῆς πολυτιμῆς. A special point is made in both narratives (not in the earlier story, Lk. 7³⁹) of the costliness of the ointment provided (cf. "the chief ointments" of Amos 6⁶). The adj. πιστικός (only here and at Mk. 14⁸ in the Greek Bible) is of uncertain meaning. It may be derived from πίστις, and it is applied, as Abbott (*Diat.* 1736d) has pointed out, to a "faithful" wife. Thus it might mean here *genuine*, as indicating the quality of the spikenard. The vg., however, at Mk. 14⁸ (but not here), renders it *spicati*, and Weistien called attention to the word σπικῶτος, which means a

ἐξέμαζεν ταῖς θριβὺν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οὐκ ἐκλήρωθη ἐκ

luxurious unguent. It is possible that, as Abbott suggests, some form of σπικῶτος originally stood in the Gospel texts, and that it was altered to πιστικός by an attempt at allegorical interpretation. Sweete quotes Jerome as playing on the word thus: "ideo uos uocatis essis *pistiae*." Another, less likely, derivation of πιστικός is from πίνω, so that it would mean "potable," as some perfumes were; but this would be quite out of place in the present context. Yet another explanation is quoted by Dods (*in loc.*) from the *Classical Review* (July 1890), *sc.* that we should read not πιστικός, but πιστικῆς, the latter word referring to the *Pistacia terebinthus*, which grows in Palestine "and yields a turpentine in such considerable quantities as to be very costly." Whatever the precise derivation of the word may be, the combination ἰσχύου πιστικῆς (νάρου) like πιστικῆς, occurring again in the N.T. only at Mk. 14⁸ is so unusual, that we must suppose Jn. to have followed here either the actual text of Mk., or a familiar tradition embodying these words.

With this costly unguent, Jn. tells that Mary anointed the feet of Jesus. He insists upon the word *feet*, repeating τοὺς πόδας twice, that there may be no misunderstanding, and to show that he is deliberately correcting Mk.'s account. He adds, in words that reproduce Lk.'s story of the sinful woman (Lk. 7³⁹), that Mary wiped the Lord's feet with her hair (καὶ ἐξέμαζεν ταῖς θριβὺν αὐτῆς τοὺς πόδας αὐτοῦ). Attention has already (p. 411) been directed to the fact that a perfumed anointing of feet (as distinct from the washing of them, of which there is no mention here) is a custom not mentioned in Scripture elsewhere than here and Lk. 7³⁹. It is further to be observed that for a woman to have her hair unbound was counted immodest by the Jews,¹ and that Mary should unloose her hair at an entertainment where men were present requires some special explanation. A towel would be readily accessible (cf. 13⁴) whether this supper was in the house of Martha and Mary, or not; and it would be more seemly and convenient to use it. But for what purpose were the Lord's feet wiped after the unguent had been applied? In the story of Lk. 7³⁹ the woman wiped His feet with her unbound hair, because her tears had fallen on them by inadvertence, but she did not wipe off the ointment. These considerations seem to prove that when Jn. reproduces as nearly as possible the words of the earlier narrative (Lk. 7³⁹) he does so, not by any inadvertence or mistaken recollection, but because the act of Mary recorded

¹ See Lightfoot, *Hor. Hebr.* in Jo. 12⁸.

τῆς δομῆς τοῦ μύρου. 4. λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν

here did actually reproduce her former gesture, then dictated by a sudden impulse of penitence, now inspired by adoring homage of her Master. The moment of her "conversion," to use the modern word, was the moment to which she looked back as the most memorable in her life; and when she learnt that Jesus was to honour a supper in Bethany by His presence, she decided that she would once again anoint His feet, and present herself in the guise of a penitent and grateful disciple, the significance of whose strange gesture would be well understood by all her friends, as well as by Jesus.

This, at least, is what Jn. seems to indicate. If he did not regard Mary as identical with the unnamed sinner of the earlier incident, he has told the story of the anointing at Bethany in a way which is unintelligible.

4 δὲ εἰς αὐτὴν ἐκ τῆς δομῆς τοῦ μύρου. For this use of *ἐκ* as indicating "with," cf. Rev. 8th, Mt. 23rd.

This detail is peculiar to Jn., and suggests that the narrative is due to the recollection of some one who was present on the occasion. It seems to have been known to Ignatius, who interprets the savour of the ointment pervading the whole house as typifying the fragrance of incorruptibility diffused throughout the Church from the Person of Christ (*Epist.* 17). Cf. also Clem. Alex. *Paed.* ii. 8 (P. 203) for a similar spiritualising of the incident.

Weststein quotes from *Midr. Kohelah*, vii. 1: "A good unguent spreads from the bedroom to the dining-hall; so does a good name from one end of the world to the other." The latter clause recalls Mk. 14th, "Wherever the gospel is preached in the whole world, what she hath done shall be told for a memorial of her," a saying which Jn. does not record. It is possible, but improbable, that the circumstance told by Jn., that the house was filled with the odour of the ointment, gave rise, by an allegorical interpretation, to the saying of Mk. 14th. But the idea that Jn. means it to be taken allegorically is devoid of evidence and may be confidently rejected.

4. The description of Judas is almost identical with that given in 6th (where see note).

We must read *ἡ* (NBW) for the rec. *οὗ*.

Apparently we should omit *ἐκ* before τῶν μαθητῶν (with BLW 33 249), although it is inserted, in accordance with Jn.'s general habit (see on 1st), by NA20. *ἐκ* is also omitted in similar sentences at 18th 19th.

NBLW, *fam.* 1, and most vss. read here Ἰούδας ὁ Ἰσκαριώτης (cf. 14th for ὁ Ἰσκ.); but A1A20 have Ἰούδας

μαθητῶν αὐτοῦ, δὲ μάλλον αὐτὸν παραβέβηκεν. 5. Διὰ τὸ τοῦτο τὸ μέτρον οὐκ ἐπαύθη τραυσοῖν θηριαῖον καὶ ἐδόθη πτωχοῖς; 6. εἶπεν δὲ τοῦτο οὐκ ὅτι περὶ τῶν πτωχῶν ἠμελεν αὐτόν, ἀλλ' ὅτι κλέπτει ἦν

Σίμωνος Ἰσκαριώτης, introducing the name of his father (as at 6th 13th).

The rec. text, following AD20, places the sentence *ἐκ* [ἐκ] τῶν μαθητῶν αὐτοῦ before Ἰούδας; but NBLW place it after Ἰσκαριώτης.

For δὲ μάλλον, D has *ἐκ* ἡμῶν (perhaps a reminiscence of 6th). μάλλον may convey the idea that Judas was predestined to betray Jesus (see on 3rd and 6th).

According to the Synoptists (Mk. 14th, Mt. 26th), the uneasy feeling that the ointment was wasted was shared by several of the onlookers, but Jn. specifically mentions Judas as the one who remonstrated. Perhaps he first suggested to the others the extravagance of what had been done by Mary in purchasing exceptionally rare and costly ointment.

6. This verse reproduces Mk. 14th ἥδονατο γὰρ τοῦτο τὸ μέτρον πρᾶξαι ἐπὶ τῶν θηριαίων τραυσοῖν καὶ δοῦναι τοῖς πτωχοῖς. 300 *denarii* would be about ten guineas, a large sum. To suppose, as Schmiedel does (*E.B.* 1797), that 300 is a symbolical number indicating "the symmetrical body of humanity," is fantastic. The Gospel of St. Mark, at any rate, does not deal in allegories of this cryptic kind.

Jn. here follows Mk.,¹ just as he does at 6th when he recalls 200 *denarii* as the estimated cost of bread for the multitude.

6. εἶπεν δὲ τοῦτο καλ. This is the evangelist's comment (cf. 7th; and see Introd., p. xxxiv). It has been thought by some that he is unfair to Judas, and that he is so possessed with the conviction of the baseness of his treachery, that he imputes the lowest of motives to him (see on 6th 18th). The criticism that the money spent on the costly ointment might have been better spent is very natural on the lips of the disciple who, as keeper of the common purse, was responsible for the moneys spent by the Twelve, amounting in all, we may be sure, to no large sum. But Jn. roundly says that he was a thief. Judas was not above a bribe, for he took the thirty pieces of silver; but he was not therefore dishonest, although the value which he attached to money may have made ill-gotten gains a strong temptation. "Temptation commonly comes through that for which we are naturally fitted" (Westcott), *i.e.* in this case the handling of money. And it may have been found out, after the secession of Judas, that, as Jn. says, he had been guilty of small peculations, for which he had full opportunity. How-

¹ See Introd., p. xcvi.

καὶ τὸ γλωσσόκομον ἔχον τὰ βαλλόμενα ἱβίσταζεν. 7. εἶπεν οὖν

ever that may be, the bitterness of the words about Judas in this verse is easily explained if they go back to one who was a former comrade in the inner circle of the Twelve, who had had no suspicions even at the end (see on 13³⁰⁻³²), and whose indignation, when disillusioned, was all the more severe.

τὸ γλωσσόκομον: cf. 13³⁰. ἡ γλωσσόκομος originally meant a case to hold the reeds or tongues (γλῶσσαι) of musical instruments, and hence any kind of box, e.g. it is used for a coffin (by Aquila, Gen. 50²⁶). The word became accepted by Aramaic speakers, and appears as ܡܪܨܝܬܐ in the Talmud. It stands for a coffer into which money is cast, at 2 Chron. 24^{8, 10} ἐνέβαλλον εἰς τὸ γλωσσόκομον, and this is the sense in which the word is used here. The γλωσσόκομον or money-box of the disciples was kept by Judas (it was not necessarily carried about with him habitually: τὸ γλωσσόκομον ἔχον is the phrase), and into it well-wishers (cf. Lk. 8³) were wont to throw (βάλλειν) small coins to provide for the needs of Jesus and His followers. In this it was like the begging-bowl of an Eastern holy man. To translate it "purse" is misleading; and the Latin vss. rightly render it by *loculi*, i.e. a box or coffer with several compartments. See Field, in *loc.*, on γλωσσόκομον and βασιτάζεν.

For ἔχον (κΒDLWΘ) the rec. has εἶχεν καὶ (ΑΓΔ). τὰ βαλλόμενα, i.e. the moneys cast into the box by well-wishers and friends; cf. 2 Chron. 24¹⁰ quoted above.

ἱβίσταζεν. The verb βασιτάζειν is used (10²⁸ 16²⁸ 19²⁷) of carrying or bearing something heavy; but here and at 20¹⁸ it is equivalent to the vulgar English "to lift," i.e. to carry off furtively or unscrupulously, and so "to steal." Field gives a convincing illustration of this usage from Diog. Laert. iv. 59 μαθήσια δὲ ταῦτα τὰ θεραπεύοντα . . . ὅσα ἱβούλετο ἱβίσταζεν, "When therefore the servants found this out, they used to steal whatever they pleased." Deissmann (*Bible Studies*, Eng. Tr., p. 257) cites some further instances from the papyri of this use of βασιτάζειν.¹

Hence we must translate, "he was a thief, and having the money-box used to steal what was cast into it." To render ἱβίσταζεν here as if it only meant that Judas, as the treasurer, used to "carry about" what was put into it, would give a tame and superfluous ending to the sentence.

7. With vv. 7, 8, cf. Mk. 14⁶⁻⁸. The rec. text, with ΑΓΔ, omits ἵνα and reads τερήρησεν, while κΒDLWΘ support ἵνα . . . τηρήσῃ.

¹ See also Moulton-Milligan, *Vocab.* 106.

ὁ Ἰησοῦς Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτήν. 8. τότε πτωχὸς γὰρ πάντοτε ἔχετε μεθ' ὑμῶν, ἐπὶ δὲ οὐ πάντοτε ἔχετε.

We must render "let her alone, in order that she may keep it (i.e. the remainder of the spikenard) against the day of my burying." In Mk.'s narrative (here being corrected silently by Jn.) the flask of ointment was broken and its entire contents poured upon the head of Jesus; but Jn. says nothing of the flask being broken, and it is not to be supposed that all the ointment was used for His feet. ἐνταφιασμός (cf. 19⁴⁰) is "preparation for burial," and might or might not include the anointing of the whole body. The words of Jesus tell of His impending death and burial to any of the company who had sufficient insight; the rest of the spikenard will soon be needed, and will not be wasted.

We have above (p. 412) identified Mary of Bethany with Mary Magdalene; and thus she who began His ἐνταφιασμός by anointing the Lord's feet in Bethany, was among the women who finished the anointing of His body eight days later (cf. 20¹, Mk. 16¹).

For ἄφες αὐτήν, cf. Mk. 14⁶, Mt. 15¹⁴, 2 Sam. 16¹, 2 Kings 4⁷. We might translate (with R.V.¹⁴) "Let her alone; (it was) that she might keep it," or (with R.V.¹⁴) "Suffer her to keep it," but we prefer to render "Let her alone, in order that, etc."

8. This verse is identical with Mt. 26¹¹, and both Jn. and Mt. reproduce exactly the words of Mk. 14⁷, both of them omitting Mk.'s καὶ ὅταν ἐλθῇ, δίδασθε αὐτοὺς εὖ παῖδες. But that Jn. is using Mk. rather than Mt. all through the story is not doubtful.²

D and Syr. sin. omit the whole verse here for some unknown reason, perhaps because ἐπὶ δὲ οὐ πάντοτε ἔχετε was (mistakenly) deemed to be at variance with Mt. 28⁹. But cf. 17¹¹ οὐκ ἐστὶ εἰμὶ ἐν τῷ κόσμῳ.

With πτωχὸς πάντοτε ἔχετε μεθ' ὑμῶν, cf. Deut. 15¹¹.

The people's curiosity about Lazarus, and the hostility of the priests (vv. 9-11)

Θ, ὁ ὄχλος πολὺς is read by κΒ*Λ, and at v. 12 by ΒΛΘ, but in both places many authorities omit ὁ. If we omit ὁ and read ὄχλος πολὺς, "a great multitude," then no difficulty presents itself. We had ὄχλος πολὺς before at 6⁷, and πολὺς ὄχλος at 6⁸: cf. Mk. 5²¹. 24 6²⁸ 9⁴, Acts 5⁷, Rev. 7⁹.

But ὁ πολὺς ὄχλος is undoubtedly the right reading at Mk.

¹ See introd., p. xcvi.

² Ibid., p. xcvi.

9. Ἐγὼ εὐὼν ὄχλος πολλὸς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστιν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Ἀλέξανδρον ἴδωσιν ὃν ἦγγαρον ἐκ νεκρῶν. 10. Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν

12th, and it means there the mob, the mass of the people, or, as the E.V. has it, "ἐκεῖ *commotion* people heard Him gladly"; and of this use of δ ὄχλος Field (in Mk. 12th) gives some classical instances. This, too, would suit the context well in the present passage, for crowds are generally composed of "the common people" and include "riff-raff." But, as Abbott points out (*Diat.* 1739-1740), the variant of Jn. gives here and at v. 12, *οἱ* δ πολλοὶ ὄχλος (as at Mk. 12th), but δ ὄχλος πολλός, which is bad Greek. Westcott suggests that ὄχλος πολλός here must be treated as "a compound noun," but why Jn. should adopt such a usage is not explained.

Having regard to the grammatical difficulty presented by δ ὄχλος πολλός, and to the fact that both Latin and Syriac versions give "a great crowd" as the rendering, the balance of evidence seems to be against δ, and we therefore read ὄχλος πολλός both here and at v. 12.

ἔγνων οὖν. The rumour of the supper at Bethany spread quickly, and the people generally were much excited by the expectation of seeing not only Jesus, but Lazarus whom He raised from the dead (for ὃν ἦγγαρον ἐκ νεκρῶν, cf. vv. 1, 17).

ὄχλος πολλός ἐκ τῶν Ἰουδαίων, "a great crowd of the Jews," *sc.* of the people of Judaea, who were generally hostile to Jesus. But "the Jews" does not specially indicate here, as at 5th 6th, etc., the party of opposition to Him; it includes those who favoured (v. 11) as well as those who did not favour His claims (see on 1st). A "great crowd" of them came to Bethany, apparently on the evening of the Sabbath, to see the man who had come back from the dead, as well as to see Jesus who raised him. To see one returned from the dead would indeed be a great experience (cf. Lk. 16th).

10. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς κατὰ. The Sanhedrim (see on 7th) had given directions that the movements of Jesus should be reported to them (11th); and having heard of the excitement caused by the presence of Lazarus as well as of Jesus at Bethany, they made up their minds that both Lazarus and Jesus should die: ἵνα καὶ τὸν Ἀλέξ. ἀποκτείνωσιν, "that they would kill Lazarus *also*." The priests, being of the Sadducean party, who rejected the idea of resurrection, were naturally disconcerted by the report that Lazarus had been raised from the dead; and they were unscrupulous as to the means which they employed to put an end to what they regarded as mischievous talk.

Ἀλέξανδρον ἀποκτείνωσιν, 11. ὅτι πολλοὶ δὲ αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστεινον εἰς τὸν Ἰησοῦν.

12. Τῇ ἑταιρίᾳ ὄχλος πολλὸς ἐλθὼν εἰς τὴν ἑσπέρην, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱερουσόλυμα, 13. ἔλαβον τὰ βῆλα τῶν

11. The priests were specially urgent about the putting away of Lazarus, because, on his account (δὲ αὐτόν), many of the Jews (cf. 11th) "began to go away" (ὑπῆγον), perhaps to Bethany, which was the centre of attraction, "and began to believe in Jesus" (πίστευον εἰς τὸν Ἰησοῦν; cf. note on 1st). The force of the imperfect tenses must be observed. The verb ὑπάγω, "to withdraw," is a favourite word with Jn. (see on 7th), and ὑπῆγον here may mean simply "they began to withdraw," *i.e.* from their allegiance to the chief priests, as at 6th, where Jesus asks His disciples, "Would you also go away?"

The triumphal entry to Jerusalem (vv. 12-19)

12. The Synoptic accounts of the entry to Jerusalem are found at Mk. 11th-12, Mt. 21st-12, Lk. 19th-28. As has been pointed out above (on v. 1), Mk. (followed by Mt.) places the supper at Bethany later in the week of the Passion, but Jn., putting it on Saturday, Nisan 9, halts Jesus and the disciples at Bethany for that night, the entry taking place on Sunday, Nisan 10. Christian tradition has followed Jn. in putting the triumphal entry on Palm Sunday.

τῇ ἑταιρίᾳ, *sc.* on the Sunday. Jn. is fond of these notes of time (see Introd., p. cii).

ὄχλος πολλός (see on v. 9) κατὰ, "a great crowd that had come up to the feast," *sc.* those that came from the country parts to the metropolis, including doubtless many Galileans (see 4th).

ἀκούσαντες, "having heard," *sc.* from those who had come by way of Bethany. ὅτι is *recitantis*. The words they heard were: ἔρχεται Ἰησοῦς εἰς Ἱερουσόλυμα. B⁰ prefix δὲ to Ἰησοῦς, while WADLW omit; it is usually B that omits the def. art. (see on 1st).

The entry of Jesus would naturally provoke curiosity and enthusiasm, coming (as Jn. represents it to have done) not long after the raising of Lazarus (11th-12). The most conspicuous discrepancy between Mk. and Jn. is at this point, Mk. not mentioning Lazarus at all, but describing none the less the triumphal entry, while the enthusiasm with which Jesus was received is expressly connected by Jn. with the miracle at Bethany (see Introd., p. cxxxiii).

18. ἔλαβον τὰ βῆλα τῶν φοινίκων. βῆλον, a "palm branch,"

φονεύον καὶ ἐξῆλθον εἰς ἐνάντησιν αὐτῆς καὶ ἐκραύγαζον
 ὁσαννά

ἐπλογίζοντο δ' ἐρχόμενοι ἐν ὀνόματι Κυρίου,
 καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

occurs again in the Greek Bible only at 1 Mac. 13³¹, in the account of Simon's triumphal entry into Jerusalem, μετὰ ἀνίσταται αὐτὸν ἐκ τῆς πόλεως (cf. 2 Mac. 10⁷). To carry palms was a mark of triumphant homage to a victor or a king (cf. Rev. 7⁹). Either βάδι or φοίνικες, separately, would mean "palms," so that Jn.'s τὰ βάτα τῶν φονεύον is superfluously precise (see Abbott, *Diat.* 2047), "the palm branches of the palm trees," perhaps trees which grew on the slopes of Olivet. The Synoptists do not mention the bearing of palms: Mk. has στίβαντες, i.e. "litter" of leaves, etc., which were strewn in the road; Mt. says ἔκαστος κλάδους ἀπὸ τῶν δένδρων καὶ ἐστράγγισεν ἐν τῇ ὁδῷ. There seem to have been two crowds, one accompanying Jesus, the other going out from the city to meet Him (ἐξῆλθον εἰς ἐνάντησιν αὐτῆς); see Swete on Mk. 11⁸, and cf. v. 18 below.

καὶ ἐκραύγαζον κτλ., "they kept crying out Hosanna." ἐκραύγαζον is read by KB²DLW, as against ἐκραύζον of the rec. text (AFAΘ). For κραυγάζω applied to the shouting of crowds, cf. Ezra 3¹³; and see note on 11⁴³ above.

Before ὁσαννά, the rec., with MADW, ins. λέγοντες: om. BLTAΘ.

The words from the Psalter with which (according to the Synoptists as well as Jn.) the acclaiming crowds greeted Jesus as He rode into the city, were the words with which in the original use of the Psalm the priests blessed the procession entering the Temple. "Hosanna: Blessed in the Name of Yahweh is he that cometh" (Ps. 118^{26, 28}). The sense is missed if ἐν ὀνόματι κυρίου is connected with δ' ἐρχόμενοι. The Hebrew priests were chosen "to bless in the name of Yahweh" (Deut. 21⁷); and so also it is written of David εὐλόγησεν τὸν λαὸν ἐν ὀνόματι κυρίου (2 Sam. 6¹²). Cf. also 1 Kings 22¹⁴, 2 Kings 24¹⁶; and see note on 10²².

The quotation of Ps. 118^{26, 28} by the crowds who hailed Jesus on His entry to Jerusalem was something more than a mere blessing of welcome, as of One who had done wonderful things (cf. Ps. 129⁷). It recognised in Him δ' ἐρχόμενος, "the Coming One," even as Martha had said to Him σὺ εἶ . . . ὁ εἰς τὸν κόσμον ἐρχόμενος (11²⁷; cf. Mt. 11³).

The cry of *Hosanna* (in Aramaic ἁλληλουῖα, rendered σῶσον δὴ in the LXX of Ps. 118²⁶) was the refrain sung by the people in the processional recitation of Ps. 118 at the Feast of

14. εὐρὺν δὲ δ' Ἰησοῦς ὁδόνον ἐκάθισεν ἐκ' αὐτῶν, καθὼς ἔστιν γεγραμμένον

Tabernacles. When v. 25 was reached, the palm branches which were by the worshippers were waved; and hence these sprigs of palm with myrtle and willow (*lulab* was the technical name) came themselves to be called *hosannas*.

The practice, however, of bearing palm sprigs and crying *Hosanna* was not confined to the Feast of Tabernacles, although it originated in the Temple services at that festival; and we have already cited from 1 Mac. 13³¹ an instance of palm branches being borne on the occasion of a popular welcome to a hero at another time of the year. There is thus no historical improbability in Jn.'s statement that palms and hosannas were accompaniments of the entry of Jesus to the city.¹

καὶ δ' βασιλεὺς τοῦ Ἰσραὴλ. Mk. has instead of this ἐπλογίζοντο δ' ἐρχόμενοι βασιλεὺς τοῦ πατρὸς ἡμῶν Δαυὶδ, which conveys the same idea, *sc.* that the crowds were acclaiming Jesus as the Messianic king. Lk. has δ' ἐρχόμενος δ' βασιλεὺς, but Mt. puts it differently, reporting the cry as Ὁσαννά τῷ υἱῷ Δαυὶδ (a different use of *hosanna*, perhaps derived from some liturgical refrain). Jn. has already (1⁴⁸) attributed the confession σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ to Nathanael. It was this public acclamation of Jesus as King of Israel or King of the Jews which was the foundation of the charge made against Him before Pilate (18⁷). He had refused earlier in His ministry to allow the eager people to "make Him king" (6¹⁵); but now He did not disclaim the title (cf. Lk. 19¹²⁻¹⁹). Pseudo-Peter represents the inscription on the cross as being in the form οὗτος ἔστιν ὁ βασιλεὺς τοῦ Ἰσραὴλ (see on 19⁶).

14. εὐρὺν δὲ δ' Ἰησοῦς ὁδόνον κτλ. This is not verbally consistent with the Synoptists, who tell that it was the *disciples* who had found the ass, in accordance with the directions given them by Jesus (Mk. 11³⁻⁹). Chrysostom is at unnecessary pains to reconcile the various statements; see v. 16 below.

ἐκάθισεν ἐκ' αὐτῶν. So Mk. 11⁷; Lk. 19³⁰ says ἐπιβιβασεν τὸν ἵππον.

καθὼς ἔστιν γεγραμμένον. See on 2¹⁷ for this formula of citation.

15. The quotation is from Zech. 9⁹, in an abbreviated form. The LXX has πᾶλον νῖον, whereas Jn. has πᾶλον ὄνου, a more literal rendering of the Hebrew; for the opening words, "Exult greatly," he gives μὴ φοβοῦ. Mk. and Lk., while

¹ See Dalmat, *Words of Jesus*, p. 220 f.; Cooper, in D.C.G. i. 749; and Cheyne, in E.B. 2117, for the word *hosanna*.

15. Μὴ φοβοί, θυγάτηρ Σιών
 Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,
 καθήμενος ἐπὶ πῶλον ὄνου.

narrating the entry into Jerusalem, do not quote the prophecy. Mt. (21⁴) gives it in the form Ἐπιστὰς τῇ θυγατρὶ Σιών, Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρᾶξι καὶ διεισβησὺς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ἰσοκρίτου. Jn. notes (v. 16) that the application of this prophecy of Zechariah to the entry of Jesus was not thought of until a later time; but Mt. introduces his account with the formula Ἐν πληρωθῇ τὸ ρηθὲν ἀπὸ τοῦ προφήτου λέγοντος . . . (see Intro., p. cliv).

The full quotation, as given by Mt., is misleading. The story, as told by the other evangelists, is simply that an ass's colt was found and that Jesus rode on it. But Mt., misunderstanding the Hebrew repetition in Zech. 9⁹,

" . . . upon an ass,
 and upon a colt, the foal of a she-ass,"
 where only one animal is indicated, tells us that *two* animals were fetched,¹ and garments put on them that they might be ridden. Jn., on the contrary, gives only that part of the prophecy which is relevant, *sc.* "sitting on an ass's colt."

It is not to be thought that there is any suggestion of *humility* in riding upon an ass. On the contrary, the ass and the mule were the animals used in peace by great persons for their progresses, as the horse was used in war. The sons of the judges rode upon asses (Judg. 10⁴ 12¹⁴); so did Ahithophel (2 Sam. 17²⁰); so did Mephibosheth, Saul's son, when he went to Jerusalem to meet David (2 Sam. 19²⁶); cf. Judg. 5¹⁰. Indeed Zech. 9⁹ shows plainly that the prophecy was specially of One coming *in peace*.

The LXX translators do not understand this. They have πῶλον only in Judg. 10⁴ 12¹⁴, probably because they thought of an ass as a beast of burden exclusively; thus in Zech. 9⁹ they have not noticed that ἵππῃ is the regular word for *she-ass* (Gen. 32¹⁶), which may be either used for riding or for carrying loads.

The king, then, in the vision of Zechariah, rode upon an ass to signify that he came in peace, not to destroy but to save; and the entry of Jesus to Jerusalem on an ass was understood by the populace, in like manner, as the entry of the Prince of Peace.

16. A similar reminiscence of the evangelist is set down at 2²⁰, where see note. The saying of Jesus about restoration,

¹ Justin (*Dial.* 53) follows Mt. in this, and specially dwells upon the choice of *two* animals.

16. Ταῦτα οὐκ ἔργωσαν αὐτοὶ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἠμνήσθησαν ὅτι ταῦτα ἦν ἐκ' ἐνθῆ γεγραμμένα καὶ ταῦτα ἠκούσαν αὐτῶν. 17. Ἐμαρτύρει υἱὸν δ' ἄγλος ὁ ὄν' μετ' αὐτοῦ ὅτε τὸν Δάδαρον ἐφύησεν ἐκ τοῦ μητρίου καὶ ἔθηκεν αὐτὸν

after the Cleansing of the Temple, was not understood by the disciples until after His Resurrection. So, too, they did not perceive the significance in connexion with prophecy of His entry into Jerusalem, riding upon an ass, until He was "glorified," and they began to reflect upon the events of His ministry.

For ἐδοξάσθη, see on 7²⁶ 12²⁸. Cf. also 13³¹.
 κΒΛWΘ omits δ' after the first ταῦτα, which the rec. inserts. αὐτοῦ οἱ μαθηταὶ (κΒΘ) is the true order of words.

The rec. (with DWΘ) inserts δ' before Ἰησοῦς, which is omitted in κΑΒΛ. This omission of the article is not in accordance with Jn.'s general usage (see on 1²⁰), and it is possible that the whole verse is an explanatory gloss added by an editor other than the evangelist himself. The threefold repetition of ταῦτα is somewhat clumsy, and can hardly be intentional. Again, the phrase ἐκ' ἐνθῆ γεγραμμένα is unlike Jn. (cf. Rev. 10¹¹ 22¹⁹): it must mean that the Scriptures quoted were, as it were, "based on Him." D substitutes *κατὰ αὐτοὺς* for ἐκ' ἐνθῆ, recognising the difficulty. And, finally, the last clause of the verse, which says that the disciples afterwards remembered "that they had done these things to Him," invites the question, "What things?" Evidently, the answer is that the reference is to the search for the ass, in accordance with the instructions of Jesus, of which the Synoptists tell. But, as we have seen, Jn. tells nothing of this incident. He says only (v. 14) that "Jesus having found the ass, sat thereon," but he does not mention the co-operation of the disciples in this, or that they took any part in the entry to the city. It seems likely that the comment preserved in the last clause of this verse is due to some one who was thinking of the Synoptic narrative.

17. The interpretation of this verse depends mainly upon whether ὅτι (rec. with κΑΒWΓΔΘ) or ὅτι (DL) is adopted as the true reading before τὸν Δάδαρον. If ὅτι be approved (with Tischendorf), we translate, "So the crowd that was with Him was testifying that *He called Lazarus from the tomb, and raised him from the dead*," ὅτι introducing the actual words used by the crowd when acclaiming the entry of Jesus. Cf. Lk. 19³⁸: "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen." According to this rendering, the shouts of the crowd made special reference to the raising of

ἐκ νεκρῶν. 18. διὰ τοῦτο καὶ ἐπὶ ἤρτησαν αὐτῶν ὁ δῆλος, ὅτι ἤκουσαν τοῦτο αὐτῶν πεπονημένα τὸ σημεῖον. 19. οἱ δὲ Φαρισαῖοι εἶπεν πρὸς ἑαυτοὺς θεωρεῖτε ὅτι οὐκ ὠφέλιται οὐδὲν ἵδε ὁ κόσμος ἐπίσω αὐτοῦ ἀπῆλθεν.

Lazarus. This is entirely consistent with the view which Jn. gives his readers of the extraordinary effect which that miracle had on the public mind (vv. 9, 18). But, attractive as this rendering is, *ἴδε* must be preferred to *ἴδον* on the MS. evidence; and we translate: "So the crowd that was with Him when He called Lazarus from the tomb, and raised him from the dead," *i.e.* the onlookers at the scene described 11³⁸⁻⁴⁴, "bore their testimony." The true authors of the ovation were the people who had been spectators of the miracle, who no doubt inspired all their acquaintances with their wondering enthusiasm. They "bore their witness." See for the idea of *μαρτυρία* in Jn., the note on 1⁷; and cf. Intro., p. xc.

18. διὰ τοῦτο (see on 5¹⁴ for this opening) καὶ ἐπὶ ἤρτησαν αὐτῶν ὁ δῆλος, "for this reason the crowd also met Him," *sc.* the multitude mentioned v. 13, as distinct from the crowd accompanying Him from Bethany, where they had seen the raising of Lazarus. There were two streams of people: one escorting Jesus, the other meeting Him (see on v. 13), "because they heard (ἤκουσαν) is preferable to the rec. ἤκουσι) that He had done this sign."

For the *σημεῖα* of Jesus, see on 2¹¹.

19. οἱ δὲ Φαρισαῖοι. The Pharisees formed the party who were most deeply opposed to the teaching of Jesus (see on 1²⁴), and who initiated the movement for His arrest, which was ultimately carried out by the authority of the ἄρχιερεῖς (v. 10), who were the most influential members of the Sanhedrim (see on 7⁴⁹). They were in despair at the reception given to Jesus at His entry into the city, and said to each other, "Do you notice (θεωρεῖτε) is probably indicative, rather than imperative) that you don't do any good?" *θεωρεῖν* is used here of mental perception and understanding of the situation (see on 2²³).

With οὐκ ὠφέλιται οὐδὲν; cf. 6⁵³ ὃ σὰρξ οὐκ ὠφέλιται οὐδὲν.

For ἵδε in Jn., see on 1²⁸.
ὁ κόσμος. DL add ὅλος to bring out the sense, "the whole world," everybody, *tout le monde*. Wetstein quotes a Rabbinical story of a priest of whom it was said, in like manner, "all the world was going after him." For κόσμος in Jn., see on 1⁹.

ὅτι οὐκ ὠφέλιται οὐδὲν. The aor. ἀπῆλθεν is here equiva-

lent to "has gone," or, as the Sinai Syriac renders, "is going." The movement which the Pharisees regretted was in progress.

For the use of ἐπίσω, cf. 2 Sam. 15¹⁸ ἐγενήθη ἡ καρδία ἀνδρῶν Ἰσραὴλ ἐπίσω Ἀβισσάλαμ.

The Greek inquirers (vv. 20-22)

20. The episode of the Greek inquirers is introduced immediately after the complaint made by the Pharisees, "the world is gone after Him." Among those who were excited and moved by the reports about Jesus and Lazarus were some Greek pilgrims; it was not only Jews and Galileans who were attracted by what they had heard of the wonderful things that had happened at Bethany, but Greeks as well. And Jn., alone among the evangelists, notes that some of them told Philip of their desire to see Jesus, and that Jesus was informed of it. This incident is naturally recalled in a Gospel written primarily for Greek readers. It is, however, not explicitly said that the request of the Greeks for an interview with Jesus was granted, or that they were present while the sayings of vv. 23-28 were being pronounced.

But, although there is no positive statement to this effect in the text, it has been generally held since the days of Tatian that v. 20 begins a new section of the Gospel, and that vv. 20-22 are to be read in connexion with what follows. On this supposition, it is natural to seek in the words of Jesus here some message which may be taken as specially appropriate to Greeks. It has been suggested, *e.g.* by Lange, that the tremendous paradox of v. 25, "he that loveth his life loseth it, and he that hateth his life shall keep it," has a peculiar applicability, if regarded as the judgment of Christ on Greek ideals of life. For the Greek, the ideal of manhood was to reach the fullness of personal life; a man should develop his own personality; the larger and richer his life, the more nearly he approached his highest. There is something of this in Christianity as well as in Greek paganism, for Christianity holds up the Perfect Man as exemplar. But the Christian ideal involves *sacrifice*, and this was foreign to the philosophy of Greece. Jn. *παρ* mean us to understand v. 25 as implying the condemnation by Jesus of Greek ideals of life. Again, v. 32, "I will draw all men to myself," is a universal promise, including not only Jews but Gentiles like the Greek inquirers. And some have found in the exhortation, "Believe in the light, that ye may become sons of light" (v. 36), an allusion to the prophecy, "The glory of the Lord is risen upon thee. . . Nations

20. Ἦσαν δὲ Ἕλληνες τινες ἐκ τῶν ἀναβαινόντων ἰσὶ προσκυνήσουσιν ἐν τῇ ἑορτῇ. 21. οὗτοι οὖν προσήλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδῆ τῆς Γαλιλαίας, καὶ ῥησάντες αὐτὸν λέγοντες Κύριε, θέλομεν (ἰδοὺ) shall come to thy light, and kings to thy brightness" (Isa. 60¹⁻⁹).

Yet it must be owned that if vv. 23-28 are to be interpreted as addressed in particular to the Greeks whom Jesus now saw for the first time, the use of the Jewish title "Son of Man" (see *Intro.*, p. cxxxi) is puzzling (v. 23); and it is even more difficult to suppose that Jesus revealed to these strangers the anguish of His soul in words like those of v. 27. It is possible that vv. 20-22 should be treated as linked closely with v. 19, but as having no special relation with vv. 23 ff., a new paragraph beginning at v. 23 (where see note).

Ἦσαν δὲ Ἕλληνες τινες (this is the reading of *MBDLW*, as against τινες Ἕλληνες of the rec. text) ἐκ τῶν ἀναβαινόντων (for ἀναβαίνων) "of going up" to Jerusalem, cf. 2¹⁹) ἰσὶ προσκυνήσουσιν (see on 4²⁰ for the absolute constr. of προσκυνεῖν) ἐν τῇ ἑορτῇ. Among (ἐκ) those who went up to the feast were many strangers (cf. 1 Kings 8⁴¹). These men were not Ἕλληστίται, i.e. Greek-speaking Jews (see on 7²⁵), but Ἕλληνες, Greeks who had become proselytes of the gate, and accordingly attended the Jewish festivals (see Acts 17¹⁸ for "devout Greeks" at Thessalonica; and cf. Acts 8²⁷ for the Ethiopian eunuch who came up to Jerusalem to worship). To such proselytes the Court of the Gentiles in the Temple precincts was appropriated. It was from this court (see on 2¹⁴) that the moneychangers and the cattle were expelled by Jesus on the occasion when He cleansed the Temple; and if this episode is rightly placed by the Synoptists in the last week of Jesus' ministry (but see on 2¹⁴), the Greek inquirers may have been moved to seek speech with Him by the impression which His strong action had made on them, as well as by the reports of the raising of Lazarus.

21. οὗτοι οὖν προσήλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδῆ τῆς Γαλιλαίας. For the notices of Philip in Jn., see on 1⁴⁴. He had a Greek name, and this may have encouraged the Greek proselytes to speak to him. They may have come from the Greek cities of Decapolis.

Objection has been taken to the phrase "Bethsaida of Galilee," i.e. Bethsaida Julia, for no other Bethsaida is known (see on 6¹), on the ground that the next appearance of this descriptive title is in Claudius Ptolemaeus (c. 140 A.D.), and that such language suggests a second-century writer. But there is abundance of evidence that the north-eastern side of

τὸν Ἰησοῦν ἱδῶν. 22. ἐρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέῃ· ἐρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.

the lake, where Bethsaida is situated, was reckoned as in the province of Galilee by the year A.D. 80.²

The Greeks address Philip with respect, as κύριε, "Sir." He was not a Rabbi or teacher, but κύριος was an appropriate mode of address from those who saw in Philip the disciple and friend of One on whom they looked with reverential admiration (see on 1²⁶).

Θέλομεν τὸν Ἰησοῦν ἱδῶν. There is no suggestion that they understood or imagined that Jesus was the Christ. They say τὸν Ἰησοῦν (using His personal name; cf. 18⁸), not τὸν Χριστόν. And they mean by "seeing" Him, having a private conversation; any one could see Him in the Temple courts, but they wished for something more intimate.

The request may well have embarrassed Philip. The Twelve had been forbidden to preach to Gentiles (Mt. 10⁶⁻⁷); and although the Jews at Jerusalem had wondered whether one of the mysterious sayings of Jesus could mean that He proposed "to teach the Greeks" (7²⁵), it is a question how far Jesus had explained to the apostles the full scope of His mission. This has been considered above (see on 10²⁵); but we must mark here that although in the Fourth Gospel the Gentiles are more explicitly than in the Synoptists brought within the range of Jesus' mission, it is in that Gospel that we can most clearly trace a hesitation on the part of one of the Twelve to admit that Jesus has a message for Greeks as well as for Jews. As has been said above (on v. 20), we are not told whether Jesus gave an interview to these inquirers or whether He refused it.

22. ἐρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέῃ. For the close association between Philip and Andrew, and for the vivid characterisation of each which is apparent in Jn., see on 6¹. Philip is cautious, perhaps a little dull; Andrew is the practical man to whom others appeal in a difficulty. Andrew is one of the inner circle of the Twelve (Mk. 13⁹), and perhaps might venture to proffer an unusual request to Jesus, where Philip would hesitate.

For the second ἐρχεται the rec. text has καὶ ἄλλω, omitting καὶ before λέγουσι. But the best-attested reading is ἐρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. The singular ἐρχεται followed by the plur. λέγουσιν is quite a classical usage in a sentence like this.

² See Sanday, *Sacred Sites*, p. 95; G. A. Smith, *Hist. Geogr. of Holy Land*, p. 458; Rix, *Test and Testament*, pp. 205 ff.; the last-named work giving a full discussion of the situation of Bethsaida.

23. Ὁ δὲ Ἰησοῦς ἀπακρίνεται αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα

Jesus announces His impending Passion (v. 23); here is the supreme exemplification of the Law of Life through Death (vv. 24-26)

28. ἀπακρίνεται. So $\kappa\lambda\omega$, as against ἀπακρίνεται (see on 5¹⁷) of the rec. text, with AD Δ^a . Θ *form.* 13 have ἀπακρίθη. The pres. tense does not occur in the Synoptists, and in Jn. only twice again, 13^{36, 37}.

ἀπακρίνεται αὐτοῖς, sc. He answers Andrew and Philip. The Greeks may have heard what He said, but there is no hint of it in what follows.

For the unusual constr. ἀπακρίνεται λέγων, see on 1³⁶; and cf. 1³⁰.

Ἀλήλυθεν ἡ ὥρα. The time of the Passion had come. Cf. 13³ ἦλθεν αὐτοῦ ἡ ὥρα and 17¹ ἐλήλυθεν ἡ ὥρα. The phrase occurs in the Synoptists only in the account of the words of Jesus at Gethsemane immediately before the Betrayal, ἦλθεν ἡ ὥρα, Mk. 14⁴¹, Mt. 26⁴⁵ (cf. ὁ καιρὸς μου ἔγγιστον, Mt. 26¹⁸, which was said at an earlier stage, before the preparation of the Last Supper).

The Fourth Gospel is written throughout, as Jesus Himself spoke, *sub specie eternitatis*. He is represented as knowing from the beginning the time and manner and sequel of the end of His public ministry in the flesh. Twice in this Gospel He is made to say "my time (καιρὸς) is not yet come" (7^{6, 9}); and twice Jn. comments "His hour (ὥρα) was not yet come" (7^{30, 32}; see on 2⁴).

It will be noticed that, with the possible exception of this passage (12²⁸), the phrase "the hour has come" is always (13³ 17¹, Mk. 14⁴¹) applied to the hour immediately before the Betrayal. It is not used loosely, as if it only meant "the time is near," and in every case the verb ἐλήλυθεν (ἦλθεν) comes first, the phrase ἐλήλυθεν ἡ ὥρα being strikingly and austere impressive and final. Its presence suggests that what is about to be narrated relates to the last scenes, and we shall see (on v. 27) that there are some indications that in what follows Jn. is giving us his version of the prayers of Jesus at Gethsemane.

Ἀλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου, "the hour is come that the Son of Man should be glorified." For δοξασθῇ, "glorified," sc. in His Death, see on 7³⁰; and cf. 12^{18, 13}. This is quite a different use of δοξάζεσθαι from that at 1¹⁴, where ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ means "that the Son of God might be glorified" by the manifestation of the Father's power in the recovery of Lazarus. Here, with the

δοξασθῇ ὁ Υἱὸς τοῦ ἀνθρώπου. 24. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν μὴ ὁ κόσμος τοῦ σίντου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἂν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει. 25. ὁ φιλῶν τὴν ψυχὴν αὐτοῦ

Passion in view, Jesus does not speak of Himself as "Son of God," but as "Son of Man"; cf. 3¹³ 6^{18, 27}, and see Intro., p. cxxxi.

The glorification of Jesus as Son of Man would be in His Passion, as He now Himself declares. This is the paradox of the Cross. But it is a paradox only to those who have not considered its threefold illustration in nature and in human life: (1) the seed must die that it may be fruitful, v. 24; (2) the true life of man is achieved only through sacrifice, v. 25; (3) the life of service, of ministry, is the life of honour, of the true glory, v. 26.

Ἀλήλυθεν ἡ ὥρα ἵνα δοξασθῇ κτλ. ἵνα seems *prima facie* to be used as equivalent to "when"; and Burney finds an explanation of this in his suggestion that ἵνα is often a translation or mistranslation of the Aramaic η , which may bear this meaning. But if we compare 13³ 16², we see that in each case where ἵνα is used as here, it always follows "the hour has come" or "the hour cometh." When God's predestined hour has come, the purpose which He has in view must follow. It has come *in order* that this purpose may be fulfilled. The use of ἵνα in such passages is an illustration of that view of the sequence of events, which is constantly present to the mind of Jn., and which he does not hesitate to ascribe to Jesus Himself (see on 2⁴).

24. ἀμὴν ἀμὴν κτλ. See on 1⁵¹ for this formula introducing a saying of special solemnity. Here it is prefixed to the *first* illustration of the paradox that Life comes through Death, viz. the law that the grain of wheat (ὁ κόκκος, any grain) must die before it can bear fruit. To this law Paul appeals in his statement of the resurrection of man (1 Cor. 15³⁶). It has, perhaps, a special applicability here, in reference to what precedes; for Christ, who is about to be glorified in Death, claimed to be, Himself, the Bread of Life.

Hippolytus (*Ref.* vi. 16) quotes from the *Aprophesis* of Simon Magus (a work written about A.D. 100) a passage that Schmiedel thinks is behind this verse. Simon says that a tree abiding alone and bearing no fruit is destroyed (ἂν δὲ μόνῃ δένδρον μόνον, καρπὸν μὴ ποιοῦν, <μὴ> ἔξικοιναμένον ἀφανίσεται), but he goes on to cite Mt. 3¹⁰. There is a verbal similarity with Jn., but the thought is quite different.

25. We now come to the *second* illustration of the great

¹ E.B., 1829, 2.9. "Gospel."

ἀπολλύει αὐτήν, καὶ ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 26. ἐὰν ἡμοὶ τις διακονῇ, ἡμοὶ ἀπο-

paradox of the Cross: "He that loveth his life (ψυχὴ) loseth it (ἀπολλύει, with *κβλw*, is to be preferred to the rec. *ἀπολλέει*), and he that hateth his life in this world (ἐν τῷ κόσμῳ τούτῳ, cf. 8²⁹) shall keep it unto life eternal (for ζωὴ αἰώνιος, see on 4¹⁹)."

ψυχὴ is the conscious organ of feeling and desire, not so near the Divine as πνεῦμα, sometimes (as here) to be distinguished from πνεῦμα, but often used as its equivalent, just as in English we do not always sharply differentiate "soul" from "spirit" (see on 11²⁶).

This great saying may have been repeated by Jesus more than once, representing as it does the central lesson of His teaching and His life. In the Marcan tradition it is placed after the Confession of Peter (Mk. 8³⁵, Mt. 16²⁵, Lk. 9²⁴), when Jesus began to tell the Twelve that His Mission would issue in death. It is found also in other settings in the Mt.-Lk. tradition (Mt. 10³⁹, Lk. 17³³), where it comes from the source Q. In its most literal meaning it was applicable to the choice between martyrdom and apostasy, which Christians of the first century (as well as later) were sometimes called to make. But selfishness is always the death of the true life of man.

The strong expression "hateth his life" (ὁ μισθὸν τὴν ψυχὴν αὐτοῦ) is softened down in the Synoptic parallels, but it is found in another context, Lk. 14²⁶.

26. In this verse is the *third* illustration of the paradox of v. 23, that the Passion of Jesus is His glorification. The life of ministry is a life of honour.

ἐὰν ἡμοὶ τις διακονῇ κτλ. The doctrine of διακονία, i.e. of the dignity of ministry, occupies a large place in all the Gospels. It is, naturally, an instinct of discipleship to minister to a master; and the ministry of women disciples to Jesus (Mk. 1³¹ 15²¹, Lk. 10⁴⁰, Jn. 12²) needs no special comment. A servant is not thankworthy because he thus ministers (Lk. 17⁹). But the repeated teaching of Jesus goes much beyond this. He taught that the path to pre-eminence in His Kingdom is the path of service, of ministry (Mk. 10⁴³), and that true greatness cannot be otherwise attained (Mk. 9³⁵). Actually, the test by which His professed disciples shall be judged at the Last Judgment is the test of ministry; have they ministered to man, and therefore to Christ? (Mt. 25⁴⁴). This is the *essentia* of discipleship, for ministry was the essential characteristic of the life of Christ, who came not διακονηθῆναι ἀλλὰ

λατβεῖν, καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διακονοῦνς ὁ ἡμῶν ἵσταται· ἐάν τις ἡμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ.

διακονῆσαι (Mk. 10⁴³); and the issue of His ministry was death, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

In the present passage, He suggests that this, too, may be the portion of His faithful disciples. He has laid down the universal law of sacrifice: "he that hateth his life in this world shall keep it to life eternal" (v. 23). And He warns those to whom He has just foretold His death (v. 23), that His discipleship means following Him, and this may mean a following in the way of death.

ἐὰν ἡμοὶ τις διακονῇ. This is the true order of words (*κβλw*), although the rec. has διακονῇ τις. ἡμοὶ here is emphatic. It is the service of Christ that involves a perilous following.

ἡμοὶ ἀκολουθεῖτω, "me let him follow." See on 21¹⁹. καὶ ὅπου εἰμὶ ἐγώ κτλ., "and where I am, there shall my minister be," in spiritual companionship, both here and (as is promised later) hereafter (14¹⁸ 17²⁴). εἰμὶ is the *essential* present, not necessarily conveying the idea of the visible presence of Christ (cf. 8²⁹). He does not say ἐγώ εἰμι—that would suggest different thoughts (see Introd., p. cxx)—but εἰμὶ ἐγώ. On the other hand, He had said to the Jews ὅπου εἰμὶ ἐγώ, ἡμεῖς οὐ δύνασθε ἐλθεῖν (7⁵⁴, where see note).

The rec. inserts καὶ after ἵσταται, but om. *κβλw*.

ἐάν τις ἡμοὶ διακονῇ. Here τις is the emphatic word; the promise that follows is for all true disciples.

τιμήσει αὐτὸς ὁ πατήρ, "him shall the Father honour"; but the honour may be the kind of honour with which Christ was honoured (v. 23). For τιμάν, see on 5²².

Jesus' agony of spirit (v. 27); a *Voice from heaven* (vv. 28-30); *the world's condemnation* (v. 31); *the universal appeal of the Cross* (v. 32)

27. Jn. does not give any account of the Agony in Gethsemane (see on 18¹); but the prayer recorded here corresponds very closely to the prayer in the garden recorded by the Synoptists (Mk. 14³⁵⁻⁴⁰, Mt. 26³⁹, Lk. 22⁴²), and it may be that he intends vv. 27-29 to be his version of that tremendous spiritual crisis (see on v. 23). Thus ἡ ψυχὴ μου τετράραται corresponds with Mk. 14³⁴ περιπατέω ὅστις ἡ ψυχὴ μου ἔστι θανάτου: ὡσάν μὲ ἐκ τῆς ὥρας ταύτης corresponds to Mk. 14³⁵ προσήγγιστο ἵνα ἐκ θανάτου ὄντι παρὼν ἄσπ' αὐτοῦ ἡ ὥρα; and the repeated πατήρ . . . πατήρ may reflect ἄβρα ὁ πατήρ of Mk. 14³⁶ (cf.

27. Νῦν ἡ ψυχὴ μου τετάρκται, καὶ τί εἶπω; Πάτερ, σῶσόν με

Lk. 22⁴⁰). Indeed, no passage in Jn. illustrates so powerfully as this the words of Mk. 14³⁴ τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. And, finally, in Lk.'s narrative the sequel of the Agony is ἀφ' ἧς ἀγγέλος ἀπ' οὐρανοῦ ἐπαύρησεν αὐτόν (Lk. 22⁴³). Is this another version of Jn. 12³⁰ ἄλλος ἄγγελος, ἀγγέλος αὐτοῦ λελάληκεν?

It is noteworthy that while Mk., followed by Mt., asserts that John the son of Zebedee was present with Peter and James when the Agony of spirit began (Mk. 14³⁰), Lk. does not mention the names of any disciples as specially witnesses of the scene in the garden. The tradition of Mk. is different from the tradition of Lk.; and it would seem that the tradition of Jn. as to the Agony is different from both of his predecessors. Such a crisis of spiritual decision may, indeed, have recurred, Jn. mentioning the earlier occasion, while the Synoptists tell only of the later. But even this does not give a complete solution of the questions raised by the divergences of the evangelists in regard to the Agony; for Jn. at 18¹ puts the saying, "The cup which the Father hath given me, shall I not drink it?" (cf. Mk. 14³⁶, Lk. 22⁴²), into the mouth of Jesus at *Gethsemane* (although after His arrest) and not in connexion with the narrative of c. 12.

Nor, again, is it a sufficient explanation to say that Jn. does not narrate the Agony in the garden because he wishes to bring out the Divine self-surrender exhibited in the last scenes; for Jn. all through his Gospel lays special stress on the human emotions which Jesus felt. Jn. knew of the Agony in the garden, but we cannot tell why he chooses to reproduce some of the words then spoken by Jesus at the point in the narrative which we have now reached, rather than in what is (apparently) the proper place, viz. c. 18.

νῦν, "now, at last": the hour had come; cf. v. 23.

ἡ ψυχὴ μου τετάρκται. Cf. 13²⁷ and 11³⁸, where see the note. As is there shown, we cannot in such phrases distinguish ψυχὴ from πνεῦμα. His "soul" was troubled. See the note on 4⁹ for the emphasis laid by Jn. on the complete humanity of Jesus; and cf. Ps. 42⁷ πρὸς ἑλπίαν ἡ ψυχὴ μου ἐπαύρησεν (cf. also Ps. 69). This troubling of spirit was truly human (Heb. 5⁷).

καὶ τί εἶπω; "and what shall I say?" εἶπω, the *deliberative* subjunctive (see Abbott, *Diat.* 2512), being used to express a genuine, if momentary, indecision.

πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. This is the natural, human prayer of One face to face with a cruel death.

ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ᾔλθεν ἐκ τῆν ὥραν ταύτης.
28. Πάτερ, δόξασόν σου τὸ ὄνομα. ᾔλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ

For σῶμα see on 3¹².

πάτερ. So Jesus was accustomed to begin His prayers; see on 11⁴¹. For the aor. imper. σῶσον, see on 2⁸.

ἐκ τῆς ὥρας ταύτης: the hour had come (v. 23), and He wished to be saved from its horrors. No distinction can be drawn between ἐκ and ἀπὸ in a constr. like this (see on 14⁶ 6³⁰). ἀλλὰ διὰ τοῦτο ἐπλ., "and yet for this very purpose," sc. that His ministry should be consummated in the Passion, "did I come to this hour"; cf. 18²⁷. He cannot now draw back from the accomplishment of what He had come to do, in fulfilment of the mission He had received. "Concurreret horror mortis et ardor obedientiae" (Bengel).

28. πάτερ, δόξασόν σου τὸ ὄνομα, "Father (see on preceding verse), make Thy Name glorious," sc. in the fulfilment of the mission of Redemption, which was the Passion of Christ. As "save me from this hour" is the prayer of the σάρξ, so this is the prayer of the πνεῦμα, willing to suffer all, if thereby the Name of God may be glorified. For "the Name" of God, as expressing His character revealed in and by the Son, see on 1³ 5⁴³ 17¹⁴. The "glory" of His Name is His glory as exhibited in the world (cf. Isa. 63¹⁴ 66⁵); and that the Father was "glorified" in the Death of Jesus is said again at 13³¹, where see note.

In Ps. 79⁸ we have βοήθησον ἡμῖν, ὁ θεὸς ὁ σωτὴρ ἡμῶν, ἔσται τῆς δόξης τοῦ ὀνόματος σου, but the Psalmist's prayer was that the people might be *delivered*, and that in this deliverance the glory of the Name might be exhibited. Here the prayer is *not* for deliverance; it is a prayer of submission to what was impending, because through the Passion God's Name would be glorified. This is the most complete and perfect example of the prayer enjoined upon every disciple, ἀγιασθήτω τὸ ὄνομα σου (Mt. 6⁹). In the Lord's Prayer this comes first, before any petition; it is the condition to be accepted before the petition "deliver us from evil" can be offered. But in the case of Jesus it involved the surrender of all thought of such deliverance. "Glorify Thy Name" carries with it the "Thy will be done" of resignation.

There is a variant reading (L. 1, 13, 33), δόξασόν σου τὸν νῦν, which may (as Abbott suggests, *Diat.* 2769) have arisen by the misreading of a scribe, τοῦνομα being written τοῦνομα, and then τὸν at the end of a line being read as τὸν, "the Son." But it is more likely that δόξασόν σου τὸν νῦν has been imported here from 17¹; and the fact that D adds ἐν τῇ

δόξῃ ἢ εἶπον παρὰ σοὶ πρὸ τοῦ τὸν λόγον γενέσθαι from 1st makes this probable. In any case, "glorify Thy Son" has a wholly different meaning (see note on 1st) from "glorify Thy Name," which is undoubtedly the true reading in the present passage.

It must be observed that *πάτερ, δόξαρόν σου τὸ ὄνομα* is not a prayer that God's Name may be glorified by Jesus or by the world (for which idea, cf. Ps. 86th, Isa. 42nd, Mal. 1st), but that God may *Himself* make it glorious. This is to be, indeed, through the voluntary Death of Jesus; but the ministry of Jesus is treated throughout the Gospel as fulfilled in the Name of the Father, His words and works being, as it were, words and works of the Father (see on 5th 10th 17th).

ἦλθεν αὖν φωνὴ ἐκ τοῦ οὐρανοῦ, "there came then," *sc.* in answer to the prayer, "a Voice from heaven." This expression first appears Dan. 4th, where a voice from heaven warns Nebuchadnezzar. The phrase became common in later Judaism. In the O.T. there are many indications of the belief that God may speak to men with audible and articulate voice (e.g. 1 Sam. 3rd, 1 Kings 19th, Job 4th). The Rabbis, however, hesitated to use so anthropomorphic a form of speech as "God said," and they preferred to speak of a "voice from heaven." For examples, see *Enoch* lxx. 4, *Jubilees* xvii. 15, 2 Esd. 6th, 17, and the first-century *Apocalypse of Baruch* xxii. 1, which has "The heavens were opened, and . . . a voice was heard from on high, and it said, Baruch, why art thou troubled?" Cf. also a remarkable parallel to the passage before us in *Test. of XII. Patr.* (Levi, xviii. 6): "The heavens shall be opened, and from the temple of glory shall come upon him sanctification, with the Father's voice as from Abraham to Isaac, and the glory of the Most High shall be uttered over him."

In Rabbinical literature the heavenly voice is often mentioned under the name of *bath-göl*, *בַּת גּוֹל*, *i.e.* "the daughter of a voice." The days of the prophets being over, the *bath-göl* was regarded as the only medium of Divine revelation, and was generally counted as miraculous.¹ Two points only can be noted here: (1) the revelations of the *bath-göl* were often expressed in Scripture phrases,² and (2) there are instances of the *bath-göl* taking the form of an echo of words spoken on earth.³

In the N.T. voices from heaven are spoken of in Acts 1st, Rev. 10th, and besides in three passages of the Gospels, *sc.* the Synoptic narratives of the Baptism (Mk. 1st) and the Trans-

¹ For a full and learned account of the doctrine of *bath-göl*, see Abbott, *Diat.* 726 f.; and C. Dalman, *Words of Jesus*, p. 202 f.

² See Box, *D.C.G.* ii. 810.

³ Abbott, *Diat.* 783.

figuration (Mk. 9th) of Jesus, and the present verse. In both the Synoptic passages, *sc.* of the Baptism and Transfiguration, the *bath-göl* or heavenly Voice speaks in almost the same words. It combines Ps. 2nd and Isa. 42nd: "Thou art My Son . . . My chosen in whom My soul delighteth"; that is, it was expressed in Scripture phrases. Jn. does not tell of the Transfiguration, and he says nothing about the voice from heaven at the Baptism (cf. 1st 30). But he mentions here a *bath-göl* of which, on the other hand, the Synoptists say nothing. Even if we are right in regarding vv. 28-30 as the Johannine version of the agonised prayer at Gethsemane, there is nothing in any of the Synoptic accounts of Gethsemane which corresponds with this comforting voice, although Lk. (22nd) tells of angelic ministrations.

That is, according to the Gospel narratives, heavenly voices were heard by Jesus at three great moments of crisis and consecration in His ministry: after His Baptism, at His Transfiguration, and just before His Passion. In no case is it said that others understood or interpreted these "voices"; and if we put this into our modern ways of speech, we should say that their messages were *subjective* in the sense that they conveyed a meaning to none but Him to whom they were addressed, while *objective* in the sense that He was not deluded or deceived, for they were truly messages from God.

In v. 28 the Voice is an answer to the prayer *δόξαρόν τὸ ὄνομα*, and according to Jn. it said to Jesus *καὶ δόξασα καὶ ἡμῶν δόξαρον, i.e.* "I did glorify My Name, and will glorify it again." This is not a quotation from the O.T., as the *bath-göl* often was, although there are O.T. passages verbally like it. The pregnant saying of 1 Sam. 2nd *τοὺς δοξάζοντάς με δοξάσω*, and the promise of Divine deliverance in Ps. 91st, which ends *ἐκ τοῦ κυρίου καὶ δοξάσω αὐτόν*, both speak of God "glorifying" His pious servants; but the thought here is of God glorifying *His own Name*, which is quite different. The *bath-göl*, if it may be so called, in this passage is of the nature of an *echo*, the word "glorify" in the prayer being twice repeated in answer. It is just possible, as Abbott suggests (*Diat.* 782 f.), that we should illustrate this by the one or two instances of an echoing *bath-göl* that appear in the Talmud. But, whether this be so or not, it is plain that Jn. means us to understand that a sound was heard after Jesus had prayed, which conveyed an assurance to Him that His prayer was answered, while at the same time it impressed the bystanders with the sense that, at all events, something unusual was taking place.

ἰδοὺ ἔγωγε, *as, e.g.,* at the raising of Lazarus, where the spectators saw *τὴν δόξαν τοῦ θεοῦ* (1st 14). All the *ἔργα* of Jesus during His earthly ministry were *ad maiorem Dei gloriam*.

Καὶ εἰδὼσα καὶ πάλιν δοξάσω. 29. ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγον βροντῇ γεγονέναι· ἄλλος ἔλεγον ἄγγελος αὐτῷ λαλάσκει. 30. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν Οὐ δὲ ἐγὼ ἢ φωνὴ αὐτῷ

πάλιν δοξάσω, *sc.* in the approaching Passion of Jesus, when ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ (13³¹). Nor need the promise πάλιν δοξάσω be thus restricted, for in every fresh triumph of the Christian spirit may be seen its fulfilment.

Aphrahat (*Sel. Dem.* xxi. 17) attributes the words "I have glorified and will glorify" to Jesus Himself—a curious slip of memory, unless it is a deliberate attempt to evade the difficulty of the passage.

29. ὁ οὖν ὄχλος ὁ ἐστὼς (ADWΘ have ἐστῆκεν; cf. 3³⁰) καὶ ἀκούσας κτλ., "the crowd (that is, most of the bystanders) that stood by and heard said that it had thundered." That thunder is the Voice of God is a commonplace in the O.T. (cf. Ex. 9¹⁹, 2 Sam. 22¹⁴, Ps. 29³, Job 37⁴, Jer. 10¹³); and when the crowd said that it had thundered, they meant that the thunder was a Divine response to what Jesus had said, although they did not catch any articulate words. This is the only place in the N.T. where mention is made of a thunderclap.

Ἄλλος ἔλεγον, ἄγγελος αὐτῷ λαλάσκει, "others," that is, a few of the crowd, discerned that Jesus had received a definite message of comfort, and that something more than a clap of thunder had been heard. But none of the bystanders heard any articulate words; and this Jn. is careful to make clear. In this particular, the narrative is like that of the Voice from heaven at the conversion of Paul, where his companions heard a sound (ἀκούοντες τῆς φωνῆς, Acts 9⁷) but did not distinguish the words (τῆν φωνὴν οὐκ ᾔκουσαν τοῦ λαλοῦντός μοι, Acts 22³; see note above on 3³⁰).

Wetstein illustrates the passage by the prayer of Anchesis, which has some verbal similarities (Virg. *Aen.* ii. 692):

"Da deinde augurium, pater, atque haec omnia firma
Vix ea latens erat semior, subitque fragore
Intonuit laetum."

30. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν. See on 1³⁰. 30. οὐ δὲ ἐγὼ ἢ φωνὴ αὐτῷ (this is the order of KABDLWΘ) γέγονεν ἀλλὰ δὲ ὁμῶς, "this voice has not happened for my sake but for yours." (For γέγονεν D has ἦλθεν, and Θ has ἐλάλησεν.)

This statement presents difficulties similar to those which the traditional text offers at 11⁴²; for it represents the Voice from heaven as without any significance for Jesus Himself, and as

γέγονεν ἀλλὰ δὲ ὁμῶς. 31. νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· 32. καὶ ἐγὼ ἐάν

intended only to impress the crowd. No doubt, it might be said that the sound, whatever it was, suggested to the crowd that they would do well to mark what was happening, for it seemed to be a heavenly signal in answer to the prayer of Jesus. It was the signal for the judgment of the world (v. 31), now beginning. But we cannot attach any meaning to the words καὶ εἰδὼσα καὶ πάλιν δοξάσω (v. 28), which the crowd were not able to catch (v. 29), if they had no significance for Jesus. It was to Him that the heavenly Voice seemed to come, and in coming to give assurance to His spirit, that His impending Death was to the greater glory of God. It is not impossible that v. 30 has been added by the evangelist, in order to emphasise the *voluntariness* of Christ's surrender of Himself, as a superhuman Person who needed no support for His soul even in this dark hour. But v. 31, for all that, follows v. 30 in a true sequence: "The Voice was on *your* account. For now is the world of men like you being judged."

31. νῦν. The Passion is conceived of as already begun (see on v. 23 and 13³¹). It is a judging (κρίσις), a testing of men (see 3¹⁷ 8¹⁸ 9³⁰).

For τοῦ κόσμου τούτου, see on 8²³, and v. 25 above.

The phrase ὁ ἄρχων τοῦ κόσμου τούτου appears again 14³⁰ 16³¹, but nowhere else in the N.T. (cf., however, ὁ θεὸς τοῦ αἰῶνος τούτου 2 Cor. 4⁴ and Eph. 2⁶). The title "the ruler of this world" is applied to Beliar in the earlier part of the *Ascension of Isaiah* (i. 3, ii. 4, x. 29), which is probably contemporary with the Fourth Gospel; and Ignatius has ὁ ἄρχων τοῦ αἰῶνος τούτου several times, e.g. *Epist.* xvii. xix. According to Lightfoot (*Hor. Hebr.* in loc.) ὁ πῖστην ἦν was a well-known Jewish title for Satan¹ (or for Sammael, the Angel of Death), and it may be that the Johannine ὁ ἄρχων τοῦ κόσμου τούτου goes back to this.

"The prince of this world has been already judged" (16³¹); but here is in view the issue of the judgment, when he shall be finally cast out (ἐκβληθήσεται ἔξω) of the world over which he claims dominion (cf. 1 Jn. 4⁴). For ἐκβάλλειν *ke*, see on 6⁵².

32. ἐάν ὁμῶς ἐκ τῆς γῆς, *sc.* on the Cross. See the note on 3¹⁴; and cf. 8⁵⁰. ἐκ τῆς γῆς is "from the earth" and not "out of the earth" as R.V. marg. has it, and as Westcott interprets because he finds the Ascension indicated here by ὁμῶς.

¹ Cf. also Schlatter, *Die Sprache*, etc., p. 121.

ἰθαῦς ἐκ τῆς γῆς πάντας ἀκούς πρὸς ἑαυτὸν. 33. τοῦτο δὲ λέγει σημαίνει ποιῶν θανάτῳ ἡμελλεν ἀποθνήσκειν.

πάντας ἀκούς πρὸς ἑαυτὸν. For the verb ἀκούω, see on 64. For ἑαυτὸς in Jn., see on 50. It has often been suggested (the criticism goes back to Celsus; see Origen, *c. Cel.* ii. 13) that the predictions of His Passion which the evangelists place in the mouth of Jesus are *satistitia ex eventu*, and that in particular these predictions, as recorded by Jn., are so precise that they cannot be regarded as historical. It is not, indeed, impossible that in some instances the evangelists, and especially Jn. and Mt., ascribed language to Jesus which was coloured by their knowledge of the sequel of His ministry. But that He foresaw the end is certain. He knew, and apparently was conscious from a very early stage in His ministry, what His issue would be. And wonderful as a prophecy like δὲ ἰθαῦς ἵνα τὸν υἱὸν τοῦ ἀνθρώπου (v. 34) seems to be, and is, it is not more wonderful than that we should find in a document of the first century the prophecy ἰθὺς ἑαυτὸς ἐκ τῆς γῆς πάντας ἀκούς πρὸς ἑαυτὸν, "I will draw *all men* to myself" (cf. 10¹⁶). The continuous fulfilment of this prophecy throughout many centuries and among all races of men is a fact of history. It is not any easier to believe that the prophecy is an invention of the evangelist, than that he recorded it because he had heard that his Master uttered it. Whether we have in Jn. 12³² a genuine saying of Christ or a saying which Jn. thought would be appropriate to Him, it is a saying of remarkable prescience. The Word of the Cross (1 Cor. 1³⁰) has always been a word of power; and the Appeal of the Cross has been the most effective that the world has known. It draws "all men," πάντας, to the Crucified.

There is a variant reading πάντα (*1D) which, if genuine, would embrace the whole creation within the circle of the attraction of Christ. But πάντας is better authenticated.

33. τοῦτο δὲ λέγει, introducing a comment of the evangelist, as at 2¹¹ 6⁴, "this He was saying, etc." (For the impf. λέγειν, cf. 5¹⁸ 6¹¹ 8¹⁴.) This explanatory comment is repeated 18³⁶, and it shows the interpretation which Jn. gives to ἰθαῦς. In the Fourth Gospel ἰθὺς always has reference to the lifting up of the Son of Man on the Cross. See note on 3¹⁴.

σημαίνει ποιῶν θανάτῳ κτλ. Cf. 21¹⁹. ἡμελλεν. So ABDW. κ has ἡμελλεν. Perhaps ἡμελλεν ἀποθνήσκειν, as also at 12³¹ 18³⁶, carries the idea of the *inevitableness* of the Death of Jesus, as foreordained by God. See on 6¹¹.

34. Ἀπεκρίθη οὖν αὐτῷ ὁ ἄρχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δὲ ἰθαῦς ἵνα τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

The people ask who the "Son of Man" is (v. 34), and Jesus warns them to use the *light while they can* (vv. 35, 36)

34. ἀπεκρ. οὖν αὐτῷ κτλ. NBLW support οὖν, which @ and the rec. text omit.

ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα. "The Law" (see on 10³⁶) often includes more than the Pentateuch, and the reference is somewhat vague. Ezek. 37²⁶ has "David my servant shall be his prince for ever"; Ps. 89⁴ 110⁴ are apposite, as also Isa. 9⁷. Cf. *Orac. Sibyll.* iii. 767, and *Psalm of Solomon*, xvii. 4.

πῶς λέγεις σὺ ὅτι δὲ ἰθαῦς ἵνα τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; We have seen (Introd., p. cxlii) that Jesus habitually spoke of Himself in the third person as "the Son of Man," and Jn. implies here that Jesus had used this way of speech when He said that He would be "lifted up," i.e. crucified. But His present hearers did not understand what He meant; they were not accustomed to His habits of speech, and the title "the Son of Man" was unfamiliar to them (cf. 9³⁶). "Who is this 'Son of Man'?" they asked. The form of the question is exactly the same as τίς ἐστιν οὗτος ὁ λόγος ἐν εἰρήνῃ; (7²⁶). There is no emphasis on οὗτος in either passage. We must not translate "Who is *this* Son of Man," as if there were another "Son of Man," of whom they had often heard; for Jn. does not express emphasis by such a use of οὗτος, and "the Son of Man" was not a recognised title of the Christ.¹

On the other hand, if we could suppose that in popular speech the Christ was sometimes called "the Son of Man," the meaning of the passage would be somewhat different. It would represent the crowd as puzzled that any one should seem to tell them that the Christ was to suffer a dishonourable death. "The Son of Man must be crucified, you say . . . Who can *this* Son of Man be? . . . He cannot be the Christ or the Son of Man of Daniel's vision (Dan. 7¹³), whose dominion is to be everlasting." Cf. *Knock*, lxi. 14, "With that Son of Man will they eat and lie down and rise up for ever." But if this was what the objectors meant, we should have expected them to say, "the Son of Man abides for ever," rather than "the Christ abides for ever," as more apposite to the objection which they are putting forward. We prefer the view that the

¹ Cf. Introd., p. cxlii.

35. εἶπεν αὐτῷ ἀνθρώπῳ ὁ Ἰησοῦς Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἔσται. περιπατεῖτε ὥς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. 36. ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός γίνησθε.

title "Son of Man" as applied to Messiah was unfamiliar to them.¹

There is a passage in Justin (*Tryph.* 32) which recalls their argument on any interpretation. Justin has quoted Dan. 7, and Trypho the Jew objects, "These scriptures indeed compel us to expect that Great and Glorious One who as a son of man receives the eternal kingdom from the Ancient of Days; but this your so-called Christ became dishonoured and inglorious so that he fell under the last curse in the law of God (Deut. 21²⁰), for he was crucified." The Jews, with whom Trypho was in accord, did not expect a Suffering Messiah.

35. "Who is this *Son of Man*?" Jesus does not answer the question, or explain Himself further. But He repeats the austere warning which He gave before (9^a and 7^a), where see note), that He would not be much longer among them: it would only be μικρὸν χρόνον, "for a little while." Even this He expresses in mystic words which not all could have understood in their fulness; or, at least, the evangelist represents Him as speaking only indirectly of Himself and His approaching departure, when He said ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἔσται. He had claimed to be the Light of the World (8¹²), but not many had believed that the Light was really among them, or had grasped what was meant.

ἐν ὑμῖν is the true reading (κΒDΘ and the Latin vss.) rather than the rec. καὶ ὑμῖν (A). Cf. for ἐν as equivalent to "among," Acts 4¹³; and note ἰσχυροῦσιν ἐν ὑμῖν (1¹⁴).

He goes on with an exhortation: "Walk while ye have the light" (8¹² τὸ φῶς ἔχετε, not εἰς of the rec. text, is the best attested reading). For περιπατεῖν as used of conduct, cf. 8¹²; and see especially 9¹¹ 11¹⁰.

ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, "lest darkness overtake you," and so get the better of you. See on 1⁵, the only other place where καταλαμβάνει is found in Jn. (but cf. [8¹] and note on 6²⁷); and cf. 1 Thess. 5⁴, where the "day" is said to "overtake" one engaged in dark pursuits.

The second half of the verse is almost verbally identical with 1 Jn. 3²¹ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει. See 11¹⁰.

¹ Cf. Abbott, *Diat.* 2998 (xci. b).

² So R.V. It is possible that we should translate εἰς by "according as."

44. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὲ οὐκ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με, 45. καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν

36. ὡς τὸ φῶς ἔχετε, sc. while Jesus was among them; but the exhortation has a wider application, and is for all time.

πιστεύετε εἰς τὸ φῶς. For the Johannine phrase πιστεύει εἰς . . . see on 1¹²; τὸ φῶς indicates here the Person who is the Light (1⁹). To trust the Light, and walk in confidence that it will not mislead, is necessary for those who would become "sons of light."

υἱοὶ φωτός. The Oriental "looked upon any very intimate relationship—whether of connexion, origin, or dependence—as a relation of sonship, even in the spiritual sphere";¹ but there is nothing necessarily Hebraic in such a phrase as υἱὸς φωτός, which is not alien to the genius of the Greek language (cf. 17¹²). It is equivalent to "an enlightened man," and first appears in a saying of Jesus recorded in Lk. 16⁸, that the υἱοὶ τοῦ αἵματος τούτου are sometimes more prudent than the υἱοὶ τοῦ φωτός. The contrast between those who are in darkness and those who are υἱοὶ φωτός, as Paul called his converts, appears in 1 Thess. 5⁴; and there is a similar exhortation in Eph. 5⁸ ὡς τέκνα φωτός περιπατεῖτε. φωτισμός became soon the regular word for the grace of baptism (cf. Heb. 6⁴, 10²⁰); but there is no trace of this usage in Jn.

Jesus reiterates His august claims (vv. 44-50)

44-50. We place these verses after v. 36^a (see Introd., p. xxv). There is now a sequence of thought, the ideas of *light* and *truth* in v. 36^a being the subjects of vv. 44-46.

The section vv. 44-50 can represent only a summary of the teaching of Jesus on the occasion. See below on vv. 36^a-43. His final warning recalls the lament over Jerusalem's unbelief and its rejection of His claims preserved in Mt. 23³⁷⁻³⁹, Lk. 13^{34, 35}.

44. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν. The def. art. is omitted here before Ἰησοῦς, contrary to the general usage of Jn. (see on 1²⁰). But he often omits it in the phrase ἀπεκρίθη Ἰη. καὶ εἶπεν (see on 1²⁰), which is like the phrase here. For ἔκραξεν, see on 7²⁶.

ὁ πιστεύων εἰς ἐμὲ κτλ., "he that believeth on me, believeth not on me (only), but on Him that sent me." The affirmative sentence, followed by a negative clause to bring out the sense, is thoroughly Johannine. See on 1²⁰; and cf. 3¹⁸.

¹ Cf. Deissmann, *Bible Studies*, pp. 161 ff., for a full discussion of υἱός with a genitive following.

πέμφαντά με. 46. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μένη. 47. καὶ ἐάν τις μου ἀκούσῃ

For πιστεύων εἰς . . . , a characteristically Johannine constr., see on 1st; and for the idea of the Father "sending" the Son, which is so frequent in Jn., see on 3rd. Cf. v. 49.

That he who believes on (or accepts) the Son accepts the Father, is a saying found in the Synoptists: ὁ θεὸς δεχόμενος δεχεται τὸν ἀποστείλαντά με (Mt. 10⁴⁰; cf. Lk. 9⁴⁹). Jn. here substitutes his favourite word πιστεύων for δέχουμαι, and also uses πέμπω for ἀποστέλλω (see on 3rd); but in 13³⁶ (where see note) he has λαμβάνω instead of πιστεύων in a second citation of this saying of Jesus.

Cf. 5⁴⁴ πιστεύων τὸ πέμφαντά με, and (for the general sense of the verse) 8^{12, 18}. In 14¹ the argument is turned round: "Ye believe in God; believe also in me."

46. ὁ θεωρῶν ἐμὲ κτλ. θεωρεῖν is used here (as at 6⁴⁰ 14¹⁹) of spiritual vision. Not all those who saw Jesus with bodily eyes "saw the Father." For θεωρεῖν, see on 3rd; and cf. the saying ὁ ἰδωνὸς ἐμὲ ἰώρακεν τὸν πατέρα (14⁹, where see note). So at v. 41 Jn. identifies the δόξα of Christ with the δόξα of God. Cf. 8¹⁸.

τὸν πέμφαντά με. Rom. 13 read ἀποστείλαντα (see on 3rd for πέμπω and ἀποστέλλω).

46. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα. Cf. 3¹⁹ τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, and 9⁵ ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. That Christ is the Light of the world is a principal topic with Jn.; cf. also 1⁹, 8¹².

ἵνα πᾶς (B om. πᾶς per incuriam) ὁ πιστεύων εἰς ἐμὲ κτλ., "in order that every one that believeth in me may not remain in darkness" (going back to v. 35), sc. in the darkness which is the normal state of man before the revelation of Christ (cf. 1 Jn. 2^{6, 11}). The form of the sentence is that of 3¹⁹ ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, and the meaning is the same, although a different metaphor is employed. *Christus Illuminator* is *Christus Salvator*.

47. ἐάν τις μου ἀκούσῃ τῶν ῥημάτων, sc. with appreciation and understanding of what they signify: if it were only the mere physical hearing that was meant, ἀκούων would take the acc., and we should have τὰ ῥήματα. See on 3rd. It is only the man who is neglectful of Christ's words, while understanding them all the time, that is here contemplated.

μὴ φυλάξῃ. So ἡ ἀβδλῶ, but rec. has πιστεύσῃ. D⁰ omits μὴ before φυλάξῃ, the motive apparently being to place vv. 47 and 48 in sharp contrast. But v. 48 is, in fact, a reaffirmation of v. 47; the distinction suggested by Westcott,

τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἔβλεπον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος δὲ ἐλάλησεν, ἵνα οὐκ αἰσθῶνται αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 49. οἱ ἐγὼ εἰς

that v. 47 contemplates the listener who does not put into practice what he has heard, while v. 48 contemplates the man who defiantly does not listen at all, is over subtle.

φυλάσσειν is used in Mk. 10²⁸ of "keeping" the Ten Commandments; cf. Lk. 11²⁸. In the Sermon on the Mount, the man "who hears these words and does them not" (Mt. 7²⁸) is compared to one who builds on the sand. Of him Jesus says here ἐγὼ οὐ κρίνω αὐτόν (see note on 8¹⁹); He came not to judge the world, but to save the world (see on 3rd). There is a sense in which "judgment" is inevitably the issue of His Advent (cf. 9³⁹), but it was not the main purpose of that Advent. See on 13³⁶.

The clause, "I came not to judge the world, but to save the world," recalls an addition to the text at Lk. 9⁵⁸. In that passage Jesus rebuked James and John, the true text, according to ἡ ἀβδλῶ, being σιγήσεις δι' ἐπερίμνησιν αὐτοῖν. But a "Western and Syrian" addition (to use the nomenclature of Westcott-Hort) gives: "and said, Ye know not what spirit ye are of, for the Son of man came not to destroy men's lives, but to save them." If this Western text represents a true tradition (whether it be Lucan or not) of words addressed by Jesus to John the son of Zebedee, it is significant that similar words should be ascribed to Jesus in the "Gospel according to St. John." If, however, the words ὁ γὰρ νῦν τοῦ ἀνθρώπου οὐκ ἔβλεπον ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σώσαι may be taken as Lucan, then we have here another point of contact between Lk. and Jn., where Jn. is seemingly correcting Lk. (see Introd., p. xcix). Cf. 20²⁸ for a similar instance.

48. ἀθετῶν is not found again in Jn.; but cf. Lk. 10¹⁸. For the phrase λαμβάνων τὰ ῥήματα μου, cf. 17⁸; and see Mt. 13³⁶.

He who receives not the word of Christ "has one who judges him" sc. the "word" itself, which shall rise up in judgment against him at the Last Day (cf. Deut. 18¹⁸). The λόγος is the "saying," or the sum of the ῥήματα, the words spoken. With this passage cf. Mt. 10²⁸, Lk. 12²⁸; and see Introd., p. clix.

For the Johannine use of αἰώνιος, see on 1⁸; and for the phrase "the Last Day," peculiar to Jn., see on 6⁴⁰.

49. The reason why His word is final and absolute, is that it is not His own merely, but that it is the word of God who

ἡμαντο οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με Πατὴρ αὐτός μοι ἐντολὴν
δίδωκεν τί εἶπω καὶ τί λαλήσω. 50. καὶ οὐδὲ ὅτι ἡ ἐντολὴ αὐτοῦ
ζωὴ αἰώνιος ἐστίν. ὁ οὖν ἐγὼ λαλῶ, καθὼς ἐλάλησεν μοι ὁ Πατὴρ,
οὕτως λαλῶ.

sent Him, and thus provides the ultimate test by which men are judged.

ἐγὼ ἐξ ἡμαντο οὐκ ἐλάλησα. He had said this before (v. 17). We cannot distinguish ἀπ' ἡμαντο from ἐξ ἡμαντο; see on v. 14. As He had said that He could do nothing of Himself (50), so now He declares of His words that they, too, are words of the Father. For His "mission" from the Father, see on v. 37 and the references given there.

αὐτός μοι ἐντολὴν δίδωκεν, "Himself hath given me commandment . . .," the pft. tense expressing continuing action (cf. v. 14³¹). The rec. ἔδωκε has only secondary uncial support. See 17⁸ τα ῥήματα ἃ ἔδωκέν μοι δίδωκε αὐτοῖς; and cf. 10¹⁸ 14²⁸ 15¹⁰ for the ἐντολὴ of the Father to Christ. Of the Prophet to come (Deut. 18¹⁸), Yahweh had said, "I will put my words in His mouth, and He shall speak unto them all that I shall command Him." Indeed, the formula of all the prophets was, "Thus saith Yahweh."

τί εἶπω καὶ τί λαλήσω. Perhaps both the *substance* and the *form* of His words are suggested by the two verbs; but it seems simpler to treat them as identical in meaning here (see λαλῶ, v. 50), the repetition being in the style of dignity.

Justin (*Tyrph.* 56) recalls this Johannine doctrine of the relation of the Son to the Father: "He never did anything except what God willed Him to do or to speak" (βεβούληται καὶ πράξει καὶ ὁμιλήσεται).

50. καὶ οὐδὲ ὅτι ἐκλ. Cf. 5²⁸ 8⁵, this form of solemn assurance being used in each case by Jesus, when speaking of His knowledge of the "witness" or "commandment" of God, or of God Himself.

ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. See for ζωὴ αἰώνιος on v. 37; and cf. 6²⁸, where Peter confesses to Jesus ῥήματα ζωῆς αἰώνιος ἔχει. It is instructive to recall the Synoptic story that the answer to the young man who asked τί ποιήσω ἵνα ζῶντι αἰώνιῳ κληρονομήσω; was to refer him to the Ten Commandments (Mk. 10¹⁹). It is not only for Jn., but for the Synoptists too, that the Divine Commandment, when fully realised, is Eternal Life, although in the Synoptists the idea of eternal life as already present is only latent and is not made explicit.

καθὼς ἐλάλησεν μοι ὁ πατήρ, οὕτως λαλῶ. This is the secret of the absolute value of the words of Jesus; cf. 8²⁸ and 14²¹.

36⁸. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκράβη ἀπ' αὐτῶν.
37. Ταῦτα δὲ αὐτοῦ σημεῖα πεποιμένους ἔμπροσθεν αὐτῶν οὐκ
ἐπίστευσαν εἰς αὐτόν, 38. ἵνα ὁ λόγος Ἠσαίου τοῦ προφήτου πληρωθῇ

The final rejection by the Jews: the evangelist's comment on their unbelief as foreordained in prophecy (vv. 36⁸-43)

86⁸. It is explained above (on v. 44) that the section vv. 44-50 has been transposed, so as to place v. 44 immediately after v. 36⁸. Thus the connexion of ideas is unbroken, and we now come to v. 36⁸.

"These things spake Jesus, and He departed and hid Himself from them." This is the conclusion of Part II. of the Gospel,¹ the climax of the Jerusalem ministry, the rejection of Jesus by the Jews. He had hidden Himself before (80⁹), when the Jews sought to stone Him; but He went into seclusion now because He had given His last warning. The time for teaching was over.

In Mk. (13³⁶, 37) the final word to the Jews is, "Watch, . . . lest the Master coming suddenly find you sleeping." But the final word in Jn. is more sombre, and is suggestive in its phrases of the judgment that afterwards came on the Jews: "Walk while ye have the Light, lest darkness overtake you. . . . While ye have the Light, believe in the Light" (vv. 35, 36). He had reiterated His august claims (vv. 44-50), and then He withdrew. Jn. does not say *where* He withdrew, but according to Lk. 21²⁹ it seems to have been in Bethany that He passed the last nights.

37. Verses 37-43 contain an explanatory commentary by the evangelist upon the Rejection of Jesus by the Jews, its causes and its extent.²

τοσαῦτα, "so many" (cf. 6²¹ 21²¹), not "so great." For the term σημεῖα, see on 21¹¹, 22. Many had believed in consequence of the "signs" that had been wrought; cf. 2²³ 4⁴⁶ 7³¹ 11⁴⁷, it being clear that Jn. knew of many "signs" other than those which he describes (cf. 20²⁰). But the nation as a whole did not accept Him (cf. 12³¹ 31²⁸ 5⁴³ 15²⁴), although some in high station were among those that believed, while they were afraid to confess it (v. 42). For the constr. ἐπίστευσαν εἰς αὐτόν, see on 12¹¹.

88. Jn. does not hesitate to say that the unbelief of the Jews was "in order that" the prophecies of Isaiah should be fulfilled. ἵνα πληρωθῇ must be given its full telic force; see Introd., p. cliv. Paul (Rom. 10¹⁵) quotes Isa. 53¹ to illustrate this unbelief and as a prophecy of it, but he does not say ἵνα πληρ. as Jn. does (cf. 12³⁸ 19³⁶).

¹ Cf. Introd., p. xxx.

² Cf. Introd., p. xxiv.

δὲ εἶπεν Κύριος, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίτι ἀνεκαλύφθη; 39. διὰ τοῦτο οὐκ ᾔδοντο πιστεῖν, ὅτι πάλιν εἶπεν Ἡσαίας 40. Τετόφληκεν αὐτοὺς τοὺς ὀφθαλμοὺς καὶ ἐκώρυσεν αὐτὸν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοὺς ὀφθαλμοὺς καὶ νοήσωσιν τῇ

The quotation is from Isa. 53¹⁻², introduced by the opening word *κύριος*, which is also added in the LXX. Here, probably, Jn. is influenced by the LXX version.

There was a twofold fulfilment: (1) the people did not believe the words of Jesus, and (2) they did not recognise the "arm of the Lord" in His signs. In the O.T. the "arm of God" is often figurative of His power (Deut. 3¹⁸, cf. Lk. 1¹⁰), especially in Deutero-Isaiah (40¹⁰ 51⁸ 52¹⁰ 63⁹). One of the theses of Cyprian's *Testimonia* (ii. 4) is "Quod Christus idem manus et brachium Dei," and he quotes Isa. 53¹⁻² as here; but it would be to go beyond the evidence to conclude that this idea is in the thought of Jn.

39. διὰ τοῦτο, i.e. because of the prophetic words of Isaiah which follow: they *had* to be fulfilled, for they were the expression of Divine foreknowledge.¹

διὰ τοῦτο refers to what *follows*, not to what *precedes*; see note on 3¹⁸, and cf. 1 Jn. 3¹.

δὲ πάλιν κτλ., "because again Isaiah said, etc."

40. This second quotation, from Isa. 6¹⁰, differs markedly from the LXX. (1) The LXX has altered the Hebrew, which ascribes the hardening of Israel's heart to God's agency, and throws the sentence into a passive form: *παχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου κτλ.* Jn., however, reproduces the sense (although not the exact phrases) of the Hebrew "He hath hardened their heart." (2) The LXX has *μήποτε* *ἴδωσιν* *τοὺς ὀφθαλμοὺς*. Now Jn. (and it is one of the notable features of his style) never uses *μήποτε*. Instead, he has *ἵνα μὴ* here and elsewhere (see on 3²⁰), which may represent the Aramaic *ḥāṭā*. Indeed *ḥāṭā* is actually reproduced in the Pesh. rendering of Isa. 6¹⁰. Burney infers² that Jn. is here translating direct from the Aramaic.

The passage Isa. 6¹⁰ is quoted also by Mt. (13¹³), who takes it verbally from the LXX. He places it in the mouth of Jesus Himself; it is not in Mt., as in Jn., an illustrative passage quoted by the evangelist. It is quoted also in Acts 28²⁶ from the LXX, where Paul is represented as applying its words to the Jews at Rome. Probably Isa. 6¹⁰ was regarded by Christians from the beginning as predictive of the Rejection of Jesus by the Jews (cf. Mk. 4¹², Lk. 8¹⁰).

The prophets often speak of people who "have eyes and

¹ Cf. Intro., p. clix.

² *Aramaic Origin*, p. 100.

καρδίας καὶ στροφῶσιν, καὶ ἴδωσιν αὐτοὺς. 41. ταῦτα εἶπεν Ἡσαίας

see not, and ears and hear not" (Jer. 5²¹, Ezek. 12⁴; cf. Isa. 42¹⁹), and the same thing may be observed in every age and country. The child's story of "Eyes and no Eyes" has a universal application. But Isa. 6¹⁰ speaks of a *penal* blindness, an insensibility which was, as it were, a Divine punishment for sin. So at Isa. 44¹⁸ we have, "He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand." And in Deut. 29⁴ the comment of Moses when the Israelites did not recognise the meaning of the "signs" in Egypt is, "The Lord hath not given you an heart to know and eyes to see and ears to hear unto this day." Paul makes this doctrine his own: "God gave them eyes that they should not see, and ears that they should not hear" (Rom. 11⁸). That sin causes a blindness of the soul, a moral insensibility to spiritual truths, is a law of the natural, that is of the Divine, order.

Jesus rebukes the multitude (Mk. 8¹⁸) who did not rightly interpret the miracle of the loaves, by saying, "Having eyes, see ye not? and having ears, hear ye not?" In explaining the Parable of the Sower to His disciples, while He did not explain it to the multitudes, He gave the reason. "Unto them that are without all things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand, lest haply they should turn again and it should be forgiven them" (Mk. 4¹¹⁻¹², Lk. 8¹⁰). Mt. 13¹³ gives the same saying, and represents Jesus as quoting Isa. 6¹⁰,¹ in full from the LXX, which does not ascribe the moral blindness of the people to the agency of God.

Jn., however, never shrinks from a direct statement of events as predestined; if things happened, it was because God intended them to happen. He does not attempt here to soften down the tremendous judgment of Isa. 6¹⁰.

The verb *ἐκώρυσεν* has been generally translated "hardened." But this is a misleading rendering.¹ *πῶρος* is *numbness*, rather than *hardness*; and the prophet's *ἐκώρυσεν αὐτὸν τὴν καρδίαν* is strictly parallel to the first half of the verse, *τετόφληκεν αὐτοὺς τοὺς ὀφθαλμοὺς*. We should translate:

"He hath blinded their eyes,
and darkened their hearts."

for *πῶρος* *τῆς καρδίας* is precisely "blindness of heart." See 9⁴⁰ above; and cf. 8⁴⁹.

ἐκώρυσεν. So AB*¹ LW⁸; the rec. has *τεκώρυσεν* (ΓΔ).

στροφῶσιν is read by ²BD², and is therefore to be preferred

¹ See, for a full note on *πῶρος*, J. A. Robinson, *Ephraïm*, pp. 264 ff.

ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάβλεν περὶ αὐτοῦ. 42. ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ

to the rec. ἐπιστράφωσιν. LW@ have ἐπιστρέψουσιν. Field points out that στράφωσιν is to be taken in a *middle* sense, "turn themselves"; cf. a similar usage at 20^{14, 15}.

41. The true reading is *ἐκ* (NAB¹⁰), not *ὅτι* of the rec. text or *ὅτι* with W. It was not *when* Isaiah saw his vision of Yahweh and the seraphim that he announced the blindness of men's eyes (Isa. 6: 1-2¹⁰), but it was *because* the vision was so dazzling that he realised how far men were from being equal to it.

The vision was not with the eye of sense; it was spiritually that Isaiah "saw the Lord," a statement that the Targum characteristically softens by saying he saw *the glory of the Lord*. But Jn. goes farther. He declares that in this vision Isaiah saw the glory of *Christ*, and spake of Him (εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ, αὐτοῦ necessarily referring to the same person in both limbs of the sentence). This illustrates well the freedom, so to speak, with which Jn. treats the O.T. In the vision of Isa. 6, the prophet contemplates the awful glory of the invisible God; but the evangelist, in affirming that he spoke of the glory of *Christ*, identifies Christ with the Yahweh of Israel. It was a later Christian thought that the Logos was the agent of the O.T. theophanies, and it may be that Jn. means to suggest this. In any case, he seems to be aware of the Targum which says that Isaiah saw *the glory* of Yahweh (see on 1¹⁵).

42. ὅμως μέντοι. The Coptic Q omits both words. Neither of them is used by the Synoptists, ὅμως occurring again in N.T. only 1 Cor. 14⁷, Gal. 3¹². For μέντοι, cf. 4²⁷ 7¹⁸ 20⁵ 21⁴. τῶν ἀρχόντων, sc. the principal men in the Sanhedrim; cf. 7^{12, 48}, and see on 7³⁸ for the composition of the Sanhedrim.

καὶ ἐκ τῶν ἀρχ. κτλ., "even of the rulers," who were most difficult to convince, "many believed on Him" (for the constr. see on 1¹⁵), e.g. men like Nicodemus (3¹) and Joseph of Arimathea. See note on 8³⁰ for the phrase πολλοὶ ἐπίστευσαν εἰς αὐτόν. The Pharisees had put it to the common folk, many of whom were attracted by Jesus (vv. 11, 37), as a test question, "Hath any of the rulers believed on Him?" (7⁴⁸). This had now actually come to pass, but fear of the fanaticism of the Pharisees (cf. v. 19) prevented their belief from showing itself in open confession of the claims of Jesus. It has been suggested that the young ruler who made the Great Refusal¹ may have been among these secret disciples.

¹ Lk. 18³⁴. Cf. Garvie, *The Beloved Disciple*, p. 231.

τοὺς Φαρισαίους οὐχ ὡμολόγησαν, ἵνα μὴ ἀποσυνάγωγος γένωσται 43. ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ.

οὐχ ὡμολόγησαν, "they were not confessing Him." For ὡμολογῶν used of "confessing" Christ, see 1³² 9³⁵, 1 Jn. 2²² 4^{1, 15}, Rom. 10⁹.

ἵνα μὴ . . . For this favourite constr. of Jn., see on 3¹⁰.

For ἀποσυνάγωγος, see on 9²². To be forbidden to enter a synagogue, even for a short period, would be a serious matter for a member of the Sanhedrim. To be shut off from the common worship of one's friends and colleagues is a grave penalty, especially for an ecclesiastical personage.

43. ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων κτλ., "for they loved the honour that men bestow rather than the honour that God bestows" (see 5⁴⁴ and the note there). The genitives ἀνθρώπων . . . Θεοῦ are both genitives of origin, the thought being similar to that in 5⁴⁴, where the same contrast is drawn. δόξα is used in the sense of "honour" (see on 1¹⁴); it would be quite unfitting to speak of any one *loving* the *glory* of God, in the sense in which δόξα has been used above at v. 41.

The form of the sentence is like 3¹⁹, ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, except that here Jn. has ἵπερ for ἢ. ἵπερ occurs only here in the N.T. (cf. 2 Macc. 14⁴²), and is perhaps more emphatic than ἢ, μᾶλλον ἵπερ signifying "much more than." ¹ LW 1, 33, 69 have ἵπερ, but ABDΓΔΘ give ἵπερ, which was altered to ἵπερ as the more ordinary word.

This comment, in which Jn. attributes low motives to those of whom he writes, may be compared with what he says about Judas (14³⁰). A grave and austere judgment on the discipleship that prefers to be in secret (see on v. 42) is the last comment of the evangelist on the rejection of Jesus by the Jews, as described in Part II.

PART III.—THE PASSION AND RESURRECTION (XIII.—XX.)

HITHERTO the exoteric or public teaching of Jesus has been expounded: in Part I. as addressed to would-be disciples, and in Part II. to Jews, for the most part incredulous. In Part III. we have only the esoteric and private teaching reserved by Jesus for His chosen friends and future ambassadors.

XIII. 1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἶδεν ὁ Ἰησοῦς ὅτι ἤλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

Part III. begins with a carefully constructed editorial introduction (13¹). It is noteworthy that, while vv. 1-3 are full of Johannine phrases, a greater use is made of subordinate and dependent clauses than is customary with Jn., who prefers *parataxis* in narration.

The Feet-washing at the Last Supper (vv. 1-11)

XIII. 1. πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα. δὲ is resumptive, the Passover being that mentioned 12⁴. What is now to be narrated took place on the eve of the Passover, *i.e.* on the evening of Nisan 13.

ἤλθε. Attention is specially called in this narrative (vv. 3, 11, 18) to the perfect insight and foresight which Jesus exhibited as to the time and circumstances of the Passion; cf. 18⁴, 19²⁰. He knew that "His hour had come" (cf. 12²⁰); see on 2⁴ for this feature of the Fourth Gospel, that it represents the predestined end as foreseen from the beginning.

For ἤλθεν (ABLWΘ) the rec. has ἐλθάνειν. Ὁ has παρῶν. For ἵνα in the sense of "when," see on 12²⁰.

ἵνα μεταβῇ κτλ. Harris has suggested that this is Passover language; and in one of Bede's *Homilies* we find "Pascha transitus interpretatur."¹ But μεταβαίνειν is never used elsewhere in the Greek Bible with this suggestion. Its use here of a departure from this life to the unseen world is, indeed, also without Biblical parallels; but cf. 5²⁴, 1 Jn. 3¹⁴.

ἐκ τοῦ κόσμου τούτου. See for this phrase the note on 8²⁰. For κόσμος generally, see on 1².

πρὸς τὸν Πατέρα. Christ's departure or ascension is spoken of again as a "going to the Father," 14¹², 26¹⁰, 30, τοὺς ἰδίους. "His own intimate friends and disciples," not, as at 1¹¹, "His own people, the Jews." Cf. Mk. 4³⁴.

τοὺς ἐν τῷ κόσμῳ. They were "in the world," as He said 17¹², although in another sense they are distinguished from "the world," out of which they had been given to Him (17¹⁴, 9). These men He had loved.

εἰς τέλος ἠγάπησεν αὐτούς. To translate these words "He loved them unto the end," although linguistically defensible, reduces the sentence to a platitude. This verse introduces an incident to which Jn. gives a good deal of space, and which he regards as of high consequence. "Jesus, knowing

¹ See *Expository Times*, Nov. 1926, p. 88, and Feb. 1927, p. 233.

2. καὶ δαίψουσιν γενομένου, τοῦ διαβόλου ἧδη βεβλημένος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰουδᾶς Σκίρπος Ἰσκαριώτης, 3. εἶδεν ὅτι

that His hour was come that He should depart out of this world unto the Father, . . ." The reader expects that this solemn prelude is to be followed by a statement that Jesus did or said something of special significance. The statement is εἰς τέλος ἠγάπησεν αὐτούς, and it seems to mean, "He exhibited His love for them to the uttermost," *i.e.* in a remarkable manner.

First, as to ἠγάπησεν. If "He continued to love them" were the meaning, we should expect the impf. rather than the aor. tense. The aor. indicates a definite act, rather than a continuing emotion; so ἠγάπησεν in 3¹⁴ is used of the love of God as exhibited in the gift of His Son. Abbott (*Diat.* 1744) quotes a similar Pauline use in Rom. 8³⁷, Gal. 2²⁰, Eph. 5², and also Ignatius, *Magn.* 6. Thus ἠγάπησεν may mean here "He showed His love," *sc.* by His action, unprecedented for a master, in washing the feet of His disciples. And so the words καθὼς ἠγάπησα ὑμᾶς of v. 34 bear a definite reference to ἠγάπησεν in v. 1 and to the feet-washing which followed.

Secondly, εἰς τέλος is often used as equivalent to "wholly" or "utterly," as at Josh. 3¹, 1 Chron. 28⁹, 2 Macc. 8²⁰, 1 Thess. 2¹⁰. Abbott (*Diat.* 2322c) cites Hermas, *Vis.* iii. x. 5, where Διαρᾶ εἰς τέλος means "joyful exceedingly," or "joyful to the uttermost." It can equally well mean "to the end," *e.g.* Mt. 10²⁰, where it is said that "he that endures εἰς τέλος shall be saved"; but this rendering does not suit the context here.

Accordingly, we translate v. 2, "Jesus, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, exhibited His love for them to the uttermost," *i.e.* gave that remarkable manifestation of His love for His disciples which is told in the narrative of the feet-washing that follows.

2. For γενομένου (M²BLW) the rec. text, with M²AD1ΔΘ, has γενομένην, which wrongly suggests that the supper was ended.

δείψουσιν γενομένου, "while a supper was going on," "during supper," there being no def. art. and no suggestion that this was the supper of the Passover feast, as the Synoptists state.

τοῦ διαβόλου ἧδη βεβλημένος κτλ., "the devil having already put it into the heart of Judas, etc." So the Synoptists (Mk. 14¹⁰, Mt. 26¹⁴, Lk. 22³) represent the matter, Judas having made his bargain with the chief priests on a previous day of the same week; Lk. alone (as Jn. does here) ascribing

πάντα ἔδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθεν

his treachery to the instigation of the devil, *ἐξῆλθεν Σατανᾶς εἰς ἰουδῆν*. This is repeated by Jn. at v. 27, where Judas decided on the final and fatal step. Cf. Acts 5⁷.

The rec. text, with AD128, has a smoother order of words, *εἰς τὴν καρδίαν ἰουδῆ Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδοῖ*, which does not differ in meaning from the better supported *εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν ἰουδῆς Σίμωνος Ἰσκαριώτης* (so $\kappa\epsilon\lambda$).

For *παραδίδωμι*, see on 6⁴⁴. For *Ἰσκαριώτης*, see on 6⁷¹. It is applied here to Judas, as there to his father Simon.

3. After εἰδὼς, AΘ add ὁ Ἰησοῦς for the sake of clearness; om. $\kappa\epsilon\lambda$ DLW. For ἔδωκεν ($\kappa\epsilon\lambda$ WL) the rec. has δέδωκεν with AD128.

εἰδὼς, as in v. 7; but here it signifies that Jesus set Himself to the humble office of washing His disciples' feet, with full consciousness of the majesty of His Person, and even because of it. He knew that the Father had given all things into His hands, and that therefore He could evade the Passion which was impending, if He wished. Cf. 3³⁶ ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα ἔδωκεν ἐν τῇ χειρὶ αὐτοῦ. We cannot distinguish ἐν τῇ χειρὶ αὐτοῦ in that passage from αὐτῷ εἰς τὰς χεῖρας in this. So at Dan. 1² the LXX has *παρέδωκεν . . . εἰς χεῖρας αὐτοῦ*, where Theodotion has *ἔδωκεν ἐν χειρὶ αὐτοῦ*. ἐν and εἰς are not always to be distinguished.

Jn. says of Jesus that He knew *ὅτι ἀπὸ Θεοῦ ἐξῆλθεν*. So Nicodemus was ready to admit, *ἀπὸ Θεοῦ ἐγένετο οὗτος ὁ σάκευς* (3²); and on the night before the Passion the apostles made the same confession, *ἀπὸ Θεοῦ ἐξῆλθεν* (16³⁰). Jn. never makes Jesus speak thus of Himself. He does not say *ἀπὸ τοῦ πατρὸς ἐξῆλθεν*, but always uses either *παρὰ* or *ἐκ* in such contexts. Yet, again, the distinction of prepositions cannot be pressed (see on 14⁴⁴, 16³⁰).

καὶ πρὸς τὸν Θεὸν ὑπάγει, "and is going to God," the historic present which vividly reproduces the situation. For *ὑπάγει*, see on 7³⁸ 16⁷. 16.

There seems to be a reminiscence of this teaching (see also 16³⁰) in Ignatius, *Μαγν.* 7, *Ἰησοῦν Χριστὸν τὸν ἀπ' ἐνὸς πατρὸς προελθόντα καὶ εἰς ἐνὰ ὄντα καὶ χορηγόντα*. See on 1¹⁸.

INTRODUCTORY NOTE ON THE LAST SUPPER

Before we examine Jn.'s narrative of the Last Supper, we set down what we conceive to have been the actual order of events. Although the Synoptists treat the Last Supper as

the Paschal Feast, which Jn. pointedly does not do, there can be no doubt that Jn. 13 is intended to describe the same supper as that of Mk. 14, Mt. 26, Lk. 22. We cannot harmonise the various narratives precisely, but they have much in common. We place the incidents in order as follows:

1. The supper begins.
2. The disciples dispute about precedence (Lk. 22²⁶; not in Mk., Mt., Jn.).
3. Jesus washes the feet of the disciples, by His example rebuking their self-seeking, and bidding them remember that their Master was content to act as their slave (Jn. 13⁴⁻¹⁰; cf. Jn. 13^{15, 16} and Lk. 22^{26, 27}).
4. Jesus announces that a traitor is in their midst (Jn. 13^{18, 19, 21, 22}; Mk. 14¹⁸, Mt. 26²¹, Lk. 22²¹).
5. The disciples begin to ask which of them was thus designated (Jn. 13²²; Mk. 14¹⁹, Mt. 26¹⁹, Lk. 22²²).
6. Jesus tells John the beloved disciple that the traitor is the one to whom He will give the sop from the dish (Jn. 13^{25, 26}; cf. Mk. 14²⁰, Mt. 26²²; not in Lk.).
7. Jesus gives the sop to Judas (Jn. 13²⁶), and thus or otherwise conveys to Judas that He knows of his intentions (Mt. 26²⁵). This is not in Mk. or Lk., neither of whom at this point names Judas as the traitor.
8. Judas goes out at once (Jn. 13³⁰; not in Mk., Mt., Lk.).
9. The Eucharist is instituted (Mk. 14²²; Mt. 26²⁶; Lk. 22¹⁹; not in Jn., but cf. Jn. 6¹¹⁻¹³).
10. Jesus predicts His impending Passion in the words, "I will no more drink of the fruit of the vine, until I drink it new in the kingdom of God" (Mk. 14²⁵, Mt. 26²⁹, Lk. 22¹⁹; not given thus by Jn., but cf. Jn. 13³¹⁻³⁶ and 15¹⁻¹⁰).
11. Jesus warns Peter that he will deny Him (Jn. 13³⁶⁻³⁸, Mk. 14²⁸, Mt. 26³⁰, Lk. 22³²).

On examination of this table, it will be noticed, first that Jn. and Mk. (whom Mt. follows) never disagree as to the order of the various incidents; the important differences being that Jn. describes the Feet-washing, which Mk. does not mention, and that he omits the Institution of the Eucharist. Jn. also tells that it was to the beloved disciple that Jesus conveyed the hint which might have enabled the company to have identified the traitor (see on 13²⁶); and he alone mentions expressly that Judas left the room.

καὶ πρὸς τὸν Θεὸν ὑπάγει, 4. ἔγειραι ἐκ τοῦ δείπνου καὶ τίθησιν τὰ

The order, however, in which Lk. mentions the several incidents is different. His order is 1, 10, 9, 4, 5, 2, 11, omitting 3, 6, 7, 8; the most remarkable feature in his narrative being that he puts the announcement that a traitor was present after the Institution of the Eucharist, thus implying that Judas received the Bread and the Cup along with the rest. The position, also, which he gives to the mysterious saying numbered 10 above, differs from that assigned to it by Mk. and Mt. Lk., in short, follows a different tradition from that of Mk. and Mt. in his narrative of the Eucharist. The longer recension of the words of Institution as given by him (see Introd., p. clxxii) seems to have been derived from Paul; but that cannot be said of the Western version, which may be the original. From whatever source Lk. has derived his narrative of the Last Supper, it has marks of confusion. We are justified, then, in preferring to his order of incidents here that which is given in the two Gospels Mk. and Jn., which probably rest respectively on the reminiscences of Peter and of John the son of Zebedee, both of whom were present at the Supper.

At what point in the narrative of Jn. are we to suppose that the Institution of the Eucharist took place? The foregoing comparison with Mk. suggests that we should put it after Judas had left (v. 30), and before the prediction of the Passion as near (v. 31, 32). That Jn. knew of the Institution of the Eucharist is certain;¹ and we have found reason for holding that the words of Institution are reproduced in Θ^{13} , where see note. We hold that there has been a dislocation of the text after 13³⁰, and that the original order was c. 15, c. 16, c. 13³¹⁻³², c. 14, c. 17.² It may be that a paragraph has been lost after 13³⁰, and it is tempting to conjecture that this paragraph told of the first Eucharist.³ But, if this were not so (and there is no external evidence for it), we must fall back on the conclusion that Jn. has designedly omitted to tell of the Institution of the Eucharist (although he betrays his knowledge of it in c. 6), while his reasons for this omission cannot now be discovered. See on v. 31.

XIII. 4. ἔγειραι ἐκ τοῦ δείπνου, "He rises from the supper," that is, from the couch on which He had been reclining. This shows that the Feet-washing which follows was not *before* supper, and so is not to be regarded as the cleansing

¹ Cf. Introd., p. clxvi f.

² See Introd., p. xx f.

³ This idea was put forward first by Spitta (*Zur Gesch. u. Litt. d. Urchristentums*, i. 186 f.).

ἡμέτια, καὶ λαβὼν λίανον διέψων ἐαυτὸν 5. αἶνα βάλλει ὕδωρ εἰς

of the feet which was preparatory to a meal. Where sandals are worn, the feet get dusty and tired, and it was a courtesy of hospitality to arrange that water was available for washing them (Lk. 7⁴⁴; cf. Gen. 18⁴ 19³ 24⁴⁰ 43⁴, Judg. 19¹¹, 1 Sam. 25⁴¹, 1 Tim. 5¹⁰). But in this case, the supper had not only begun, but was probably ending. In the talk that followed, the disciples began to dispute about their precedence (Lk. 22³⁴), perhaps in reference to the order in which they were placed at the meal; and Jesus, rising from His place, proceeds to give them an object-lesson. "Whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth" (Lk. 22²⁷). So, stripping off His outer robe or *tallith* (*μάκνω*) and appearing in His tunic only, He girded Himself with a towel, as a slave would do, that He might pour water upon their feet. Wetstein recalls the story of Caligula, who was wont to insult members of the Senate by making them wait at table *succinctos linteo* (Suetonius, *Cal.* 26). This story indicates how great an act of condescension the Feet-washing by Christ must have seemed to His disciples to be.

After Θ^{13} D adds $\alpha\beta\gamma\delta$.

With $\delta\epsilon\psi\omega\nu$, cf. 21⁷: Lk. 12³⁷ 17⁸ illustrate the "girding" himself for his work which was appropriate to a slave. The towel (*ἡνίκω*) was fastened to the shoulder, so as to leave both hands free.

6. The word $\nu\epsilon\tau\eta\rho\epsilon$ does not occur again in Greek literature.¹ Biblical or secular, except in quotations of this passage. It must mean some washing utensil, but "basin" may easily convey a wrong impression. Orientals do not wash, as we do, in a basin which visibly retains the water that has been used; that they would regard as an unclean practice. The Eastern habit is to pour water from a ewer over hands or feet (cf. 2 Kings 3¹), where Elisha performs this duty for his master Elijah, the water being caught below in a basin with a strainer, and then passing through the strainer out of sight. The assistance of a servant is necessary, as both the ewer and the basin have to be held. At the Last Supper, the disciples were reclining on the usual divans or couches, their feet being stretched out behind (see Lk. 7³⁸), where the sinful woman was "standing behind" at the feet of Jesus, when she let her tears fall upon them). Jesus first poured ($\beta\acute{\alpha}\lambda\lambda\epsilon$, cf. Mt. 5⁴) water into the $\nu\epsilon\tau\eta\rho\epsilon$, which was ready in the room for such a purpose ($\tauὸν \nu\epsilon\tau\eta\rho\epsilon$, "the ewer"), and then He poured the

¹ The Coptic Q has $\lambda\epsilon\psi\omega\nu$, the later form of $\lambda\epsilon\psi\omega$, a dish or pot.

τὸν νεκρῶτα, καὶ ἤρατο νύκτε τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσαν τῷ λεντῷ ὃ ἦν διεξωμένος. 6. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· λέγει αὐτῷ Κύριε, σὺ μου νύκτε τοὺς πόδας; 7. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ ἐγὼ τοῦ σὺ οὐκ οἶδας ἄρτι, γινώσκῃ

water over the disciples' feet, drying them with the towel with which He had girded Himself. He did all that was the duty of a slave for his master who was having his feet washed.¹

καὶ ἤρατο κτλ. The verb ἀρχίσθαι does not occur again in Jn. (but cf. [8th]). He began to wash the disciples' feet,² but it is not said in what order, nor is this now possible to determine. Some have thought that the order was that in which they sat at table, and that Judas came first (see on v. 23 below). Or it may have been Peter, for οὖν in the phrase ἔρχεται οὖν πρὸς Σίμωνα Πέτρον (v. 6) is not causative (see on 1st). οὖν is a favourite conjunction with Jn., and vv. 5, 6 may be rendered in accordance with his usage, "He began to wash the disciples' feet . . . and so He comes to Simon Peter." We do not know.

After μαθητῶν, D, for clearness, adds αὐτοῖς. αἱ μαθηταὶ here are the Twelve, the inner circle (cf. v. 1), not the general body of the disciples (see on 2^d).

ἐκμάσσειν is always used in Lk. and Jn. for "wiping" the feet after washing (Lk. 7th, 44, Jn. 11th 12th).

ὃ ἦν διεξωμένος. ὃ is, by attraction, for εἰ.

6. After Σίμωνα Πέτρον, the rec. adds καὶ, with καὶ Πέτρος; but the conjunction is omitted by BDL, and this suits the abrupt style of the narrative. After λέγει αὐτῷ, in like manner, αὐτοῖς is added by rec. text, with καὶ ἀδελφῶν, to make the sense clear; om. Nth B.

κύριε. Peter does not say "Rabbi," as in the early days; see on 1st, and cf. vv. 9, 36.

σὺ μου νύκτε τοὺς πόδας; "Dost Thou wash my feet?" both pronouns being emphatic, and special stress lying on μου, as following another pronoun directly. Peter, we may suppose, drew his feet up, as he spoke, in his impulsive humility. There is a pseudo-reverence which is near akin to irreverence.³

7. 8 ἐγὼ (emphatic) τοῦ σὺ (emphatic) οὐκ οἶδας κτλ., "What I do thou knowest not at this moment (ἀρτι); see on

¹ See, for details, art. "Bacon" in D.C.G.

² For the pleonastic use of ἀρχίσθαι in the Synoptists, see Hunkin in J.T.S., July 1924, p. 390. Here, however, ἤρατο is not pleonastic, the sortist marking the definite time when the feet-washing began.

³ A curious turn is given to this incident in the eccentric Latin paraphrase of the Gospels known as the Huntington Palimpsest, of which E. S. Buchanan has printed the text (New York, 1917). It represents Jesus as "washing the feet of Simon Iscariot," and Simon Peter protesting, "Thou wilt not wash his feet!"

ἐγὼ μετὰ ταῦτα. 8. λέγει αὐτῷ Πέτρος Οὐ μὴ νύξῃ μου τοὺς πόδας εἰς τὸν αἶμα· ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐάν μὴ νύξῃ σε, οὐκ ἔχει μέρος μετ' ἐμοῦ. 9. λέγει αὐτῷ Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας

9th), but thou shalt know presently." μετὰ ταῦτα (see Introd., p. cviii) is equivalent to "afterwards," and is quite vague as to the length of time that is to elapse.

For the distinction between εἰσβαίνει and γνώσκουσιν, see on 1st, cf. v. 12.

The Feet-washing is explained vv. 12 f. as being a lesson in humility. The disciples had been disputing about precedence (see on v. 4 above), and Jesus reminds them, as He had done before, of the dignity of service and ministry. See on 12th, where the high place which διακονία occupies in the teaching of Christ is discussed. Here He illustrates, by His action (cf. Lk. 22nd), this essential feature of His mission, and He bids His disciples to follow His example (v. 16). As to the possibility of a deeper symbolism, see on v. 10 below.

8. οὐ μὴ νύξῃ μου τοὺς πόδας, "Thou shalt assuredly never (εἰς τὸν αἶμα; see on 4th) wash my feet," μου being emphatic because of its position in the sentence (acc. to BCL; but the rec. text, with καὶ ἐμοῦ, puts it after πόδας).

The answer of Jesus, "If I wash thee not, thou hast no part with me," is very severe. "To have part with another," or to be his partner, is to share in his work, and ultimately in his reward. Thus the unfaithful slave is condemned to have his part (τὸ μέρος αὐτοῦ) with the hypocrites (Mt. 24th; cf. Ps. 50th). The Levites had no part in the inheritance of Israel, their work being different from that of the other tribes (Deut. 10th 12th); Simon Magus had no part in the apostolic endowments of the Spirit, being animated by ideals wholly different from those of the apostles (Acts 8th); a Christian has no part with an unbelieving heathen (2 Cor. 6th). So to decline the call of ministry, to which every disciple is called, is to have no part with Christ, to be no partner of His, for His work was pre-eminently a work of ministry (see on 12th). Peter's refusal to allow his Master to minister to him was really to reject that principle of the dignity of ministry and service which was behind the work of Jesus.

It was not said affirmatively that he whom Jesus washed was thereby recognised as His partner; for the feet of Judas were washed by Him, and He knew Judas for a traitor.

9. For Σίμων Πέτρος, B has Πέτρος Σίμων, by inadvertence; D omits Σίμων.

Peter does not yet understand what is meant by the strange act of his Master. He now thinks that the "washing"

μον μόνον ἄλλα καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. 10. λέγει αὐτῷ
ὁ Ἰησοῦς Ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι,

of which Jesus has spoken is for bodily cleansing, or (perhaps) is a symbol of spiritual cleansing; and he cries with his accustomed impulsiveness, "Lord (κ* om. κύριε), not my feet only, but also my hands and my head," thus missing the point of the action of Jesus. It was not a symbol of cleansing, but an illustration of the dignity of service, even menial service; and therefore the washing was of the feet, rather than of the hands or the head.

10. B om. δ before Ἰησ., ins. καCDWΘ. For the rec. order
οὐ χρεῖαν ἔχει, καBC*W have οὐκ ἔχει χρεῖαν.

κ omits the words εἰ μὴ τοὺς πόδας, possibly, as Abbott (*Diat.* 2659e) suggests, by *homoioteleuton*. κ sometimes writes α as ι, and Abbott thinks the archetype may have been

ΟΥΚΕΧΙΧΡΕΙΑΝΙ
ΜΗΤΟΥΣΠΟΔΑΣΝΙ
ΨΑCΘΑΙ

However that may be, BC*L retain εἰ μὴ τοὺς πόδας, AC* having ἢ τοὺς πόδας, while E* has τοὺς πόδας only; D expands and gives οὐ χρεῖαν ἔχει τὴν κεφαλὴν νίψασθαι εἰ μὴ τοὺς πόδας μόνον.

If the words εἰ μὴ τοὺς πόδας are omitted (κ, with Origen and some O.L. authorities), the answer of Jesus is clear, "He that has been bathed needs not to wash," thus indicating that His words and actions have had nothing to do with *cleansing*, as Peter supposed; the *pedilavium* was an illustration only of the dignity of ministry. But the variants show that τοὺς πόδας was probably in the original text, and that the omission of the words is due either to *homoioteleuton* or to the difficulty of reconciling εἰ μὴ τοὺς πόδας with the words ἄλλ' ἔστιν καθαρὸς ὅλος which follow.

ὁ λελουμένος πλ. λούων is frequently used of bathing the whole body (e.g. Lev. 14¹⁶ 17¹⁸, Num. 19¹⁷, Deut. 23¹¹, Acts 9¹¹). Guests were accustomed to bathe before they went to a feast (Weistene gives many illustrations of this); when they arrived at the house where they were to have dinner or supper, it was only necessary that their feet should be washed (see on v. 4). There was no need for the head or the hands to be washed. And so Jesus reminds Peter, who has been wrong in thinking that the washing of his feet by his Master was for the purpose of bodily cleansing. The man who has bathed before the meal is καθαρὸς ὅλος, and Jesus adds, of the disciples who were present, ὑμεῖς καθαροὶ ἐστέ.

ἄλλ' ἔστιν καθαρὸς ὅλος καὶ ὑμεῖς καθαροὶ ἐστέ, ἄλλ' οὐχὶ πάντες.

καθαρός is often used of external cleanliness, as at Mt. 23²⁵ 27²⁸, and cf. Heb. 10²² λελουμένοι τοὺς σώμα ὕδατι καθαρῶς, where καθαρός refers to the purity of the water to be used in baptism; but in the only other place where it occurs in Jn. (15²) the word is used of *spiritual* purity. To this other meaning of καθαρός Jesus reverts here; then to the words "ye are clean" He adds, "but not all," Judas being the exception. As far as bodily cleanliness was concerned, no doubt Judas was on a par with the rest; but not in a spiritual sense.

ἄλλ' οὐχὶ πάντες. This, according to Jn., is the first hint given by Jesus that one of the Twelve would be a traitor; although Jn. has stated (6⁷⁰) that He had known this ἐξ ἀρχῆς, and repeats the statement here (v. 11).

In this verse a new idea emerges, *sc.* that of spiritual purity, being suggested by the double meaning of καθαρός; and we have to inquire if (as some have thought) Jn. sees a deeper symbolism in the feet-washing than the lessons of humility and of the dignity of service. In v. 8 we had, "If I wash thee not, thou hast no part with me." This, apart from its context, would naturally refer to the spiritual cleansing which is needful before the disciple can be Christ's partner, and perhaps (see on v. 9) Peter understood it thus. But in the narrative this is not the interpretation of His action furnished by Jesus Himself (vv. 13-16); although it has been thought that Jn. tells the story in terms which imply it.

Yet (1) if the cleansing be the spiritual purification which is the issue of Christ's atonement, then we have an idea introduced which is foreign to the context and which does not appear again in c. 13. It is worth adding that the conception of Christ washing away sin in His blood is not explicit anywhere in the N.T. (In Rev. 1⁵ the true reading is λούαντι, not λούωντι, and Rev. 7¹⁴ refers to *man's* part in redemption, "they washed their robes in the blood of the Lamb.")

(2) More plausible is the interpretation which finds in the *pedilavium* the symbol of baptism. This goes back to Tertullian (*de bapt.* xii.), but Tertullian is inclined to find a foreshadowing of baptism in any N.T. phrase which alludes to water. The *washing* of Christian disciples in the water of baptism is, however, a familiar image in the N.T.; cf. 1 Cor. 6¹¹, Eph. 5²⁶, Tit. 3⁵, and Heb. 10²² λελουμένοι τοὺς σώμα ὕδατι καθαρῶς. Holtzmann suggested¹ that Jn. in this passage is giving an account of the institution of Baptism as a Christian rite, and that he gives it here instead of narrating, as the Synoptists

¹ *Life of Jesus*, Eng. Tr., p. 42.

11. ᾧτοι γὰρ τὸν παραδιδόντα αὐτόν διὰ τοῦτο εἶπεν ὅτι ὁδὴ πάντες καθαροὶ ἔσονται.

do, the institution of the Eucharist, because he wishes to call attention to the high dignity of baptism. "In doing so, he at the same time very plainly offers the suggestion that washing the feet should be allowed to take the place of complete immersion." The last sentence is not only an anachronism, for baptism by affusion rather than by immersion is, so far as we know, a concession much later than the latest date that can be assigned to the Fourth Gospel;¹ but no baptismal rite has ever been known which substituted the pouring water on the feet for pouring it on the head or the body. The *pedilavium*, indeed, is prescribed in some early Gallican "Ordines Baptismi" and also in the baptismal offices of the Celtic Church. But it was no part of the actual baptism; it was a supplementary ceremony, intended to illustrate for the new Christian what manner of life his should be—humble and ministerial, as was his Master's.

If there be any allusion to baptism here, it must lurk in the word *λελουμένοις*, "bathed" and this is specially contrasted with the "washing" (*νίπτειν*) of the feet. The esoteric meaning of v. 10 would then be that, as baptism cannot be repeated, the baptized person needs but to have regard to the removal of the occasional defilements of sin with which he is troubled. Even this seems over subtle.

The simplest explanation is that provided in vv. 13-16; the sudden turn of the argument in v. 11 being due to the ambiguity of the word *καθαροί*, which suggests the introduction of the saving clause "but not all."

11. The saying "but not all" was not understood by the disciples, who did not suspect Judas. After the Passion, it would have needed no explanation; but Jn., in explaining what it meant, is reproducing the situation as it presented itself to an eye-witness.

ᾧτοι γὰρ τὸν παραδιδόντα αὐτόν, "for He knew the man that was delivering Him up," the pres. part. indicating that the movement of treachery had already begun (see on v. 2). Jn. is always careful to bring out the insight of Jesus in regard to men's characters and motives (see on 2nd). This explanatory comment is characteristic of his manner of writing (see on 2nd).

διὰ τοῦτο εἶπεν ὅτι κτλ., "wherefore He said, etc." ὅτι (om. M^{ss} A^{ss} B^{ss} C^{ss} L^{ss} W^{ss}) is *recitantis*, introducing the words actually spoken.

¹ See Abrahams, in *J. T. S.*, July 1921, in reply to C. F. Rogers in the same journal for April 1921, on the Jewish method of baptism.

12. Ὅτε οὖν ἔθηκεν τοῖς ᾧδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέστειν πάλιν, εἶπεν αὐτοῖς ἰνὼσκειτε τί πεποίηκα ὑμῖν; 13. ὅμοις φωνεῖτε μοι Ὁ Διδάσκαλος καὶ ὁ Κύριος, καὶ καλῶς λέγετε ἐμὲ γάρ. 14. εἰ οὖν ἐγὼ ἔπαινα ἱμᾶν τοὺς πόδας ὁ Κύριος καὶ ὁ Διδάσκαλος, καὶ ὅμοις ὀφείλουτε ἀλλήλων νίπτειν τοὺς πόδας.

οὐκ ἔσονται πάντες . . . Cf. v. 18 ὅτι περὶ πάντων ἡμῶν (and Mt. 7th) for this Greek order of words.

The spiritual meaning of the Feet-washing (vv. 12-20)

12. Ὅτε . . . αὐτῶν, "When then He had washed their feet," αὐτῶν indicating that He ministered to them all.

καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, "and had taken His garments," i.e. had resumed the *tallith* which He had taken off (v. 4).

καὶ ἀνέστειν πάλιν, "and had reclined (or, as we should say, *sat down*) again." He resumed His place at the table, which He had left when ἡγάρηται ἐκ τοῦ δείπνου (v. 4).

For καὶ ἀνέστειν, C^{ss} D^{ss} have ἀναστάν.

εἶπεν αὐτοῖς ἰνὼσκειτε τί πεποίηκα ὑμῖν; ἰνὼσκειτε may be either *imperative* (as at Josh. 23rd, Dan. 3rd, Jn. 15th) or *interrogative*, as it has usually been understood. Abbott (*Dial.* 2243) prefers to take ἰνὼσκειτε as imperative here, the Lord bidding the disciples to recognise, and mark the meaning of, His ministry to them. The words go back to γνῶσις μετὰ ταῦτα of v. 7, in any case. They introduce the interpretation of the strange action of Jesus in washing the disciples' feet.

For ἰνὼσκειτε, see on 1st.

13. ὅμοις φωνεῖτε μοι κτλ., "You address me as Teacher and Lord." φωνεῖν (see on 1st) is the word regularly used by Jn. for calling a person by his name or title.

For the titles *Rabbi* (διδάσκαλος) and *Mari* (κύριε), by which the disciples were accustomed to address Jesus, see on 1st above. ὁ διδάσκαλος, ὁ κύριος, are called by the grammarians titular nominatives.

καὶ καλῶς λέγετε, εἰς γὰρ, "and you say well, for so I am." Cf. with εἰς γὰρ the καὶ ἵσμεν of J. Jn. 3rd. Christ affirms His own dignity, even while stooping to what the disciples counted a menial office. He will not permit them to be in any doubt about this.

14. εἰ οὖν ἐγὼ κτλ., "If then, I, your Lord and Teacher, have washed your feet, *a fortiori*, you ought to wash the feet of one another." By this example were the dignity and the duty of mutual *diakonia* recommended (see on 12th) to Christian disciples.

The precept was not taken by the Church to be the initiation

15. *ἀποδεδίχαμ γὰρ ἔσθια ἡμῖν ὅσα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιεῖτε.* 16. *ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.* 17. *εἰ*

of a sacramental rite; the *pedilavium* was never counted as a sacrament, although this custom grew up by the fourth century, in certain parts of the Western Church, of washing the feet of the poor on the Thursday before Easter. In England, the sovereign, or in his stead the Lord High Almoner, used to do this with ceremony until 1731; and in Rome the Pope still presides at the *pedilavium*. The pious widows described in 1 Tim. 5¹⁰ "washed the saints' feet," but only as an incident of their hospitable ministrations.

ἀφαιλετε. The verb occurs again in Jn. at 19⁷, 1 Jn. 2⁶ 3¹⁴ 4¹¹.

18. *ἀποδεδίχαμ* is not found again in Jn., and is applied nowhere else in the N.T. to the example of Christ. It is used of the noble example of Eleazar's death at 3 Macc. 6²⁸. Cf. Heb. 4¹⁴ 8⁹ 9²⁸, Jas. 5¹⁰, 2 Pet. 2².

The rec. *ἔδωκα* (BCD^W) is perhaps to be preferred to *ἔδωκα* of *NA* *sa* 13.

ὅσα καθὼς ἐγὼ κτλ., "that as I have done to you, so you should do": a practical illustration having been provided of the meaning of the precept. "I learn of me, for I am meek and lowly in heart" (Mt. 11²⁹). For the constr. *καθὼς . . . καί*, cf. vv. 33, 34.

19. *ἀμὴν ἀμὴν κτλ.*, as usual, introduces an aphorism of special significance. See on 1²⁴.

οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Lk. 6⁴⁰ has *οὐκ ἔστιν μαθητὴς ὑπὲρ τοῦ διδάσκοντος*; and Mt. 10²⁴ combines the Johannine and Lucan forms of the saying. It is, of course, beyond question that the servant is not greater than his master (cf. Lk. 22²⁷); but it is stated here to reinforce the lesson of the true dignity of service, which Jesus has been teaching by His example. If He may stoop to minister, without losing dignity, *a fortiori* may His disciples do so. The saying is repeated 15²⁵, where a different lesson is drawn from it.

οὐδὲ ἀπόστολος κτλ., "nor is he that is sent greater than Him that sent him." *ἀπόστολος* is not found again in Jn., and is here used in its etymological sense of a "messenger," as at 1 Kings 14⁶, a Cor. 8²³, Phil. 2²⁵. The Synoptists tell that Jesus gave the title *ἀπόστολος* to the Twelve (Lk. 6¹³), and they occasionally apply it to them. But Jn. always uses the older descriptions "the Twelve," or "the Disciples." It is possible that Jn. discovers a special allusion to the Twelve in the words "he that is sent is not greater than Him that sent

ταῦτα οἶδατε, μακάριοι ὅστε ἂν ποιεῖτε αὐτά. 18. *οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνες ἐξελεξάμην· ἀλλ' ὅτι ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μου τὸν ἄρτον ἐπήρει ἐξ' ἐμὴ γὰρ κτήρας αὐτοῦ.* 19. *ἀπ'*

him," and that the word *ἀπόστολος* is specially significant here of their mission; but this is not certain. See on 2⁴.

17. *εἰ ταῦτα οἶδατε κτλ.*, "If ye know these things," *sc.* if you thoroughly understand and appreciate what I have been saying to you (for the force of *οἶδατε*, see on 1²⁹). Judas had not reached to this point.

μακάριοι ὅστε κτλ., "blessed are ye, if ye do them." The dignity of *διακονία* is an easy lesson to understand, but is hard to put into practice (cf. Lk. 11²⁹). Yet it is he who does this, who humbles himself like a child, who is great in the kingdom of heaven (Mt. 18⁴). *μακάριος* is used only once again by Jn., at 20²⁸, where he quotes other words of Jesus, *μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες*. This latter saying is the Benediction of Faith; that in 13¹⁷ is the Benediction of Ministry. Both are *blessed*, not only *εὐλογητός* that is, lauded by men, but *μακάριος*, as God is *μακάριος* (1 Tim. 1¹¹ 6¹³).

18. *οὐ περὶ πάντων ὑμῶν λέγω.* So He *ἥδ'* said before (v. 10). The treachery of Judas (who had no share in the benediction of v. 17) did not come upon Jesus unawares (see on 6⁷⁰).

τίνες (NBCL) is to be preferred to the rec. *οὓς* (AD^W) before *ἐξελεξάμην*: "I know the *kind* of men whom I chose," *sc.* when selecting the Twelve out of a larger company of disciples. See 6⁷⁰, where the same word *ἐξελεξάμην* is used; and cf. 15¹⁴, 19.

ἀλλ' ὅτι ἡ γραφὴ πληρωθῇ κτλ., may be a note added by the evangelist after his manner,¹ but possibly he intends to place the phrase and the quotation in the mouth of Jesus Himself (cf. 17¹³). If this be so, the sentence is elliptical, and we must understand the meaning to be: "I know whom I chose, but none the less this treachery will come, that the Scripture might be fulfilled" (cf. 9⁸ 15²⁵ for a like ellipse). The treachery of Judas was foreordained in the eternal counsels of God; he was destined to deliver up Jesus to the Jews (see 6⁷¹ 12⁴).

The quotation is from the Hebrew (not the LXX) of Ps. 41⁹: "he that eateth my bread lifted up his heel against me." To eat bread at the table of a superior was to offer a pledge of loyalty (a Sam. 9⁷, 14, 1 Kings 18¹⁸, 2 Kings 25²⁰); and to betray one with whom bread had been eaten, one's "messmate," was a gross breach of the traditions of hospitality.

¹ Cf. Introduct., p. clv.

ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ

"To lift up the heel" against any one is to offer him brutal violence. The Synoptists do not quote this Psalm in connexion with the treachery of Judas; but Jn. is especially prone to find fulfilment of prophecy in the incidents of the Passion.¹

The LXX of this passage is: *ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ περισπῶν*. It is noteworthy that Jn. does not say *ὁ ἐσθίων*, but *ὁ τρώγων*, a less usual word which he employs four times (6⁵⁴, 86, 87, 90) for the "feeding" on Christ in the Eucharist (see note on 6⁵⁴). Here he almost goes out of his way to use it of the "eating" at the Last Supper.

For *μον* after *τρώγων*, *καδωτῶ* give *με'* *ἐμοῦ*, but *μον* is nearer the Hebrew and is better supported (BCL). The Coptic Q has the conflated rendering, "eats my bread with me."

19. ἀπ' ἄρτι λέγω ὑμῖν κτλ., "From now I tell you," etc. For ἀπ' ἄρτι, cf. 14⁷, Rev. 14¹², Mt. 23³⁵ 26⁵⁵, 54; the phrase does not occur elsewhere in the N.T.

The startling announcement that one of the Twelve would betray Him was not made explicitly by Jesus before, but it is now distinctly stated, so that when the Betrayal took place they might not be scandalised and perplexed (cf. 16⁷).

ἵνα πιστεύσητε ὅταν γένηται κτλ., "in order that ye may believe, when it comes to pass, that *I am He*." ἐγὼ εἰμι in this sentence is used absolutely, no predicate being expressed or suggested by the context. It is an instance (see Introd., p. cxx.; and cf. 8²⁰) of the employment of the phrase as the equivalent of *וְהָיָה אֲנִי*, *I (am) He*, which is the prophetic self-designation of Yahweh in the O.T. And the whole passage λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι, recalls prophetic words which speak of the foretelling of the future as the prerogative of Yahweh. "Before it came to pass I showed it to thee" (Isa. 48⁵) may be compared with Isa. 41²⁶, where the implied answer to the question, "Who hath declared it from the beginning that we may know?" is evidently "None but God." Cf. also Ezek. 24³, . . . ὅταν ἔλθῃ ταῦτα, καὶ ἐπιγνώσῃτε ὅτι ἐγὼ εἰμι.

Jesus assumes to Himself this prerogative 3 times in Jn.: here, where He announces that He will be betrayed by one of His disciples; in 16⁴, where, having forewarned His disciples of future persecution, he says ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ὁ υἱὸς ἀνθρώπου μαρτυρήσῃτε αὐτῷ, ὅτι ἐγὼ εἶπον ὑμῖν, and again in 14²⁶, where, having spoken of the Coming of the Paraclete, He adds τὸν ἀρνησάμενον ἐμὲν πρὸ τοῦ γενέσθαι, ἵνα ὅταν

¹ Cf. Introd., p. cliv.

εἰμι. 20. ἄρτι δὲ ἄρτι λέγω ὑμῖν, ὁ λαμβάνων ἀν' ἐμένα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψοντά με.

21. Ταῦτα εἰπὼν Ἰησοῦς ἐπαρέσχθη τῇ πνεύματι καὶ ἐμαρτύρησεν

γένηται πιστεύσητε. A similar phrase occurs in Mt. 24²⁶, where He has been speaking of the false Christs that would appear: *ἵσως προσήλκη ὑμῖν*. See on 24²⁶.

πιστεύσητε (as at 14²⁹) is read by *NA*DLWTAΘ; πιστεύητε (cf. 17⁸), by *BC*. Cf. Abbott, *Disst.* 2526 f.

Origen (*in* *Jo.*) takes ἐγὼ εἰμι as meaning "I am He, of whom it was written, He that eateth my bread, etc." (v. 18); but this would be a strange ellipse, although the meaning would be suitable to the context.

20. ἀρτι δὲ ἄρτι κτλ. See on 12¹.

Jesus has reminded the apostles that their dignity is not greater than His (v. 16); but lest they should make any mistake, He now reminds them that their dignity is, none the less, very great. The man who receives those whom He has sent, receives Him; and he who receives Jesus receives God who sent Him. The latter part of this aphorism has been stated already in other words (12⁴⁴, where see note). It is a Synoptic saying, and its form here is very like Mk. 9³⁷ and Mt. 10⁴⁰ ὁ δεχόμενος ἑμέα ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με (cf. Lk. 9⁴⁸). Jn. substituted for δέχασθαι the verb λαμβάνειν (cf. 1¹²), and for ἀποστείλλειν the verb πέμψω (see on 3¹⁷), after his manner.¹ It is a general principle that the reverence paid to an ambassador is reckoned as reverence to his sovereign; and so it was claimed by the Great Ambassador, both in respect of His own relation to the Father, and of the relation of His apostles to Himself.

Jesus foretells His betrayal, the others not recognizing that Judas is designated by being handed a sop: Judas leaves the room (vv. 21-31)

21. ACDW read ὁ Ἰησοῦς, but om. δ *NBL*. See on 11²⁰.

ἐπαρέσχθη τῇ πνεύματι. See note on 11²⁰, and cf. 12²⁷, τὰ ῥήματα being used in both cases of the troubled spirit of Jesus (in 12²⁷ it is said of the disciples). Jn., who lays such stress on the consciousness which Jesus had of His oneness with God (cf. 5¹⁹), is no less emphatic about His true humanity (see on 1¹⁴). The emotion with which He announced explicitly to His chosen companions that a traitor was among them is very human.

¹ Cf. Ignation, *Eph.* vi. οὐτως δὲ ἡμεῖς αὐτὸν δέχασθαι, ὡς αὐτὸν τὸν πέμψοντα.

καὶ εἶπεν Ἀλλ' ἂν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.
22. ἔβλεπον εἰς ἀλλήλους ὡς μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.
23. ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῇ κλινῇ τοῦ Ἰησοῦ,

καὶ ἐμαρτύρησεν, the verb being used here of an explicit and definite pronouncement of Jesus, as at 4th 18th. For the idea of "witness" in Jn., see introd., p. xc; and for the μαρτυρία of Jesus, cf. 3rd 32, 37 814, 15.

ἀφ' ἡμῶν κτλ. See on 1st. ὅτι is recitantis.
εἰς ἐξ ὑμῶν. For this constr., see on 1st.
παραδώσει με, "shall deliver me up." See on 6th for the exact meaning of παραδίδόναι. All the evangelists (cf. Mk. 14th, followed by Mt. 26th, Lk. 22nd) agree that this startling announcement was made for the first time at the Last Supper; even then, Jesus gave no clue as to who the traitor was (see on vv. 10, 26). Indeed, if He had done so, Judas could hardly have escaped with his life.

22. The rec., with κstADLWΘ, ins. σὺν after ἔβλεπον, but om. κstBC.

The bewilderment (cf. Lk. 24th, Gal. 4th, for ἀπορεῖν) and distress of the apostles at this announcement are noted by the Synoptists as well as by Jn.; possibly the dissension as to precedence which seems to have taken place that evening (see on v. 16) may have accentuated the perplexity which they felt. Judas did not suggest by his demeanour that he was the guilty one, for they noticed nothing of the sort.

This is the moment chosen by Leonardo da Vinci for his wonderful picture of the scene.

23. After ἦν the rec., with κstADWΘ, ins. δέ, but om. BCstL.

For the constr. ἦν ἀνακείμενος, where we should expect the impf., see on 1st.

εἰς ἐκ τῶν μαθ. @ om. ἐκ, but ins. κstBCDW; see on 1st.
ὅν ἡγάπα ὁ Ἰησοῦς. Cf. 19th 20th 21st. 20. We have argued in the Introduction (p. xxv f.) that this disciple was John the son of Zebedee. The question has been raised, indeed, whether we may not suppose others, outside the circle of the Twelve, to have been present at the Last Supper, of whom "the beloved disciple" may have been one. But the language of Mk. 14th, "He cometh with the Twelve," is explicit; so too Lk. 22nd. "He sat down, and the apostles with Him." There is no hint anywhere of the presence of any except the twelve chosen companions of the Lord (cf. v. 18), of whom therefore the beloved disciple must be one. Sanday's suggestion¹ that the beloved

disciple may have been present as a young and favoured follower, a "supernumerary apostle," lacks evidence. It is highly unlikely that Jesus would have bestowed special marks of His love and favour on one whom He did not include within the circle of the Twelve, and of whom, besides, the Synoptists know absolutely nothing.¹

The posture at table of guests at a feast seems to have been that of reclining sideways on couches or divans, the left arm on a cushion which was on the table, the right hand being thus free for taking food; the feet were stretched out behind. The host or principal person was in the centre, and the place of honour was above him, that is, to his left; the next highest place being below him, or to his right.² Thus the person on the right of the host would be so placed that his head would be close to the host's breast, and that it would be easy therefore to say a word to him confidentially. The host would occupy a similar position in relation to the chief guest on his left, and would readily be able to address him privately.

It is plain that, at the Supper, the beloved disciple (i.e., as we take it, John the son of Zebedee) lay on the right of Jesus, ἀνακείμενος ἐν τῇ κλινῇ τοῦ Ἰησοῦ. There is no certain indication as to the disciple on His left (which was the place of honour). Some have thought it was Peter, but, if that were so, he would have addressed his question (v. 24) to Jesus directly, without the intervention of John. And the fact that he made signs to John would suggest that he was not very near him at table. It is more probable that the chief place (on the left of Jesus) was occupied by Judas, for Jesus was able to speak to him privately without the conversation being overheard (see v. 27 and cf. Mt. 26th). That Judas was the treasurer of the little company (see on 12th) may point to his enjoyment of some kind of precedence; and if this were so, he would naturally occupy the chief place at table, next to Jesus. See also on 6th.

That John the son of Zebedee was given a place of honour at the supper is reminiscent of the request of Mk. 10th that he and his brother should be given the two highest seats in the Messianic kingdom; and it is possible that it was their custom to occupy the places of honour at the common meals of the Lord and His disciples. This would suggest that James was on the left of Jesus, as John was on His right, at the Last Supper; but more probably on this occasion Judas was next his Master.

¹ Cf. Jülicher (Introd., p. 413), who holds, however, that the "beloved disciple" is only an ideal figure.

² See Lightfoot, *Hor. Hebr.* in loc., and in Mt. 26th.

¹ *Criticism of Fourth Gospel*, p. 98.

ἐν ἡμέραις ὧς ἦσαν· 24. νεῖν οὖν τούτῳ Σίμων Πέτρος τυθῆσθαι τίς ἐν αὐτῷ. 25. ἀπαρτίσθαι ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει

24. νεῖν οὖν τούτῳ Σίμων Πέτρος. "Simon Peter," taking the initiative as usual, beckons to him, *sc.* to John. The text in the latter part of the verse is not quite certain.

(1) BCL and the Latin *vss.*, followed by most modern editors, after Πέτρος read καὶ λέγει αὐτῷ Εἰπέ τίς ὁρᾷς πρὸς αὐτὸν λέγει. But the verb νεῖν, "to make signs," is not usually accompanied by an intimation that the person making signs also *proph.*¹ Again, εἰπέ is difficult to translate. The R.V. renders "tell us"; but why should Peter have expected John to answer out of his own knowledge? They were all puzzled, and John knew no more than the others. Abbott (*Diat.* 1359) takes εἰπέ as meaning "say," *sc.* to Jesus, that is, "ask Him." But why, then, do we not find ἐρώτησεν? (*a c / q* add *interrog.*)

(2) The other reading, νεῖν οὖν τούτῳ Σίμων Πέτρος τυθῆσθαι τίς ἐν αὐτῷ, has in its favour that νεῖν is followed by an infinitive, as it is in the only other place where it occurs in the N.T. (Acts 24¹⁰), and that it does not represent Peter as making signs and speaking as well. It is supported by ADWTAΘ and the Syriac *vss.* (including the Sinai Syriac).² τυθῆσθαι is a Johannine word, occurring at 4¹⁰. The only objection to this reading is that the optative mood (αὐτῷ) is very rare in the N.T., as it was going out of use at this period, and that it never occurs again in Jn.

In any case, according to the Fourth Gospel, John is prompted by Peter to ask Jesus whom He had in mind. Mk., followed by Mt., represents all the disciples as asking "Is it I?" Lk. says that they questioned each other. Perhaps all these things happened, but it may at least be claimed that Jn.'s narrative is peculiarly vivid.

25. ἀπαρτίσθαι. So κ²BC²L, as at 21¹⁰; the rec. ἀπαρτίσθαι, following κ²AC²DWTAΘ, suggests too violent a change of posture for the occasion. The rec. inserts δὲ after ἀπαρτίσθαι, with AΘ, but it is om. by BC; NDLW have οὖν.

ἀπαρτίσθαι ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰη.³ "he (*i.e.* John) leaning back just as he was (cf. 4⁸ for οὕτως) on the breast of Jesus," *i.e.* leaning back, keeping the same attitude

αὐτῷ Κύριε, τίς ἐστιν; 26. ἀπαρτίσθαι οὖν ὁ Ἰησοῦς Ἐκείνους ἔστιν ὃ ἐγὼ βάρψα τὸ ψωμίον καὶ δώσω αὐτῷ. βάρψας οὖν τὸ ψωμίον λαμβάνει

that has been described in v. 23. For the frequent use of ἐκείνους by Jn., see on 1².

οὕτως is omitted by the rec., with κ²ADWΘ; but BCL² have it, and it gives an intimate touch to the narrative here.

λέγει αὐτῷ, "saith to Him," viz. in a whisper so that the others could not hear, which his position on the right of Jesus would enable him to do.

τίς ἐστιν; "Who is it?" But Jesus does not give the name of the traitor in reply. He answers in a way that even John does not seem to have been able to interpret (see on vv. 21, 28).

26. ἀπαρτίσθαι οὖν, "So Jesus answers" (cf. for the pres. tense 12³⁰); see for οὖν on 1². οὖν is omitted (wrongly) by κ²AC²DWTAΘ, but is read by κ²BC²L. B omits, after its frequent habit (see on 1²⁰), δ before ἡσούσας. κ²D and *fam.* 13 add καὶ λέγει after ἡσούσας, but om. ABCLWΘ.

ψωμίον, "a morsel," is not found in the N.T. outside this passage, but is a common word, and is the usual word for "bread" in modern Greek (cf. Judg. 19⁶). The best reading (BCL cop.) is ἐγὼ βάρψα τὸ ψωμίον καὶ δώσω αὐτῷ, the constr. βάρψα καὶ δώσω being thoroughly Johannine; but the rec. text has ἐγὼ βάρψας τὸ ψωμίον ἐπιδώσω, following κ²AD. For βάρψας in the second clause of the verse, the rec. has ἐμβάρψας (AΓAΘ). After the second ψωμίον the rec. omits λαμβάνει καὶ (with κ²ADWTAΘ), but the words are found in κ²BCL and must be retained, as adding a new and vivid detail. For Ἰσκαριώτου (the true reading here; see on 6⁷), which is found in κ²BCΘ, the rec. has Ἰσκαριώτης (AΓTA).

In Mk. (followed by Mt.), the same reply in substance is given to the disciples' eager inquiry as to which of them would be the traitor (ὁ ἐμβαπτίζομενος μετ' ἐμοῦ εἰς τὸ τρίβλιν, Mk. 14²⁰); Lk. does not mention it. Jn. relates that Jesus gave to the beloved disciple a more precise clue, by saying that the traitor would be he to whom Jesus would Himself give the "sop," having first dipped it. This is, no doubt, a correct detail. But it does not appear that John identified the traitor even when this clue was provided (v. 28).

It was a token of intimacy, to allow a guest to dip his bread in the common dish or τρίβλιν: thus Boaz says to Ruth βάρψας τὸν ψωμίον σου τῷ δεξιῷ (Ruth 2¹⁵). And it is still a favour of Eastern hospitality for the host to dip a choice morsel in the central dish and hand it to a guest. This is what Jesus did for Judas, who was probably reclining at table next to

¹ See Field, *in loc.*

² A combines both readings in a confused fashion, thus showing that both are earlier than the date of that manuscript.

³ The phrase is quoted verbatim, as descriptive of John, by Irenaeus (III. i. 1) and Polycrates (Eus. *H.E.* v. 24). See *Introd.*, p. 1.

καὶ δίδωσιν ἰούδα Σίμωνος Ἰσκαριώτου. 27. καὶ μετὰ τὸ ψυμῶν τότε εἰσῆλθεν εἰς αὐτόν ὁ Σατανᾶ. λέγει οὖν αὐτῷ ὁ Ἰησοῦς "Ὁ

Him (see on v. 23); but it was so usual a courtesy that it escaped the notice of the others, and did not seem even to John to have any special significance, despite what he had been told. If John understood, we must suppose him to have kept silent, and to have refrained from telling the others, which is highly improbable.

βάψας οὖν τὸ ψυμῶν κτλ., "having dipped the sop, He takes and gives it to Judas." According to Mt. 26²⁶, Judas asked, "Is it I?" to which the answer "Thou hast said" was given. This could have happened without attracting the attention of any one, as Judas was reclining next to Jesus. In any case, whether by word or act, Judas was made aware that Jesus knew what was in his heart. There was still time for him to abandon his purpose. But the quiet word and the courteous gesture of giving him the sop did but harden him. This was the last appeal to his better nature, and there was no response.

27. μετὰ τὸ ψυμῶν, sc. after the whole incident of the giving of the sop, a classical use of μετὰ with a substantive following.

τότε, "then," a graphic word, calling attention to the moment of final decision.

εἰσῆλθεν εἰς αὐτόν κτλ., "Satan entered into that one," *εἰσέναι* being used as indicating the alien mind of Judas, and not merely for emphasis (see on 1st). I.k. (22^a) has the same phrase εἰσῆλθεν ὁ Σατανᾶς εἰς Ἰούδαν, but he uses it of him at an earlier stage. See v. 2; and cf. 6th. It was a natural way of explaining a course of treachery, so abhorrent to the evangelists, by whom the direct agency of Satan was firmly believed in. εἰσέρχεται is the verb used by the Synoptists to describe the "entering in" of evil spirits (cf. Mk. 5¹¹ L.k. 8²⁹ 12¹⁸). The evangelist can no otherwise explain to himself the devilish treachery that followed.

ὁ Ἰησοῦς. BL om. δ. (See on 1st; and cf. v. 26.) ποιῶν is imperative. "What thou doest, do more quickly" (see on 2nd).

τόχων (or τάχιστα) is the comparative, occurring again in the N.T. only at Jn. 20⁴, Heb. 13^{18, 22}; cf. Wisd. 13³. Possibly Judas had not intended to consummate his treachery so soon, and was waiting until the Passover was past. But, whether this be so or not, the stern word "Do it more quickly" is human, indeed, in its context. "How am I straitened until it be finished!" is an earlier saying which L.k. (12²⁹) ascribes to

ποιεῖς ποῖσον τόχων. 28. τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τὸ εἶπεν αὐτῷ. 29. τοὺς γὰρ ἔδωκεν, ἐπεὶ τὸ γλαυστέκεον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς "Ἀγόρασον ὧν χρειαὶ ἔχουσιν εἰς τὴν ὁρτήν, ἥ τοῖς πτωχοῖς ἵνα τι διδῶ. 30. λαβὼν οὖν τὸ ψυμῶν δαίνεις ἐξῆλθεν εὐθὺς· ἦν δὲ νύξ.

Jesus. The looking forward to the inevitable Passion was torture; that there should be no longer delay was the natural wish of His heart. Attention has been called above (1¹⁴) to the emphasis laid by Jn. on the true humanity of Jesus, as indicated by the human emotions of which Jn. tells.

28. τοῦτο δὲ οὐδεὶς κτλ. None of the disciples understood what was the reference of this injunction "Do it more quickly," which had been said aloud so that all could hear it. This explicit statement must include the beloved disciple as well as the rest (see on v. 26).¹

For the constr. οὐδεὶς τῶν ἀνακειμένων, οὐδεὶς not being followed by *ἐκ*, cf. 21¹⁸, and see on 1¹⁰ 2¹⁸; and for the position of οὐδεὶς in the sentence, see on 2¹⁸.

29. τοὺς γὰρ κτλ. Jn. is apt thus to introduce with γὰρ his own comments on the incidents or sayings which he records; see on 3¹.

The disciples did not know what the order "Do it more quickly" meant, and they held different views about it. Judas, being the treasurer (for τὸ γλαυστέκεον, see on 12^a), was naturally also the purveyor and the almoner of the little company. Some thought that he was bidden to hasten the purchase of what was needed for the Passover feast. This indicates again that the Passover was still to come, and that the Last Supper, for Jn., was not the Paschal meal (see on v. 1); for, had it been Passover night, nothing could have been bought. Another explanation was that Judas was told to give some alms to the poor, as he was accustomed to do (12^a), perhaps in order that aid might be given to a poor household to provide the Paschal lamb for the smorow.

In v. 29, ὁ is omitted before ἰούδας and Ἰησοῦς by MB. See vv. 26, 27, and note on 1¹⁰.

30. λαβὼν οὖν τὸ ψυμῶν κτλ., "So, having taken the sop, that one went out immediately." Jn. lays stress on the acceptance of the sop by Judas, the suggestion being that Judas had recognised the significance of the offer of it by Jesus, and understanding now that Jesus knew his purpose he proceeds

¹ Newman's astounding comment on "What thou doest, do quickly," as justifying or illustrating the rapid recitation of the words in the Canon of the Mass, is one of the curiosities of literature (*Less and Goss*, ch. xx.).

31. Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς XV. 1. Ἐγὼ εἰμι ὁ ἀμπελος

to execute it at once, whatever he may have intended before as to the day or hour of the betrayal.

ἐξῆλθεν οὐτός. This is the right order (κBCDLW), as against εὐθὺς ἐξῆλθεν of AΘ and the rec. text; so also at 19³⁴. The emphasis is on εὐθὺς; Judas hurried away at once.

There is a variant εὐθὺς (ΑΓΔΘ), but οὐτός is read here by κBCDLW. Abbott (*Dial.* 1911 f.) seems to draw a distinction in use between these forms, but his argument is over subtle. For εὐθὺς, see on 3^a; and cf. 1²⁶.

ἦν δὲ νύξ. This may be only a note of time, such as Jn. is apt to give (see on 1²⁶); but it is remarkably impressive here, and the dramatic horror of the moment is brought before the reader. Judas went out into the darkness. The symbolic meaning of this can hardly have been absent from the mind of the evangelist. Cf. Lk. 22⁵⁵, Rev. 21²⁵ 22³.

The departure of Judas from the room is not mentioned by the Synoptists, although it is assumed.

81^a. ὅτε οὖν ἐξῆλθεν. The rec. omits οὖν, with A, but ins. κBCDLWΘ. Some commentators, e.g. Bengel, omitting it, connect the preceding words ἦν δὲ νύξ with ὅτε ἐξῆλθεν, and this repetition of ἐξῆλθεν would be quite in the style of Jn. But the MS. evidence is conclusive for οὖν, and this disposes of such an arrangement of the words. The sentence ends dramatically with the monosyllable νύξ.

Here there seems to have been a dislocation of the original text,¹ and in this commentary we take the text in the order cc. 13^{32a} 15 16 13^{32b-34} 14 17. This is also the time (see Introductory Note to v. 4) at which we must suppose the Eucharist to have been instituted. Whether Jn.'s account of this has been lost, or whether he did not describe the institution at all, is not certain; but in any case it is at this point in the narrative that we suppose it to have taken place.

XIII 81^a, XV. 1. ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς Ἐγὼ εἰμι ὁ ἀμπελος ὁ ἀληθινός. οὖν is emphatic. Such a discourse as this of the True Vine which follows was only for the faithful.

It has been suggested² that cc. 14-17 are more easily understood if we suppose them to represent discourses of Jesus which belong to His post-resurrection life on earth, rather than discourses spoken on the eve of His Passion. That their

teachings are specially apposite, when read in public worship between Easter and Pentecost, has been recognised by Christendom for many centuries, the Greek, Syrian, and Latin Churches (as well as the Anglican) making use of selections from these chapters as the Gospels for some of the Sundays after Easter. It is not impossible that Jn. has preserved in cc. 14-17 some of the Lord's post-resurrection counsels with other words spoken after the Last Supper. Thus 16³¹⁻³³ present an interesting resemblance to words ascribed to Jesus after His Resurrection in an addition to Mk. 16⁷⁴, preserved in the Freer MS. (see on 16³³ below). But it can hardly be doubted that cc. 14-17 belong to the eve of the Passion, or that 16³ must precede 13³⁴.

The Vine and the branches (vv. 1-8)

XV. 1. The comparison of Jesus to a Tree, and of His disciples to the branches which derive their life from the life of the Tree, is similar in some respects to an illustration used by Paul to explain the relation of the individual Israelite to his forefathers, Abraham and the rest. "If the root is holy, so are the branches" (Rom. 11¹⁶). Israel is compared to an olive tree, the roots being the patriarchs and the branches their descendants. But the illustration of Jesus conveys a deeper lesson, as we shall see.

The question presents itself: Why is the *vine* selected as the tree best fitted to bring out the lesson which it was the purpose of Jesus to teach? A vine has none of the dignity of the olive, with its fine trunk and spreading branches. Vines, indeed, in the East generally trail on the ground, although they are sometimes supported on stakes (cf. Ezek. 17⁶), or entwine themselves round a greater tree (as in the parable in *Hermas*, *Sim.* II.). The olive was regarded in an older parable as fit to be the king of trees (Judg. 9⁹). It is the most important of the fruit trees of Palestine, and was a familiar object in Jerusalem, as the name "the Mount of Olives" indicates. Vines were also plentiful, especially in Judea (cf. Gen. 49¹²), but for strength and stateliness they are much inferior to the olive, as to many other trees.

The reason generally assigned by exegeses for the employment here of the figure of a *vine* is that it is frequently used in the O.T. as a type of Israel. But it is always thus used of *degenerate* Israel. "What is the vine tree more than any other tree?" Ezekiel asks (15¹), and he declares that as vine branches are only fit for burning, the vine of Jerusalem must be devoured by fire. So again (Ezek. 19¹⁰), Israel was once a fruitful vine, but she was plucked up and destroyed. The

¹ See Intro. p. xx.

² See R. T. Byrne in the *Irish Church Quarterly* for April and Oct. 1909; and G. Henslow in the *Interpreter*, 1917. Cf., *contra*, Garvie, *The Beloved Disciple*, p. 157.

choicest vine was planted in the vineyard of Yahweh, but it only brought forth wild grapes (Isa. 5³). Israel was planted as a noble vine, but it became degenerate (Jer. 2²¹). Israel is a luxuriant vine, but judgment comes on her (Hos. 10⁸). The vine from Egypt of God's planting spread far and wide, but the fences of its vineyard were broken, and it was ravaged by wild beasts (Ps. 80¹³). God had chosen "of all the trees . . . one vine," as He had chosen one people, but it came to dishonour (a Esd. 5³⁰). Always in the O.T., where Israel is compared to a vine, the comparison introduces a lament over her degeneracy, or a prophecy of her speedy destruction. See also Rev. 14¹⁹ where the vintage of the earth is cast into the winepress of the wrath of God. None the less, the vine was the national emblem, and on the coins of the Maccabees Israel is represented by a vine. And it has been thought that when Jesus said "I am the True Vine," the comparison in view was that between the degenerate vine of Israel and the Ideal Vine represented by Himself. That is to say, the True Vine is now brought before the disciples as the new ideal of the spiritual Israel.

This, however, involves a comparison of the *Church of Christ* with the True Vine (cf. Justin, *Tryph.* 110), rather than an identification of *Christ Himself* with it. No doubt, by describing His disciples as the branches, Jesus connected them as well as Himself with the mystic vine of His similitude; but the emphasis in the sentence ἐγώ εἰμι ἡ ἀμπελος ἡ ἀληθινή is on ἐγώ, as in all the other great similitudes of the Fourth Gospel. ἐγώ εἰμι marks the style of Deity, which cannot be shared (see *Intro.*, p. cxviii). The main thought is not of the Vine as the Church, but of the Vine as representing Him who is the source of the Church's life. We take the view that the Vine of the allegory was directly suggested here by the wine of the first Eucharist, which had just been celebrated.¹

ἡ ἀμπελος ἡ ἀληθινή. Burkitt² points out that an early Syriac rendering of this similitude was "I am the Vineyard of Truth," i.e. the True Vineyard. This does not appear in Syr. sin. or the Peshitta, but it may have been in the *Diatessaron*. The confusion between *Vineyard* and *Vine* may be due to ἀμπελος having been taken as equivalent to ἀμπελών, a usage which Moulton-Milligan (*l.v.*) illustrate from the papyri. ἀμπελος occurs again in the N.T. only in Jas. 3¹⁴, Rev. 14^{18, 19}, and Mk. 14²⁸ (and parls.), where Jesus said that He would not drink again of τὸ γένημα τῆς ἀμπελὸς until He drank it new in the kingdom of God.

For ἀληθινή, see on 1⁹. Jesus is the *genuine* Vine.

¹ See *Intro.*, p. xxi.

² *Ev. de Mepharr.*, ii. 143, 157.

ἡ ἀληθινή, καὶ ὁ Πατήρ μου ὁ γεωργὸς ἔστιν. 2. πᾶν κλῆμα ἐν ἡμῶι μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό

καὶ ὁ πατήρ μου (see on 2¹⁰) ὁ γεωργὸς ἔστιν. γεωργός occurs again only at 2 Tim. 2²⁰, Jas. 5⁵, and in the parable of the wicked husbandmen (Mk. 12¹ and parallels). Cf. 1 Cor. 3⁹ θεοῦ γεωργίον . . . ἵστέ.

2. πᾶν κλῆμα κτλ. Note the pendent nominative, as at 6³⁸ 17². κλῆμα is a word which does not appear again in the N.T.; but it is habitually used in the LXX for the "shoot" of a *vine* (e.g. Num. 13¹⁸, Ezek. 17²), as distinct from the "branch" (κλάδος) of other trees.

ἐν ἡμῶι μὴ φέρον καρπὸν. Note that a κλῆμα or branch may be truly *in* Christ, and yet may not bear fruit. μὴ expresses a hypothetical possibility. This severe warning, coming so soon after the beginning of the allegory, was probably an allusion to the failure and doom of Judas, who had gone forth to his treachery just before, in the arrangement of chapters here adopted.

αἶρει αὐτό. "He takes it away." So, too, the κλάδος of the olive which represented Israel in Paul's illustration, were of the true stock, but some of them were broken off by God (Rom. 11^{14, 17}). The action of the Great Husbandman in this is like that of every earthly γεωργός: *inutilesque falce ramos amputans* (Horace, *Epod.* ii. 13). Cf. Mt. 2²⁹, Lk. 3⁹.

καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό. The play on the words αἶρειν, καθαίρειν (*suavis rhythmus*, as Bengel says), cannot be reproduced in English.

καθαίρειν, *to cleanse*, occurs in the N.T. again only at Heb. 10² (of religious cleansing), and is rare in the LXX. It is used here in the sense of "to cleanse by pruning," as it is in Philo (*de somn.* ii. 9, cited by Cremer): "As superfluous shoots grow on plants, which are a great injury to the genuine shoots (τῶν γεννιῶν), and which the husbandmen (γεωργοῖν) cleanse and prune (καθαίρουσι καὶ ἀποτμήνουσι), knowing what is necessary; so likewise the false and arrogant life grows up beside the true and humble life, of which to this day no husbandman (γεωργός) has been found to cut off by the roots the superfluous and injurious growth." In this passage καθαίρειν, "to cleanse" can hardly be distinguished from ἀποτμήνειν, "to prune."

In the verse before us, however, the Great Husbandman does "cleanse" the fruitful branches by pruning off useless shoots, so that they may bear fruit more abundantly. It is not as if the branches were foul; on the contrary, they are already clean by virtue of their share in the life of the Vine (v. 3).

ἵνα καρπὸν πλείονα φέρῃ. 3. ἥδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λαλάμεκα ὑμῖν. 4. μένετε ἐν ἐμοί, καὶ ἐν ἐμῷ. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ

But pruning may be good for them, none the less. Such pruning, according to Justin (*Tryph.* 110), illustrates God's painful discipline for His true servants. The vine is a tree which specially needs attention, and it is essential to its fruitfulness that the already fruitful branches should be pruned regularly. Perhaps this is a warning anticipatory of the more explicit warning of vv. 20, 21.

ἵνα καρπὸν πλείονα φέρῃ. Cf. Mt. 13¹³. The order καρπὸν πλείονα is that of MBL latt.

3. ἥδη ὑμεῖς καθαροὶ ἐστε. So Jesus had said before (13¹⁰), the primary reference then being to bodily cleanness, although with an allusion to spiritual purity as well (see note *in loc.*). Here, the thought is carried on from v. 2, which spoke of the cleansing of the branches by the Great Husbandman (*καθαίρειν*). The disciples were not useless branches, presently to be cut off; they were in the way of bearing fruit, and already they had been "cleansed" διὰ τὸν λόγον ὃν λαλάμεκα ὑμῖν, "by the word which I have spoken to you."

We have seen (on 6⁵⁹) that διὰ followed by an acc. is to be distinguished from διὰ with a gen. The text here is not διὰ τοῦ λόγου, which would suggest that the Word of Jesus is the instrument of cleansing; but διὰ τὸν λόγον signifies rather that it is because of the Word abiding in them (v. 7) that they are kept pure. The λόγος which had thus, in some measure, been assimilated by them (cf. 5³⁸, 8⁴⁰) was the whole message that Jesus had delivered during His training of the Twelve. In so far as this continued to "abide" in them (v. 7), in that degree were they "clean." As it abides in them, so do they abide in the True Vine (1 Jn. 2²⁴).

The cleansing τὸ ὅσους ἐν ῥήματι of Eph. 5²⁶ does not constitute a true parallel to the thought here.

4. μένετε ἐν ἐμοί, καὶ ἐν ἐμῷ. This is an imperative sentence (for the aor. imper. see on 2⁶). No doubt, the practical precept which was the issue of all the teaching of Jesus was just this; but we must not join the words to the preceding διὰ τὸν λόγον ὃν λαλάμεκα ὑμῖν, as if the precept itself were the λόγος. The words ἐν ἐμοί μένει, καὶ ἐν ἐμῷ had been used before (6⁵⁶), but the promise of that passage has not heretofore been turned into an explicit precept (cf. 14²⁰). For λόγος as signifying not a single sentence, but the whole purport of the Divine revelation given by Christ, see on 5³⁸.

καθὼς τὸ κλήμα κτλ. Even the fruitful branch does not

ἀποτέλει, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοί μένητε. 5. ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. ὁ μόνον ἐν ἐμοί καὶ ἐν ἐμῷ, οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 6. ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη, καὶ

bear fruit of itself (cf. for ἀφ' ἑαυτοῦ, 5¹⁸ 7¹⁸ 11²⁰ 15⁵), but only in so far as it assimilates and is nourished by the sap of the vine. So the disciple of Jesus cannot bear fruit, unless he abide (ἐὰν μὴ μένῃ) in the Vine. Here is the difference between the natural and the spiritual order. The vine shoot has not the power of choosing whether it will "abide" in the vine, or cut itself loose. But in the spiritual sphere this "abiding" is not maintained without the constant and conscious endeavour of the disciple's own will. Hence the urgency of the precept μένετε ἐν ἐμοί.

5. ἐγὼ εἰμι ἡ ἀμπελος κτλ., "I am the Vine, ye are the branches," the main theme being repeated with slight verbal alteration, as frequently in Jn. Cf. the repetitions of "I am the Bread of Life" (6⁴⁸ 41. 48. 51), "I am the Door" (10⁹), "I am the Good Shepherd" (10¹¹ 14. 15); and see on 3¹⁸.

ὁ μόνον ἐν ἐμοί καὶ ἐν ἐμῷ. The two "abidings" go together; see on 6⁵⁶.

οὗτος φέρει καρπὸν πολὺν. This was the purpose for which the disciples were chosen (v. 16). For the emphatic οὗτος, "he it is that . . ." cf. 4⁴⁷.

ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. The branch is wholly dependent on the tree, by whose sap it is quickened and made fruitful.

6. ἐὰν μὴ τις μένῃ κτλ. μένῃ is the true reading (N⁸ABD) as against the rec. μινῇ. ἐὰν μὴ with the pres. subj. is rare in the N.T., but we have it three times in vv. 4, 6.

ἐβλήθη ἔξω. The branch that does not bear grapes is cast out (apparently, out of the vineyard). The aorists ἐβλήθη, ἐξηράνθη, seem to look forward to the future judgment of mankind, and treat it as already past, so certain and inevitable is it. Abbott (*Diat.* 2445) compares Isa. 40⁷. ἐξηράνθη ὁ χόρτος καὶ τὸ ἔρβος ἐξέτεκεν, τὸ δὲ ῥήμα τοῦ θεοῦ ἡμῶν μένει, where the aorists are used in the same way. But a Greek aorist may be used without reference to any special moment of time.

ἐξηράνθη (it does not occur again in Jn.) is the word used, Mk. 4¹, of the withering of the seed that had no root, as here of the vine shoot that is no longer "in" the vine.

καὶ συνθροῖσεν αὐτὸ. So M⁸LA *Jam.* 13; the rec. has αὐτὸν with AB⁷. "They" (sc. the servants of the Lord of the Vineyard, the subject being understood, but not expressed) "collect" the useless branches.

συνάγουσιν αὐτοὺς καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται. 7. ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῶν μείνῃ, ὃ ἐὰν θέλητε αἰρῆσθε, καὶ γαρήσεται ὑμῖν. 8. ἐν τούτῳ δοξάσθῃ ὁ Πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε καὶ γαρήσεσθε ἐμοὶ μαθηταί.

καὶ εἰς τὸ πῦρ βάλλουσιν κτλ., "and fling them into the fire." Cf. Ezek. 15, where the prophet says of the vine branch, "it is cast into the fire for fuel." The vivid picture of the labourers burning at the harvest all that is worthless, appears also in Mt. 13⁴⁰ as an illustration of the Last Judgment.

7. The figure of the tree and its branches is left aside for the moment; and the consequence of abiding in Christ is declared to be not only the capacity for "bearing fruit," but the acquisition of the power of efficacious prayer. This is the secret of the saints.

ἐὰν μείνητε ἐν ἐμοὶ (cf. v. 4 and 8th) καὶ τὰ ῥήματά μου (sc. the "sayings" which make up the λόγος of v. 3) ἐν ὑμῶν μείνῃ κτλ. The man of whom this is true is a master of prayer, and his petitions will be answered. In the Synoptists *faith* is the prerequisite for efficacious prayer: πάντα ὅσα προσεύχησθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε καὶ ἵσταται ὑμῖν (Mk. 11²⁴); "if you had *faith* you would say to this tree, Be uprooted and planted in the sea, and it would obey you" (Lk. 17⁸; cf. Mt. 17²⁰). πάντα ὅσα ἐν τῷ πιστεύοντι (Mk. 9²⁹) is true of the life of prayer. But in Jn. *faith* in Christ is more than belief in His message, or sinful attraction to His Person; it is a continual abiding "in Him." See further on v. 16 below; and cf. 6³⁸.

ὃ ἐὰν θέλητε αἰρῆσθε. For ὃ ἐάν (ADLΘ), B has ὃ ἄν, and κ has ὅσα ἐάν. ABDL support the imperative αἰρῆσαθε, while KΘ have αἰρῆσθε.

ὃ ἐὰν θέλητε κτλ., "whatever you will, etc.," petitions prompted by the indwelling words of Jesus cannot fail to be in harmony with the Divine Will. A petitioner who "abides in Christ" asks habitually "in His Name"; i.e. he asks as Christ would ask, and so his satisfaction is sure. See 14¹³ and the note there; cf. also v. 16 below, and 16³⁰.

γαρήσεται ὑμῖν, "it shall come to pass for you," not as a boon granted arbitrarily, but as the inevitable sequence of the prayer.

8. ἐν τούτῳ, sc. in the fact that His followers abide in Christ (v. 7), the reference being retrospective: "in this is my Father glorified, that ye bear much fruit." The γεωργία (v. 1) is always glorified if the trees of his planting are fruitful; and so in Isa. 61⁸ the purpose of the mission of Yahweh's servant was "that they might be called trees of righteousness,

9. Καθὼς ἡγάπησέν με ὁ Πατήρ, καὶ ὡς ἡμεῖς ἡγάπησα· μένετε

the planting of the Lord, that He might be glorified." The perfection of human character is the glory of God: all good works are *ad maiorem Dei gloriam* (cf. Mt. 5¹⁹). So Jesus spoke of His signs as exhibiting the glory of God (11⁴⁰).

The αὐρ. δοξάσθῃ is used proleptically. The issue is so sure that it is spoken of as already a fact. See, for a similar usage, v. 6 and 12²⁸ 13¹. 21.

For the phrase ὁ πατήρ μου, see on 2¹⁶. γαρήσεται. So KΑ: γαρήσθῃ is read by BDLΘ. If γαρήσθῃ is read, the rendering is "that ye bear much fruit and become my disciples." But γαρήσεται is better; "that ye bear much fruit: so shall you become my disciples," or literally "disciples to me," ἐμοὶ (cf. 13³⁵) expressing the relationship more affectionately than *μου* (which is read by D⁹). Cf. 8⁴, "if ye abide in my word, ye are truly my disciples."

It is to have gone a long way in the Christian course to be able to appropriate the promise of v. 7; but the final cause of such progress is that "fruit" may appear, not in service only but in the development of character, to the glory of God. And the highest aspiration of all is to become "a disciple." "True discipleship is hardly begun until the earthly life is near its end and the fruit hangs thick and ripe upon the branches of the Vine."¹ Cf. the saying of Ignatius, when on his way to martyrdom, ἵν' ἀρχαίαι μαθήτης εἶναι (Rom. 5).

The love of Jesus for His disciples (vv. 9-11)

9. καθὼς ἡγάπησέν με ὁ πατήρ (cf. 5³⁰ 17²⁶), καὶ ὡς ἡμεῖς ἡγάπησα (13³⁵). "As the Father loved me, so also I loved you." The words are spoken in retrospect of His association with the apostles, now that the hour of parting has come; but they convey an assurance of the depth and intimacy of His love to all future disciples.

For the constr. καθὼς . . . καὶ ὡς in Jn., see on 6³⁸ 10¹⁸; and cf. also 17²⁶. For the verb ἀγαπᾶν, see on 21¹².

μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ, "abide in my love," i.e. "continue in the shelter of my love for you." See on 5¹⁸ for the Johannine use of the phrase ἡ ἀγάπη τοῦ Χριστοῦ. Judas had fallen away from the reach of this love of Christ, and so may any disciple. Hence the need of the precept μένετε, "continue." (Cf. Jude²¹ ταῦτος ἐν ἀγάπῃ θεοῦ τηροῦνται.) This "is perhaps the nearest approach to an authoritative command to obey a moral or spiritual precept" that occurs

¹ Swete, *The Last Discourse*, etc., p. 81.

ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 10. εἰς τὰς ἐντολάς μου τηρήσῃτε, μὴ ἐκείνη ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τοῦ Πατρὸς μου τὰς ἐντολάς τηρήσω

in Jn. (Abbott, *Diat.* 2438). For the aor. imperative *μὴ ἐκείνη*, see on 2^d.

10. The precept is "abide in my love," and the way to obey it is to keep His commandments: *εἰς τὰς ἐντολάς μου τηρήσῃτε, μὴ ἐκείνη ἐν τῇ ἀγάπῃ μου*. The ἀγάπη is the love of Jesus for His disciples, not their love for Him, as it is in 14¹⁵. It is over subtle to attempt a distinction between ἐν τῇ ἀγάπῃ τῇ ἐμῇ of v. 9 and ἐν τῇ ἀγάπῃ μου of v. 10. Both phrases mean the same thing, *sc.* the love of Jesus for His own. Jn. is specially fond of ἐμὴ, which occurs 37 times in the Gospel, and always in words of Jesus.¹

καθὼς ἐγὼ (KD have καθὼς λέγω) τοῦ πατρὸς μου (B. om. μου) τὰς ἐντολάς τηρήσω. This is the high example set before the Christian disciple. Jesus had claimed (8³⁰) ἐγὼ τὰ ἀρετὰ αὐτοῦ τοῦ πᾶντος, and now, looking back, He can say τηρήσω (cf. 17⁶). No man could say with such complete assurance, "I have kept the commandments of my Father"; while it is possible at the end to say, with Paul, τὴν πίστιν τηρήσω (2 Tim. 4⁷).

καὶ μὴ ἀποῦν ἐν τῇ ἀγάπῃ. This is the eternal issue of the ministry of Christ, the resumption of His place in the bosom of Deity, who is Love (cf. 17²⁶).

Westcott² finds here an *advance* on the teaching of 14¹⁵. *κ.* and if this could surely be traced, the traditional order of chapters (c. 14 preceding c. 15) would be in some degree corroborated. But his reasoning is precarious. The idea of the ἐντολὴ given by Jesus is only found in cc. 13, 14, 15; and the relevant passages are quite consistent with the order of chapters adopted here, viz.:

15¹⁰ "If ye keep my commandments, ye will abide in my love." As we have seen, this is the fundamental idea in the Allegory of the Vine.

15¹² Next, Jesus bids them love one another.

15¹⁴ This commandment is repeated and described as "new." See *Introd.* p. xxi.

14¹⁵ He tells His disciples that if they love Him, they must keep His commandments.

14²¹ And, finally, He gives them the great promise, that if they thus show their love for Him, the Father will love them, and He Himself will love them and will manifest Himself to them. There is no "advance" on this teaching in c. 15, nor could there be.

¹ Cf. *Introd.*, p. lxxv.

² St. John, I. p. cxxx.

καὶ μὴ ἀποῦν ἐν τῇ ἀγάπῃ. 11. Ταῦτα λελάληκα ὑμῖν ὥστε ἡ χαρὰ ἢ ἐμὴ ἐν ὑμῖν ἢ καὶ ἡ χαρὰ ὅσων πληρωθῇ.

12. Αὕτη ἐστὶν ἡ ἐντολὴ ἢ ἐμὴ, ὥστε ἀγαπᾶτε ἀλλήλους καθὼς

The truth is, that we must not expect a continuous logical sequence in the discourses of the Fourth Gospel. The sacred words are set down as they are remembered by the aged disciple of Jesus,¹ but there is no attempt to present them in the manner which would be suitable to a theological treatise.

11. In these Last Discourses the phrase ταῦτα λελάληκα ὅσων recurs like a solemn refrain seven times (15¹¹ 16¹ 16² 16³ 16⁴ 16⁵ 16⁶), just as ἡ χάρις πλείους λελάληκα recurs several times in Ezekiel (5¹² 12¹ 17²¹ 24 etc.). The ἡμέρα of dignity (see *Introd.*, p. cxvii) is, however, not prefixed to λελάληκα in Jn. It is improbable that there is significance in there being seven repetitions of ταῦτα λελάληκα ὅσων and no more.² 16³ is a reference to 16² "because I said these things"; and in 16⁴ ἐν παρομοίαις comes between ταῦτα and λελάληκα, the emphasis being on the words "in proverbs" and not on "these things have I spoken." See, for similar refrains, on 6³⁸, 39.

In each case ταῦτα refers to what has been said in the preceding sentences; and in three cases the purpose of the teaching is indicated, *sc.* that the disciples might have joy (15¹¹), that they might have peace (16²), and that they might be warned of future persecution (16⁴).

To come back on a phrase in this way is thoroughly characteristic of the style of Jn.: cf. note on 3¹⁴.

ὥστε ἡ χαρὰ ἢ ἐμὴ καὶ. Paul afterwards expressed the hope that his joy might be the joy of his disciples (2 Cor. 2²; cf. Phil. 2²); but ὥστε ἡ χαρὰ ἢ ἐμὴ ἐν ὑμῖν ἢ has a more mystical significance here. Jesus had spoken ταῦτα, *i.e.* εἰς τὰς ἐντολάς μου τηρήσῃτε, μὴ ἐκείνη ἐν τῇ ἀγάπῃ τῇ ἐμῇ, and He now says that the purpose of His speaking these words was ὥστε ἡ χαρὰ ἢ ἐμὴ ἐν ὑμῖν ἢ. For the joy of Christ must be shared by those who abide in His love. So shall their "joy be fulfilled" (cf. 16²⁴, and especially 17¹³). This is a favourite expression of Jn.; cf. 1 Jn. 1⁴ and 2 Jn. 12, as also Jn. 3²⁹, where it is put into the mouth of John the Baptist.

The New Commandment to love the brethren (vv. 12-17)

12. αὕτη ἐστὶν ἡ ἐντολὴ ἢ ἐμὴ καὶ. Jesus had spoken of "commandments" to the disciples whom He was so soon to leave, and had promised that if they kept His commandments they would "abide in His love." But He gives no

¹ Cf. *Introd.*, p. cxcv.

² Cf. *Introd.*, p. lxxviii.

ἡγάπησα ὑμᾶς. 13. μέλινα ταύτης ἀγάπης οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ἴδῃ ἐνὶ τῶν φίλων αὐτοῦ. 14. ὅμοις φίλοι μοῦ ἐστε,

detailed instructions, no set of precepts for the conduct of their lives. He gives only *one* commandment, for it will be enough, if fully realised.

ἵνα ἀγαπᾶτε ἀλλήλους κτλ., "that you love one another." This was the commandment, repeated a little later in the evening, when it is described as a *new* commandment, as something that had never been enjoined before (13³⁴, where see note). That Christian disciple must "love" Christian disciple, because of their common discipleship, was a new idea, perhaps not yet universally understood.

οὕτως ἡγάπησα ὑμᾶς. This mutual love is to be no faint affection of goodwill; it must be a love which will pour itself out in sacrifice, if it is to be like the love of Jesus for all of them. This is the commandment which must be fulfilled by the disciple who will claim the promise "Ye shall abide in my love" (v. 10). You can live in the shelter of my love only if you love one another. Cf. Eph. 5².

Abbott (*Diat.* 2539) calls attention to the frequent use of the present subjunctive in these Last Discourses, "that you may be loving," etc., the precept extending to all future generations of Christian disciples.

18. μέλινα ταύτης ἀγάπης κτλ. He reminds the disciples what was the measure of His love for them, having just told them that their love for each other must be of the same type. He was about to lay down His life for them, and this is the supreme sacrifice of love. A man can show no greater proof of his love for his friends than to die on their behalf. The love of God, indeed, has a wider range, as Paul reminds us: "While we were yet sinners, Christ died for us," thus showing the all-embracing character of God's love (Rom. 5^{6, 8}). But here something less is commended to the imitation of the Christian disciple, for the "new commandment" does not speak of universal brotherhood, but only of the obligations of Christian brethren to each other. The precept is reproduced, 1 Jn. 3¹⁴: *ὅτι τοὺς ἀγαπᾶμεν τὴν ἀγάπην, ὅτι ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἴδεναι* καὶ ἡμεῖς ἀγαπᾶμεν ἐνὶ τῶν ἀδελφῶν τὰς ψυχὰς θάνατο. For the expression τὴν ψυχὴν ἰδέναι, see on 10¹¹; and for the position of οὐδεὶς, see on 13¹.

ἵνα τις τὴν ψυχὴν κτλ. This is in apposition to ταύτης: cf. 4¹⁴ for a similar use of ἵνα. τις is omitted by κ²D²Θ and some Latin vss., but κ²ABD²L have it.

19. ὅμοις φίλοι μοῦ ἐστε κτλ. This is another way of expressing what has already been said in v. 10. Those who

ἐὰν ποιῇτε ἂ ἐγὼ ἐπιθλώμαι ὑμῶν. 15. οὐκέτι λέγω ὑμᾶς δοῦλους, ἀβιδεῖν ἐν Χριστῇ ἀγάπῃ are His φίλοι: see on 21²³ for ἀγαπᾶν and φίλος.

ἂ ἐγὼ ἐπιθλώμαι ὑμῶν. According to Mt. 28²⁰, this was also to be the burden of the apostles' preaching: *ἐκδίδουσι αὐτοῖς τὴν αὐτὴν πάντα ὅσα ἐνετειλάμην ὑμῖν*.

ἂ. So NDL *Jam.* 13. B has ἂ, and AΓΔΘ have ἵνα.

15. οὐκέτι λέγω ὑμᾶς δοῦλους κτλ. They were accustomed to call Him *Mar* as well as *Rabbi* (see on 1³⁸, 13¹³), and δοῦλος, "slave," is the correlative of *Mar*, "Lord." He had applied the term δοῦλος to them, 13¹⁶; and He had implied that to be His δούλος was a dignity.

There is nothing derogatory in being described as δοῦλος κυρίου, ἡγ' ἵ. 12²; on the contrary, it was a title of honour, and as such is used of Joshua (Josh. 24²⁹), Moses (Deut. 34⁵), David (Ps. 89²⁰ etc.); in the N.T. Simeon uses it of himself (Lk. 2²⁹), the Epistle to Titus begins Παῦλος δοῦλος Θεοῦ and the Epistle of James has Ἰάκωβος Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος (Jas. 1¹). To this day, *Abd-allah* is a favourite name in the East. Abraham was singularly honoured by being called the *friend* of Yahweh (*Ἀβραάμ ἐν ἡγάπῃ*, Isa. 41⁸; cf. 2 Chron. 20⁷, Jas. 2²³), and still is called by the Arabs, *El-Khalil*.

This distinction between God's "slave" and His "friend" appears in Philo. He says that while we speak of God as the *θεοπότης* or κύριος of the external world, in reference to the spiritual world (τὸ νοητὸν ἀγαθόν) He is called *σωτήρ* καὶ ἐννεργήτης. "For wisdom is God's friend rather than His slave" (φίλος γὰρ τὸ σοφὸν θεῷ μᾶλλον ἢ δοῦλος, *de sobrietate*, 11). Philo then cites Gen. 18³¹ in the form "Shall I hide it from Abraham my friend?" According to the Book of Wisdom (7²⁹), to be God's friend (φίλος) is a privilege of holy men in every generation.

Thus the difference drawn out in the text between the δοῦλος and the φίλος of Jesus corresponds to the difference, familiar to the Jews, between the δοῦλος and the φίλος of God, and conveys an additional suggestion of the Divinity of Jesus, which is behind the teaching of the Fourth Gospel from beginning to end.

The chief officials of an Eastern monarch were called his "friends" (1 Macc. 2³⁸ 3³⁸ 10³⁸ etc.), and Swete suggests that there is here an allusion to this nomenclature. "He has lifted them out of the condition of menial service, and raised them gradually into that of the friends of the Messianic king." But this does not seem to be in harmony with vv. 14, 15³, where the

ὅτι ὁ δούλος οὐκ οἶδεν τί ποιῇ αὐτοῦ ὁ κύριος¹ ὑμᾶς δὲ ἐλθοντα φιλῶντες, ὅτι πάντα ἡ ἡκούσα παρὰ τοῦ Πατρὸς μου ἐγγράμματα ὑμῶν. 16. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα

duties and privileges of "friends" as distinct from "slaves" are explained.

To be a δούλος of Jesus was the first stage in the progress of a Christian disciple; and the early Christian leaders, speaking of themselves, claim to be His δούλοι (Acts 4¹⁰, Rom. 1¹, Gal. 1¹⁰, etc.), while they do not venture to claim the further honour of His φίλος, which was given to the Eleven on the eve of the Lord's Passion. The difference appears in this, that a slave obeys his lord, without claiming to know the reason for his lord's actions, while a friend shares his knowledge and is admitted to his secrets. ὁ δούλος οὐκ οἶδεν κτλ. Thus the apostles did not know the significance of the action of Jesus in washing their feet (13^{1, 12}).

ὑμᾶς δὲ εἰρηκα φίλους. So Luke records (Lk. 12¹), at an earlier stage of their training, that Jesus addressed His disciples as "my friends." And He had implied many times that they were His friends, because He had expounded to them more freely than to others the mysteries of the kingdom of God (Mk. 4¹¹).

ὅτι πάντα ἡ ἡκούσα παρὰ τοῦ π. κτλ. Always His message was of the things which He had "heard" from His Father (cf. 8^{16, 47}); but He did not disclose everything to the multitudes. It was only to His chosen friends that He had made known the ὄνομα of the Father (17²⁶); but from them He had hidden nothing that they were able to bear (cf. 16¹²).

γνωρίζω, "to make known," occurs in Jn. again only at 17²⁶.

16. The apostles were henceforth His chosen friends, and herein was encouragement for them, who were so soon to take up their mission, in the absence of their Master. It would be a mission of difficulty, but their *Call* was their *Power*.

οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, "You did not choose me, but I chose you," the personal pronouns being repeated for emphasis. See on 6¹⁷ 13¹⁸ and v. 19, where the aor. ἐξελέξαμην is used as here to mark the moment when the apostles were selected from the larger body of disciples. Each of them was a σκῆνος ἐλελογῆς (Acts 9¹⁰), and had been chosen by Jesus after a night of prayer (Lk. 6¹²). It is constantly taught in the Fourth Gospel that God's love precedes the movement of man's soul to Him (see on 3¹⁶).

ὑμεῖς ἐπαγγέτε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένει, ἵνα ὅτι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματι μου ὅψ ὑμῶν. 17. ταῦτα

καὶ ἔθηκα ὑμᾶς¹ "and appointed you," *sc.* to your special work; cf. for *πίσθην* used thus, Acts 20¹⁸, 1 Tim. 1¹².

ἵνα ὑμεῖς ἐπαγγέτε. ἐπαγγεῖν is used at Lk. 10⁸ of the "going forth" of the Seventy on their mission. For ἐπάγειν in Jn., see on 7³⁰. καὶ καρπὸν φέρητε, primarily the fruit of success in their apostolic labours, but also indicating the perfecting of personal character (cf. v. 4).

καὶ ὁ καρπὸς ὑμῶν μένει, "and your fruit may abide." Jesus had said to a group of disciples on a former occasion, ὁ θερίζων . . . συνάγει καρπὸν εἰς ζωὴν αἰώνιον (4³⁶), and the thought is the same in this passage. Cf. Rev. 14¹³ and 1 Cor. 15⁵⁸.

ἵνα ὅτι ἂν αἰτήσητε (so KADNΘ, but BL have αἰτήτω) τὸν πατέρα ἐν τῷ ὀνόματι μου ὅψ ὑμῶν (cf. v. 7). This great promise occurs six times (with slight variations) in the Last Discourses (cf. 16²⁶, 28, 14^{13, 14}); and in these passages the philosophy, so to speak, of Christian prayer is unfolded, as nowhere else in the N.T.

In the Sermon on the Mount we have the simple words αἰτεῖτε καὶ δοθήσεται ὑμῶν (Mt. 7⁷). But, when the Lord's Prayer is prescribed for use, it is made plain that there are conditions which must be fulfilled, if prayer is to be acceptably offered, and one of these is *Thy Will be done*. Prayer that is not submissive to that condition has no promise of answer. Another condition is suggested Mt. 18¹³: "If two of you shall agree as touching anything that they shall ask, it shall be done for them by my Father." Prayer may be selfish, so that the granting of one man's petition may be the refusal of another's. But *if men agree*, that barrier is removed. If all men agreed in asking the Eternal for the same thing, the prayer could be offered with entire confidence. And Jn. tells that Jesus expressed the supreme condition of Christian prayer by saying that it must be offered ἐν τῷ ὀνόματι μου, "in my Name." For Christ embraces all men. He is *the* Man. A petition which is one that *He* could offer is one the fulfilment of which could hurt none and would benefit all (cf. 11²⁸). So, in Johannine language, the prayer which is of certain efficacy must be ἐν τῷ ὀνόματι αὐτοῦ, and that is enough. Jn. does

¹ The words αὐτὸν ὄνομα ὑμῶν are omitted (because of homocliteton, ἐπελέξαμην ὑμῶν immediately preceding) by Δ 13 250, suggesting that the exemplars of these MSS. were written in lines of twelve letters (cf. Introduct. p. xcix).

ἐν ὅλοις αὐτοῖς, ἵνα ἀγαπήτε ἀλλήλους. 18. Εἰ ὁ κόσμος ὑμᾶς

not speak of importunity in prayer, as Lk. does (Lk. 11⁹); but it is reiterated in the Fourth Gospel that the will of the man who prays must be in harmony with Christ's will (cf. 1 Jn. 5¹⁶). The man must be *ἐν ἐμοί*, a phrase used several times in these Last Discourses (14²⁰ 15⁴ 7 16²³; cf. 6⁵⁶, 1 Jn. 5²⁰), with which Paul's *ἐν Χριστῷ* should be compared (Rom. 12⁵ 16⁷, 1 Cor. 15¹⁸, 2 Cor. 5¹⁷).¹ This condition has been already expressed in former words at v. 7: "If ye abide in me, and my sayings abide in you, ask (*αἰτήσασθε*) what you will, and it shall be done to you." To pray "in the Name" of Christ is not any magical invocation of the Name, nor is it enough to add *per Jesum Christum Dominum nostrum*, but it is to pray as one who is "in Christ." Such are the prayers of the saints.

For the significance of "the Name," see on 1³; and for *ἐν τῷ ὀνόματι μου* in other contexts, cf. Lk. 10¹⁷, Jn. 14²⁶ 20²¹, Eph. 5⁴⁰.

The repeated *ὡα . . . ὡα* challenges attention. The final cause of the choice of the apostles was that they should "go forth and bear fruit," in their own lives as well as in their missionary labours, so that at last they should become masters of effectual prayer.

17. ταῦτα ἐν ὅλοις αὐτοῖς (cf. v. 14), ἵνα ἀγαπήτε ἀλλήλους (v. 12). The purpose of these instructions was that they might appreciate the urgency of this novel precept (see on 13³⁴) which enjoined the love of Christian disciple for Christian disciple. This is not any vague recommendation of universal brotherhood; it is something much more definite. Indeed, as vv. 18, 19 show, the doctrine of mutual love cannot be extended so as to embrace all mankind. For the "world" hates Christians, as it hated Christ. There can be no reciprocity of *ἀγάπη*, in the special sense in which it is here enjoined, between the Church and the world.

See on 1³ for the Johannine use of the term *κόσμος*. It is solemnly repeated five times in vv. 18, 19.

The world hates Christian disciples because it hated Christ (vv. 18-25)

18. εἰ ὁ κόσμος ὑμᾶς μισεῖ κτλ. The disciples are not to expect that the *world* will love them (cf. 1 Jn. 3¹³), and of its future hostility they are now warned explicitly (see on 16⁴ below). Jesus had told His "brethren" that the world could

¹ Cf. *Introd.*, p. xxxvii.

μισεῖ, γνώσκετε ὅτι ἐπὶ πρῶτον ὑμῶν μεμίσσηκεν. 19. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀντὶ τοῦ ὅτι οὐκ ἐφίλει: ὅτι ἐκ τοῦ κόσμου οὐκ ἐστὶ, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς

not hate *them* (?), but that was because they were on the world's side, and not on His, as all His disciples must be.

γνώσκετε ὅτι ἐπὶ πρῶτον ὑμῶν μεμίσσηκεν, "know (*scitote*) that it has hated me first." γνώσκετε is imperative, like *μνημονεύετε* in v. 20. Despite His words on a former occasion (?), the disciples had not yet realised the measure of the "world's" hatred for Jesus, the world being here represented by the hostile Jews.

ὑμῶν is omitted by ¹⁸D *abcess*, but is found in ¹⁸ABL¹⁰ *fg* / *vg*. etc. and the Syriac *vss.* If it be omitted, the constr. is easy; but if it be retained, πρῶτον ὑμῶν presents the same difficulties as πρῶτος μου in 1¹⁸. Abbott (*Diat.* 1901) would translate here "that it hath hated me, your *Chief*," which might be defended by the *vg. priorem nobis*. But this seems unsatisfactory, and it is best to take πρῶτον ὑμῶν as if it were πρῶτον ὑμῶν (see on 1¹⁸).

19. εἰ ἐκ τοῦ κόσμου ἦτε. Those who are "of the world" (cf. 1 Jn. 4⁵) are sharply contrasted by Jn. with the Christian disciples, whose "otherworldliness" he always speaks of with emphasis. See, particularly, 15¹⁸ 19. One of the characteristics of the writings of Jn. is that he always paints in black and white, without allowing for intermediate shades of colour. He will have no compromise with evil. For him the Church and the world are set over against each other, and he does not contemplate their reconciliation.¹

ὁ κόσμος ἀντὶ τοῦ ὅτι οὐκ ἐφίλει, "the world would have loved its own," that which is in harmony with worldly ideals. The apostles, on the other hand, are not "of the world." Out of it they had been chosen (see v. 16, and cf. 13¹³), and so the world hated them. διὰ τοῦτο refers to what has gone before, as at 6⁶. Thus vv. 16-20 taught the apostles that if to abide in Christ is the secret of fruitful lives and of effectiveness in prayer, it also provokes the world's hostility. But this hostility carries with it a promise and a benediction (cf. 1 Pet. 4¹⁴, Mt. 5¹¹).

With the Johannine teaching as to the hatred of the Church by the world (? 17¹⁴, 1 Jn. 3¹³), cf. the fine saying of Ignatius: "Christianity (*χριστιανισμός*) is not talk, but power, when it is hated by the world" (*Rom.* 3).

¹ See, for this contrast, Hobbhouse, *The Church and the World*; cf. Westcott, *Epp. of St. John*, p. 250 f., and Gore, *Epp. of St. John*, p. 154 f.

ὁ κόσμος. 20. μηνονεύετε τοῦ λόγου ὃ ἐγὼ εἶπον ὑμῖν. Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἡμὶ ἐδίδασκεν, καὶ ὑμεῖς διδάσκειν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21. ἀλλὰ

20. μηνονεύετε τοῦ λόγου ὃ ἐγὼ εἶπον ὑμῖν, "Be mindful of the saying which I said to you." μηνονεύειν occurs again in Jn. only at 16⁴¹. It reads here τὸν λόγον ἐν ἐγὼ ἐλάλησα ὑμῖν.

We have already had the saying οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ at 13¹⁶ (where see note), but Jesus probably repeated it more than once, the reference here perhaps being to the occasion when He gave a charge to the newly chosen apostles (Mt. 10²⁴; cf. Lk. 6⁴⁰). They had been warned then that they would not be exempt from persecution (cf. Mt. 10¹⁷⁻²³); it was even more necessary that they should bear this in mind in the days that were coming. He had told them that He counted them as friends rather than servants (v. 15), but for all that the saying "The servant is not greater than his lord" would be applicable to their situation in a hostile world. The moral He had drawn from this saying at the Last Supper, earlier in the evening, was different (13³⁹).

εἰ ἡμὶ ἐδίδασκεν, "if they persecuted me," the subject being ὁ κόσμος, taken as a noun of multitude, from v. 19. Jn. has already spoken of the persecution (διώκειν) of Jesus by the Jews, because of the freedom with which He treated the rules of the Sabbath (5¹⁸).

καὶ ὑμεῖς διώξεσθε, "they will persecute you also," a warning repeated in other language at 16³². Lk. records a similar warning (Lk. 21¹⁷), and Mk. 10²⁰ notes that Jesus accompanied a promise of temporal blessings to the faithful with the significant addition of μετὰ διωγμῶν. There is no reason to doubt that Jesus did thus predict that persecution would be the lot of His disciples; and it is unnecessary to accumulate proofs that the prediction came true (cf. 1 Cor. 4¹³, 2 Cor. 4⁸, Gal. 4²⁹, 2 Tim. 3¹²).

εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν, "if they kept my word, they will keep yours also." For the phrase τὸν λόγον τηρεῖν, a favourite phrase in Jn., see on 8³¹ 14²³. In Ezek. 3⁹ Yahweh is represented as saying to the prophet, "They will not hearken unto thee, because they will not hearken unto me"; and this would apply to the apostles of Jesus. But the saying recorded here by Jn. goes farther. Those who observe the word of Jesus will also observe the word of His apostles, it being implied of course that the apostles will utter no "word" for which they have not the authority of their Master. A world which "observed" the teaching of

ταῦτα πάντα ποιήσουσιν εἰς ἡμᾶς διὰ τὸ ὄνομα μου, ὅτι οὐκ οἶδασιν

Jesus would inevitably "observe" the teaching of those who could rightly claim His commission. The difficulty of drawing inferences from this great assurance, once Christendom was divided, is illustrated by the whole course of Christian history. Jesus, however, goes on to insist that it is the other alternative which the apostles must prepare to face; not acquiescence, but opposition, will be the portion of those who proclaim His gospel.

21. ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ἡμᾶς (the rec. has ὑμῖν, with AD²NT, but K²BD²L² support εἰς ἡμᾶς), "but all these things will they do to you." The "things" are not defined here. The whole verse is repeated in slightly different words at 16³ (see note), where it follows the mention of excommunication and death; and if we could treat it here as a gloss that has crept into the text from below, the sequence of thought in vv. 20-24 would be easier to follow. But this would be an arbitrary alteration of the text. The sequence in Jn. is not always determined by logical considerations, and his reports of the words of Jesus are not to be taken as complete or exhaustive. Much more, doubtless, was said on this last night; what is preserved represents the long-pondered reminiscences of an aged disciple.

διὰ τὸ ὄνομα μου, "for my Name's sake." Persecution will come, but it will be easier to bear if they remember *why* it comes, and whose cause it is that they are upholding. This, again, had been said to them before, when they received their apostolic commission: *ἐνεκεν τοῦ ὀνόματός μου* τὰ πάντα διὰ τὸ ὄνομα μου (Mt. 10²²; see above on v. 20). The same warning appears in the Marcan tradition in a different context (Mk. 13¹³, Mt. 24⁹, Lk. 21¹⁷), but in identical terms. A few verses before these passages in Mk. and Lk., the apostles had been told that they would be hated before rulers and kings, *ἐνεκεν ἑμοῦ* (Mk. 13⁹) or *ἐνεκεν τοῦ ὀνόματός μου* (Lk. 21¹⁷); and there is no substantial difference in meaning between these expressions and διὰ τὸ ὄνομα μου.

The Name of God is equivalent in the O.T. to His revealed character (see on 1⁹); and in 1 Sam. 12²², 2 Chron. 6²⁸, Jer. 14²¹, we find διὰ τὸ ὄνομα [τὸ μέγα], "on account of His great Name," *sc.* because He is what He is. In the N.T. we have the phrase διὰ τὸ ὄνομα αὐτοῦ, used of the Name of Christ, not only in the passages cited above, but at 1 Jn. 2¹², Rev. 2². His "Name" signified His revealed character, His Person; and those who suffered "on account of His Name" suffered because they proclaimed His Name as supreme. Cf. Polycarp,

τὸν πῦρματόν με. 22. εἰ μὴ ἦλθον καὶ ἀλάλῃσα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρὸς αὐτοὺς οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23. ὁ ἐμὲ μισῶν καὶ τὸν Πατέρα μου μισεῖ. 24. εἰ τὰ ἔργα μὴ

Phil. 8: ἅν πᾶσιν δὴ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν. In the persecutions of the early centuries, to confess "the Name" was to court death. Cf. 1 Pet. 4¹⁴, Acts 5⁴¹; Ignatius, *Eph.* 3.

ἐγὼ οὐκ οἶδαν τὸν πῦρματόν με. Ignorance of the character of God is the cause of failure to recognise the claims of Christ, who came as the Ambassador of the Father, Cf. Lk. 23³⁴, Acts 3¹⁷, for ignorance as the cause of the Jews' rejection of Christ; and see further on 16³.

Jesus said before (8¹⁹; cf. 14⁷) that to know Him is to know the Father; here He says that to know the Father is to know Him (cf. 8¹⁹). For the conception of Jesus as "sent" by the Father, which so frequently appears in Jn., see on 3¹⁷.

22. That the Jews did not "know" God as revealed in Christ would be the cause of their hatred of Christ and of Christians (v. 21); and this ignorance is now shown to be inexcusable, (a) because the *words* of Jesus should have found an echo in their minds (v. 22), and (b) because His *works* should have convinced them of His Divine mission (v. 24).

The constr. εἰ μὴ . . . ἁμαρτίαν οὐκ εἶχον· νῦν δὲ . . . is identical in vv. 22, 24; and it is noteworthy that *ἄν* is omitted, which perhaps makes the sentence more emphatic, "If I had not . . . assuredly they would have no sin." In both verses εἶχον (κBLN) is to be preferred to the rec. ἔχον.

εἰ μὴ ἦλθον. This is the Messianic *ἐρχομαι*. He who was to come had come.

καὶ ἀλάλῃσα αὐτοῖς, "and discoursed to them"; see on 3¹² for λαλῶν. Cf. 12³⁰.

ἁμαρτίαν οὐκ εἶχον. For ἁμαρτίαν ἔχον, cf. 9⁴¹ 19²¹, 1 Jn. 2⁸. But their failure to accept Jesus, when they had heard Him speak, was a moral failure, and therefore blameworthy. See on the parallel passage 9⁴¹. Involuntary ignorance, on the other hand, is excusable; cf. Acts 17³⁰.

νῦν δὲ, "but now, as things are."

πρόφασις οὐκ ἔχουσιν κτλ. πρόφασις does not occur again in Jn.; cf. Ps. 141⁸ (LXX).

23. Those who hate Christ, hate God, because in Christ's words and works God is revealed.

ὁ ἐμὲ μισῶν κτλ. Cf. 5²⁰, 1 Jn. 2²⁰.

24. εἰ τὰ ἔργα μὴ ἐποίησα κτλ. The Jews were blameworthy because they did not recognise that the "works," as well as the "words" of Jesus revealed God.

ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ὑμεῖς ἀκούετε καὶ μεμνησμένοι καὶ ἐμὲ καὶ τὸν Πατέρα μου. 25. ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὃ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι 'Ἐμισήσαν με ὑμεῖς.

In all the Gospels, the impression made by His works of wonder is noted; e.g. Mk. 1²⁷ Lk. 4²², Jn. 3² (where see note) and 7³¹. It is not the highest kind of faith that is thus generated (14²⁹), but nevertheless such faith is, in its measure, worthy and laudable (see on 24¹). And, more than once in the Fourth Gospel, Jesus Himself appeals to the witness of His *ἔργα* in confirmation of His Divine mission (5³⁸ 10^{38, 39}), as He does here. As His words were greater than those of any other (7⁴⁰), so were His works such as οὐδεὶς ἄλλος ἐποίησεν (cf. 9³⁸, Mt. 9³⁸). If He had not wrought works of this wonderful character among them (ἐν αὐτοῖς), the Jews would not have been counted blameworthy; but as things were, they were left without excuse (Mt. 12²⁴, Lk. 10²³).

ἐποίησαν. So NABDLΘ; the rec. has πεποίησαν.

νῦν δὲ καὶ κτλ., "but now they have both seen and hated both me and my Father," the perfects indicating the persistence of their hostility (cf. Abbott, *Diat.* 2443). The construction of the sentence, καὶ being four times repeated, shows that ὑμεῖς αὐτοὶ as well as μεμνησμένοι govern τὸν πατέρα μου no less than ἐμὲ. Jesus said later on ὁ πατήρ ἐμὲ ἠγάπησεν τὸν πατέρα (14⁷); but the original fault of the Jews was, as He had said before (6³⁰), ὑμεῖς ἀκούετε καὶ οὐ πιστεύετε (see on 14⁷). Neither in His words nor in His works did they discern the Divine mission of Jesus; and, not discerning who had sent Him, they hated Him and therefore implicitly His Father (v. 23).

25. For the ellipse ἀλλ' ἵνα, cf. 9⁷; and see on 13¹⁸. ἵνα πληρωθῇ ὁ λόγος κτλ. The hatred of the Jews for Jesus was part of the mysterious purpose of God, disclosed in the O.T. scriptures. See *Introd.*, p. clv.

The phrase "their law" has already been discussed in the note on 8¹⁷. "The law" is used for the whole of Scripture (see on 12³⁰); but although a Greek Christian might readily say "their law," to suppose that Jesus thus separated Himself from the Jewish race is hard of credence. Two of His Words from the Cross are quotations from the Psalms, which, if the phrase "their law" be His, He declines to recognise as having any special value for Him.

The allusion is either to Ps. 35¹⁹ or Ps. 69⁴ (most probably from Ps. 69, as this was regarded as a Messianic Psalm; see on 21¹⁷), in both of which αἱ μισοῦντές με ὑπερὶ ἐμὲ faithfully

reproduces the Hebrew. The hatred of the Jews for Jesus was gratuitous and without cause (*δωρεάν*; cf. *πρόφασις οὐκ ἔχοντα* of v. 22).

INTRODUCTORY NOTE ON Παράκλητος (v. 26).

The term *παράκλητος* does not occur in the Greek Bible outside the Johannine writings. On the other hand, Jn does not use *παρακαλέω* or *παράκλητος*, the latter word being specially Lucan and Pauline, while the former is common to most of the N.T. writers.

Etymologically, *παράκλητος* is a passive form, and is equivalent to the Latin *advocatus*, signifying one who is "called in" to give help or advice, and being especially used of the counsel for the defence.¹ In classical writers this is always the meaning. Demosthenes (*de falsa leg.* 341) has *οἱ τῶν παρακλήτων δέσφρονες καὶ συνουσίαι*, and in Diog. Laert. iv. 50, Bion is made to say, "I will do what is sufficient for you if you will send *παράκλητοι* (*sc. representatives*) and don't come yourself." The term is called the *παράκλητος* by whom the emperor might be propitiated (*in Placcum*, 41; cf. also *de Josepho*, 40). In *de opif. mundi*, 6, Philo says that God employed no *παράκλητος* (*i.e. helper*) in the work of creation. Again, in *Ph. Mos.* iii. 14, speaking of the high priest, "one consecrated to the Father of the world," Philo says that it was necessary that he should employ as his *παράκλητος*, "a son most perfect in virtue."² In like manner, Barnabas (§ 20) has *πλουσίους παράκλητους*, "advocates of the wealthy"; and in *2 Clem.* 6 we have the question, "Who shall be our *παράκλητος*, *i.e.* our advocate, if we are not found doing what is right?" So in the Letter of the Churches of Lyons and Vienne (about 177 A.D., *Eus. H.E.* v. 1), it is said that Vettius Epagathus, confessing that he was a Christian, was taken into the order of martyrs (*εἰς τὸν κλῆρον τῶν μαρτυρῶν*), being called *παράκλητος Χριστιανῶν*, having the Paraclete within himself.

It may be added that the word was borrowed from the Greek by the Jews, and appears in Talmudic writings (see Wetstein on Jn. 14²⁶) as *עֲדָוָה* in the sense of *advocatus*.

Although the verb *παρακαλέω* does not appear in Jn., an

examination of its usage throws some additional light on the meaning of *παράκλητος*.

παρακαλέω is to call a person to stand by one (*παρά*), and hence to *help* in various ways, *e.g.*

(a) as a *witness*, to be present when a thing is done.

Cf. Demosthenes, *c. Phorm.* § 29.

(b) as an *adviser*. Cf. Xenophon, *Anab.* i. vi. 5,

Κλέαρχον διὰ καὶ ἄλλων παρακλήσει σύμβουλον.

(c) as an *advocate*. Cf. Æschines, *Fals. Leg.*, § 184:

παρακαλὼ δ' ἐβόησαν μὴ ἐκ τῶν πολιτικῶν καὶ σωφρόνων ἀνδρῶν συνηγοροῦν.

The verb is specially applied to the invoking of a *god*, and calling him in to help: *e.g.* Thucydides, i. 118 *fin.*, αὐτὸς ἐφ' ἑλλητρεσθαι καὶ παρακαλοῦμενος καὶ δαήτης; Epictetus, *Disc.* iii. xxi. 12, τοὺς θεοὺς παρακαλεῖ βοηθοῦς; Plutarch, *Alexander*, 33, παρακαλεῖ τὸν θεόν.

It appears from these passages that *παράκλητος* is naturally used for a Divine helper called in, either as a *witness* (15²⁶), or as an *advocate* (16²), or as an *adviser* (16²³). *παρακαλέω* is also used in the sense of *encourage*, *e.g.* Polybius, iii. xix. 4, οἱ περὶ τὸν Δημήτριον συναθροίσαντες σφᾶς αὐτοὺς καὶ παρακαλέσαντες; but *παράκλητος*, being a passive form, cannot be equivalent to "one who encourages."

The familiar rendering "Comforter" was introduced into our English versions by Wyclif, who meant by it "confortator," *i.e. strengthener*, not *consoler* (see his rendering of Phil. 4¹²). But there is some patristic authority for the translation "consoler." Origen (*de princ.* ii. vii. 4) says distinctly that while in 1 Jn. 2¹ *παράκλητος* means *intercessor*, in the Fourth Gospel it means *consoler*. So, too, Cyril of Jerusalem says (*Cat.* xvi. 20) that the Spirit is called *παρακλητος* from *παρακαλέω*, "to console," as well as because He "helps our infirmities" and "makes intercession" for us (Rom. 8²⁶). Gregory of Nyssa (*c. Eunom.* ii. 14) also calls attention to the two meanings of the verb *παρακαλέω*. It is perhaps in consequence of an early interpretation of *παράκλητος* in Jn. 14 as "consoler," that Aquila and Theodotion render *עֲדָוָה* in Job 16² by *παράκλητος*, where the LXX has *παρακλήτωρ*. But the weight of evidence is undoubtedly in favour of "advocate" rather than "comforter" as the rendering of *παράκλητος* in Jn.; and the notes on 14¹⁴, 26 16² will show also that this rendering is more in accordance with the contexts in which it occurs. At 1 Jn. 2¹ "advocate" is the only possible rendering.

The R.V. margin suggests "Helper" as an alternative, and this is adopted by Moffatt. This might include the idea

¹ See Lightfoot, *Revision of N.T.*, p. 50 f.

² This "son" is not the Logos (as has been erroneously stated), but the Cosmos (cf. Drummond, *Philo Judaeus*, ii. 238; Sanday, *Criticism of Fourth Gospel*, 197; and Bacon, *Fourth Gospel*, 298). Philo's use of *παράκλητος* does not relate the term to his Logos.

26. "Ὁταν ἔλθῃ ὁ Παράκλητος ὃν ἔγραψέ μοι ὑμῖν παρὰ τοῦ
of consoling as well as of pleading one's cause; but its vagueness veils the meaning here and at 16⁷.

Witness to Christ in the future will be borne by the Paraclete as well as by Christian disciples (vv. 26, 27)

26. Ὁταν ἔλθῃ ὁ παρὰκλ. After ὅταν the rec. inserts δέ, with ADLT⁹, but om. AB⁴; the omission of a connecting particle is a familiar feature of Jn.'s style.

Verses 26, 27, follow at once upon the rebuke (vv. 21-25) pronounced upon the enemies of Jesus. Their hostility was blameworthy. And in the future they will be proved in the wrong by the witness of the Spirit (v. 26) as well as by the witness of the apostles (v. 27).

The rendering of ὁ παρὰκλῆτος by *advocate* is here demanded by the context, to which the rendering *comforter* would be quite foreign. Jesus had explained that the hostility of the Jews to Him was sinful, for they ought to have recognised His Divine mission in His words and works (vv. 22-24). They hated Him, not knowing Him, although they ought to have known Him. But when the Paraclete came, He would bear true testimony to Jesus, being indeed the Spirit of Truth (v. 26). The Paraclete is the Divine *advocatus* defending the Righteous One, and pleading His cause against false accusers. He is not, as at 1 Jn. 2¹, represented as pleading the cause of man with God, but rather as pleading the cause of Christ with the world. See further on 16⁷; and cf. Intro., p. xxi.

ὃν ἔγραψέ μοι ὑμῖν κτλ. So also at 16⁷, the promise is that Jesus will send the Paraclete; but at 14¹⁶ He is to be given by the Father in response to the prayer of Jesus, and at 14²⁶ the Father is to send Him in the Name of Jesus. The Lucan doctrine is that Jesus sends the Spirit, "the promise of the Father" (Lk. 24⁴⁹, Acts 2³³); see further on 14²⁶.

παρὰ τοῦ πατρὸς. Cf. 16⁷ 17⁷ and see on 14¹⁴ for *παρὰ* as expressing the relation of the Son to the Father. The Paraclete is to be sent "from the Father's side."

τὸ πνεῦμα τῆς ἀληθείας. The full phrase occurs again 16¹³ 14¹⁷, 1 Jn. 4⁴. In the last passage it is contrasted with τὸ πνεῦμα τῆς ψεύσεως, as in *Testaments of XII. Patriarchs* (Judah, xc.), where the spirit of truth and the spirit of deceit both wait upon man, and it is said that "the spirit of truth testifieth all things and accuseth all." It is probable that this sentence is a Christian interpolation introduced into the text

Πατρός, τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται,

of the *Testaments*; but see on 1⁷, where there is another parallel to their language.

In these Last Discourses, however, τὸ πνεῦμα τῆς ἀληθείας is but another name for the Paraclete who is to be sent after Jesus has been withdrawn from the sight of men. The spirit of truth is the Spirit which brings truth and impresses it on the conscience of the world. In this passage the leading thought is of the witness of the Spirit to Jesus, infallibly true, however perverted the opinion of the world about Him may be.

The phrase τὸ πνεῦμα τῆς ἀληθείας has, like the phrase ὁ ἄρτος τῆς ζωῆς (see on 6²²), a double meaning. Primarily (α) it is the Spirit which brings truth and gives true testimony, but (β) this is the case because the Spirit has truth as the essential characteristic of His Being. So, also, the Logos is πλήρης ἀληθείας (14⁶), and Jesus says, later in this discourse, ἐγὼ εἰμι . . . ἡ ἀλήθεια (14⁶).

ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται. ἐκπορεύεσθαι occurs once elsewhere in Jn., sc. at 5³⁸, where it is used of the dead "coming forth" out of their graves. Here it is used in the same way of the Spirit "coming forth" from God in His mission of witness (cf. ἐν πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, 1 Pet. 1¹²). To interpret the phrase of what is called "the Eternal Procession" of the Spirit has been a habit of theologians, which has been the cause of the endless disputes between East and West as to the "Procession" of the Spirit from the Son as well as from the Father. As far back as the fourth century, at all events,¹ the clause τὸ ἐκ (not παρὰ) τοῦ πατρὸς ἐκπορεύεσθαι has found a place in the Creed as descriptive of the Holy Spirit, and is taken from the verse before us. But to claim that this interpretation was present to the mind of Jn. would be to import into the Gospel the controversies and doctrines of the fourth century. ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται does not refer to the mysterious relationships between the Persons of the Holy Trinity, but only to the fact that the Spirit who bears witness of Jesus Christ has come from God (cf. Rev. 22¹, where in like manner the river of the water of life is described as ἐκπορεύεσθαι ἐκ τοῦ θρόνου τοῦ θεοῦ).

ἐκείνος μαρτυρήσεται περὶ ἑμοῦ. ἐκείνος calls special attention to the Spirit as the subject of the sentence, exactly as at 14²⁶. It is He, and none less than He, who shall bear august and true witness to the world about Christ. Cf. 1 Jn. 5⁷ τὸ πνεῦμα ὅσων τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ὅσων ἡ ἀλήθεια.

¹ See Hort, *Two Dissertations*, p. 86.

ἐκείνος μαρτυρήσει περὶ ἑμοῦ 27. καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

XVI. 1. Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2. ἀποσυναγώγους ποιήσωσιν ὑμᾶς· ἀλλ' ἐρχεται ὥρα ἵνα πᾶς ὁ ἀκούων

However little modern conceptions of *personality* and of what it implies were present to the mind of the first century, the repeated application of *ἐκείνος* to the Spirit in these chapters (16^a, 18, 14, 14^b) shows that for Jn. τὸ πνεῦμα τῆς ἀληθείας meant more than a mere tendency or influence.

27. The Spirit was to be a Witness concerning Jesus in the future: the disciples' ministry of witness had already begun.

καὶ ὑμεῖς δὲ μαρτυρεῖτε, "ye also bear witness" (a statement of fact, not an imperative); cf. Lk. 24^b. The twofold witness of the Spirit and of the disciples is indicated Acts 5²⁸; but Jn. specially dwells on this witness of the first disciples (cf. 3¹¹, 1 Jn. 4¹⁴, 3 Jn. 12; and see *Introd.*, p. xci).

The qualification for "witness" is personal intimacy, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ: cf. Lk. 1², Acts 1²¹.

ἀπ' ἀρχῆς occurs again 8⁴⁴ only, but is frequent in the Johannine Epistles, sometimes (e.g. 1 Jn. 2¹³, 3¹¹, 2 Jn. 6⁹) referring to the beginning of Jesus' ministry, as here, but sometimes also to the beginning of all things (e.g. 1 Jn. 2¹³, 3¹¹, 3⁷, as always in the Synoptists). See 8⁴⁴ 16^a.

ἐστέ, "ye are with me from the beginning." So Jesus said τούτων χρόνων μεθ' ὑμῶν εἰμι (14¹⁹), using the present tense as here. The Twelve had been chosen *ἐν ὧν ὤκνησεν μετ' αὐτοῦ* (Hk. 3¹⁴), and they continued to be in close fellowship with Him.

Future persecution (XVI. 1-4)

XVI. 1. ταῦτα λελάληκα ὑμῖν: see on 15¹¹. ταῦτα covers all that has been said about future persecution (15²⁰), as well as about the promise of the Paraclete, who was to bear witness concerning Christ.

ἵνα μὴ σκανδαλισθῆτε. This image of the σκάνδαλα of faith, the stumbling-blocks which trip up a disciple, is very common in the Synoptists, but in Jn. only here and at 6²¹ (cf. 1 Jn. 2¹⁶). These parting counsels were given in order that they might not be surprised or "offended" when troubles came.

2. ἀποσυναγώγους ποιήσωσιν ὑμᾶς, "they will put you out of synagogue," i.e. excommunicate you. For ἀποσυναγώγους, see on 9²² and 12²³.

ἀλλ' ἐρχεται ὥρα, "indeed, furthermore, a time is coming."

ὑμᾶς δόξῃ λατρίαν προσφέρειν τῷ Θεῷ. 3. καὶ ταῦτα ποιήσωσιν ὑμῖν ὅτι οὐκ ἐγνώσαν τὸν Πατέρα οὐδὲ ἐμὲ. 4. ἀλλὰ ταῦτα λελάληκα

ἀλλὰ has no adversative sense here, nor must we press ὥρα to mean "the predestined time," as if it were ὁ ὥρα (but cf. v. 4), although, as we have seen (2^a), the idea of the inevitableness of what has been foreordained is a favourite one in Jn. See 4²¹.

ὥρα, i.e. "when"; see note on 12²³.

πῶς ὁ ἀποκτείνων ὑμᾶς, "whosoever killeth you," whether he be Jew or Gentile.

δόξῃ λατρίαν προσφέρειν τῷ Θεῷ, "shall think (so blind will he be) that he is offering service to God." (λατρεία does not occur elsewhere in the Gospels.) Paul's persecution of the early disciples was a notable instance of such mistaken zeal (cf. Acts 22^a, 4 26^a, also 8¹ 9¹). A Midrash on Num. 25¹² (cited by De Wette) has the maxim, "Quisquis effundit sanguinem impij idem facit ac si sacrificium offerat." And among Gentiles the same fanaticism has often displayed itself. Tacitus (*Ann.* xv. 44) evidently thought that persecution of Christians to their death was morally justified. Many persecutors are sincere, but their sincerity does not excuse them, if they might have learnt the truth, and did not do so.

3. ταῦτα ποιήσωσιν ὑμῖν. The rec., with RDL and some vss., retains ὑμῖν, which ABΓΔΘ omit. Probably it ought to be retained (cf. 15²¹).

ὅτι οὐκ ἐγνώσαν κτλ., "because they did not recognise the Father or me." This is virtually repeated from 15²¹ (where see note). That the Jews did not "know" God, and thus did not recognise Divinity in Jesus, has been said several times before (7²⁸ 8¹⁹); and that "the world knew Him not" (1¹⁰) when He came is the constant theme of the "Gospel of the Revelation."

Ignorance, or want of appreciation of the true bearing of facts, may often be at the root of wrong doing, and it is wholesome to remember this. "When some one does you an injury or speaks ill of you, remember that he either does it or speaks it, believing that it is right and meet for him to do so. . . . So you will bear a gentle mind towards him . . . saying each time, *So it appeared to him*" (Epictetus, *Enchir.* 42). Cf. Lk. 23³⁴, Acts 3¹⁷, 1 Cor. 2⁸.

But the ignorance of the Jews of the true character of Jesus is always treated in Jn. as blameworthy and as deserving of punishment, for they *ought* to have known.

4. For ταῦτα λελάληκα ὑμῖν, see on 15¹⁴. It is preceded by ἀλλὰ, not because what follows is in contrast with what goes

ἡμῶν ὅσα ὄντα ἐλθὼν ἡ ὅρα αὐτῶν μηχανοεργεῖται αὐτοῖς, ὅτι ἐγὼ εἶπα ὑμῖν.

Ταῦτα δὲ ἡμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μὲθ' ὑμῶν ἦμην. 5. τὴν δὲ

before, but as a resumptive particle, v. 3 being in the nature of an explanatory parenthesis.

ἡ ὅρα αὐτῶν is the true reading (AB⁵ syrr.), although αὐτῶν is omitted by N¹ D¹ A, to assimilate the sentence to the more usual ἐλθὼν ἡ ὅρα.

ταῦτα refers primarily (but cf. v. 1) to the persecutions which have been foreshadowed (15³⁰ 16¹⁻⁴), of which Jesus says that when their hour comes the disciples will remember that He had predicted them. See on 13¹⁹; and cf. 2²².

ἐγὼ is emphatic, "that I told you." See Introd., p. cxvii.

ταῦτα δὲ ἡμῖν ἐξ ἀρχῆς οὐκ εἶπον. We cannot distinguish ἐξ ἀρχῆς from ἀπ' ἀρχῆς of 15²⁷ (see on 6⁶⁴). The statement is precise: "These things I did not tell you from the beginning"; that is, He did not speak in the early stages of His teaching of the persecutions which would come upon His disciples after He had gone. That is what one would have expected; and the predictions of future persecutions in the Synoptists are mainly found at the close of His ministry, e.g. Mt. 23³⁴ Mk. 13³⁶ = Lk. 21³⁶. It is true that Mt. puts his parallel passage to Mk. 13³⁶ as early as the tenth chapter (Mt. 10³⁶); and it is also noteworthy that persecution is foreshadowed in the Sermon on the Mount (Mt. 5^{10, 11}, Lk. 6²²). But Mt. has rearranged our Lord's sayings in such contexts as suit the frame of his narrative, and it is not surprising that he has placed the warning about persecution immediately after the charge to the Twelve. Nor is it to be thought that all the reported sayings in the Sermon on the Mount were delivered at one time: the Beatitudes of the Persecuted would naturally be one of the last that would have been proclaimed, so austere a saying is it. There is, therefore, no good reason for doubting the statement which Jn. places in the mouth of Jesus, sc. that He did not speak at the beginning of His ministry of the *ardua* in store for His followers, although the perpetual burden of His exhortation was that they must be ready to "take up the cross." Cf. 15¹⁴.

The reason assigned for this reserve is ὅτι μὲθ' ὑμῶν ἦμην, "because I was with you." That is, seemingly, as long as He was there, the attacks of His enemies would be directed against Him rather than against them; persecution of a serious kind would come upon them only after His departure.

ἐπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ζῶντι με Πατρὶ ὑπάγει; 6. ἀλλ' ὅτι ταῦτα λαλάσκα ὑμῖν, ἡ λόγη πεπλήρωται ὑμῶν τὴν καρδίαν. 7. ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμψήφει

The coming of the Paraclete consequent on the departure of Jesus (vv. 5-7)

5. ἐπάγω πρὸς τὸν πέμψαντά με, repeated verbally from 7³⁰, where see note on ὑπάγειν. Cf. vv. 10, 17, 28, and 14¹⁴.

καὶ οὐδεὶς κτλ. καὶ is used for ἀλλὰ, as often in Jn.: see note on 1¹⁰. These words show that 13³⁴ 14¹ came *after* the present chapter in their original setting (see Introd., p. xx); for τοῦ ἐπάγειν; is the question put by Peter directly, and indirectly by Thomas at 14¹. At the point which the discourse has now reached, the disciples were thinking rather of themselves and of the dangers in front of them (15¹⁴ 16¹⁻⁴), than of the issue of their Master's mission.

For the Johannine use of ἐρωτῶν, primarily meaning "to ask a question," see on 11²².

The "going" of Jesus "to the Father" throughout this chapter refers directly to His Death, when He re-entered the world of spirit (cf. Lk. 23⁴³). This was the moment when His mission was completed: τετέλεσται (19³⁰). Jn. lays no stress on the Ascension as distinct from the Resurrection of Christ (although he makes allusion to the Ascension as a specific event, 6⁶²). See 20¹⁷. For him the hour of the "glorification" of Jesus was the hour of His Passion (cf. 13³⁴ and 14¹).

6. ὅτι ταῦτα λαλάσκα ὑμῖν, sc. because He had told them of the persecutions which they would experience: see on 15¹⁴.

λόγη is found in Jn. in this chapter only (vv. 20, 21, 22); λόγη, λυγνῖν, are never used of Jesus in the Gospels.

7. For the asseveration τὴν ἀλήθειαν λέγω, cf. Rom. 9¹, 1 Tim. 2¹. Jesus had used it before, in disputation with the Jews (8^{44, 45}). Here, however, it introduces with solemnity the enigmatical saying "it is expedient for you that I go away," and is used like the prelude ἀμὴν ἀμὴν λέγω ὑμῖν (vv. 20, 23), which is a feature of the Fourth Gospel (see on 1¹⁴).

συμψήφει (cf. 11⁵⁰ 18¹⁴) ὑμῖν ὅσα ἐγὼ ἀπέλυθαι. This was a hard and perplexing saying. The disciples, who had been accustomed to look to Jesus for counsel and guidance in every difficulty, were now told that it would be better for them that He should go away than that He should stay with them. (1) Hitherto, He had trained them for His service by precept and visible example, but this method of spiritual direction was only preliminary. His strange words told them now that there is a better education in discipleship than that which can be

ἐμὴν ἔνα ἐγὼ ἀπέλθω. ἂν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ

supplied by a visible master, whose will for his disciples can never be misunderstood. The braver and more perfect disciple is he who can walk by faith, and not by sight only (cf. 20²⁹). So much might be reasoned out after reflection on the way in which Jesus dealt with some would-be disciples who wished to be always by His side (cf. Lk. 8³⁴ 9⁵⁷). (2) But the reason assigned by Jesus Himself for the profitability to His disciples of His departure is quite different. He said that if He did not go away from them, the Paraclete would not come to them, and that the mission of the Spirit could not begin until He had gone. This is one of those profound spiritual sayings in the Fourth Gospel which cannot be fully explained; but we have it hinted at before in the evangelist's words, "the Spirit was not yet, for Jesus was not yet glorified" (7³⁹). Why the Spirit's influence could not be released during the earthly ministry of Jesus, as it was after His Passion and Resurrection, is a question to which no complete answer can be given. Perhaps it provides the supreme illustration of the gospel law that life comes only through death: a principle which is applied by Paul as well as by Jn., when he speaks of the Risen Christ (who had passed through death) as a Quickening Spirit. See further on 7³⁹ above.¹ It has been well said that "the Coming of the Holy Ghost was not merely to supply the absence of the Son, but to complete His presence."²

ἀπέλθω. Three verbs are used in this passage (vv. 7-9) of Jesus "going" to God; and attempts have been made to distinguish their meaning. Thus, ἀπερχέσθαι is "to depart," simply; πορεύεσθαι is "to journey," *sc.* with a definite purpose, the purpose here being the sending of the Paraclete; while ὑπάγειν, the word most commonly used in Jn. by Jesus of His "going to the Father" (see on 7³⁹), is "to withdraw," *sc.* from the visible presence of men. But such distinctions are over subtle; *e.g.* in 11⁸ ὑπάγειν is not used of a withdrawal, but of going to Judaea with a definite purpose. Again, Mk. 14²⁸ has ὑπάγειν where the parallel Lk. 22²⁸ has πορεύεσθαι; in Tob. 8²¹ B has πορεύεσθαι, while M has ὑπάγειν. These verbs are discussed at length by Abbott (*Diat.* 1653-1664), who endeavours to distinguish the Johannine usage of each: see on 7³⁹, and cf. 6⁶⁷.

ἂν γὰρ μὴ ἀπέλθω. After ἂν γὰρ ΑΓΔ ins. the emphatic ἐγώ, as in the preceding clause; but om. N²DLΘ.

¹ I have discussed this great topic more fully in *Studia Sacra*, pp. 117-120.

² Gore, *Bampton Lectures*, p. 132.

ἐλεύσεται πρὸς ὑμᾶς· ἂν δὲ πορευθῇ, πέμψω αὐτὸν πρὸς ὑμᾶς.

ὁ παράκλητος (see on 15²⁶) οὐκ ἐλεύσεται πρὸς ὑμᾶς. So **NA20**; but BL have οὐ μὴ ἔλθῃ, an even stronger negative.

The language of this passage implies that the mission of the Paraclete, to help and to bear witness, will be of a different order from that influence of the Spirit of God which is a frequent topic of the O.T. writers. His mission will, henceforth, be primarily a mission of *witness*, bearing testimony to Jesus as the Revealer of God. The Spirit of God had always been at work in the world, inspiring, enlightening, strengthening mankind; but that He was to come as the *παράκλητος* of Jesus and His disciples was a new thing. Henceforth He will come *ἐν ὀνόματι Χριστοῦ* (see note on 14²⁶).

ἂν δὲ πορευθῇ, πέμψω αὐτὸν πρὸς ὑμᾶς. See 15²⁶, where we have ἐγὼ πέμψω ὑμᾶς, ὑμῶν and πρὸς ὑμᾶς being identical in meaning. Jn. is apt (see on 3¹⁷) to repeat an important statement in slightly different words.

The work of the Paraclete (vv. 8-15)

8. In the following verses the work of the Paraclete is predicted in some detail. We have already had His office described as one of witness (15²⁶): He is to vindicate Jesus to the world. But He is also to vindicate the apostles in the testimony which they are to deliver (15²⁷). They will be exposed to persecution (16¹ 2); but, notwithstanding this, they will have a powerful advocate by their side (16⁷). He will be *their* παράκλητος no less than the παράκλητος of Jesus; or, rather, He will be theirs because He is His.

In the Synoptists, this promise of support and Divine help in persecution is recorded more briefly, but quite explicitly. "When they lead you to judgment . . . be not anxious what you shall speak . . . ; for it is not you that speak, but the Holy Spirit" (Mk. 13³⁴, Mt. 10¹⁹, Lk. 12¹¹ 21¹⁹). Here is assured to the apostles the help of the παράκλητος, as the advocate for their defence, who speaks through their mouths. In the present passage Jn. presents this thought more fully. The παράκλητος will not only provide their defence, but He will assume the part of the prosecutor, who convicts their accusers and the accusers of Jesus of being in the wrong. All early Christian preaching was, of necessity, apologetic and polemical. The first heralds of the gospel had to defend their new message, and were constrained to attack the Jewish and heathen doctrines in which much of evil was present. Both in defence and attack, the Holy Spirit was their unseen παράκλητος.

8. καὶ ὁ θεὸς ἐκείνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως 9. περὶ ἁμαρτίας μὲν, ὅτι οὐ πισ-

καὶ ὁ θεὸς ἐκείνος ἐλέγξει αὐτὸν. ἐλέγχειν τινὰ περὶ τινος (cf. 8⁴⁰) is a classical construction (Aristoph. *Plutus*, 574), "to convict one of anything." ἐλέγχειν is to cross-examine for the purpose of convincing or refuting an opponent (the word being specially used of legal proceedings, and the ἐλέγχοι may be brought to a head by means of witness or testimony.¹ Philo speaks of the ἐλέγχοι of a man's conscience, and in one place identifies it with the Logos (τὸν σωφρονιστὴν ἐλέγχον, τὸν ἰαντοῦ λόγον, *quod det. pot.* c. 40; cf. also c. 8). In another passage (*de animal. sacr. idon.* 11), when speaking of a penitent going into the Temple, he calls the ἐλέγχοι or conviction of his soul (ἀ κατὰ ψυχὴν ἐλέγχοι) a "blameless advocate," *παράκλητος οὐ μωπτός*. This brings together the ideas of *παράκλητος* and ἐλέγχοι, as in the verse before us.

ἐλέγξει τὸν κόσμον (see on 1⁸ for the Johannine use of κόσμος) περὶ ἁμαρτίας. Jesus had confidently asked τίς . . . ἐλέγξει με περὶ ἁμαρτίας; (8⁴⁰; cf. Lk. 3¹⁸ for the constr.); but the Paraclete would definitely convict the world of sin, as Jesus Himself had begun to do while He was in the flesh (7⁷). This would not be until the Passion had been fulfilled (cf. 8⁴⁰; and see on v. 7 above). An early illustration of this "conviction" is given Acts 2^{36, 37}, where the crowds who had heard Peter's inspired preaching were "pricked to the heart": cf. 1 Cor. 14^{24, 25}. It will be observed that in vv. 7-11, as well as at 15²⁶, the Paraclete is spoken of, not as man's advocate with God (1 Jn. 2¹), but as Christ's advocate with the world. See Intro., p. xxi.

9. Abbott (*Diat.* 2077) notes that in Johannine words of Jesus, μὲν occurs only twice (here and at v. 22), in both cases being followed by ὅτι.

περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. This was the sin to which He had just referred (15²²), and which He had already said (15²²) that the witness of the Paraclete would expose. It is the touchstone of moral character to discern God in Christ, as is repeatedly insisted on by Jn.: cf. 3^{18, 36}, 9³⁴, 1 Jn. 5¹⁰. This is "to believe on Him": cf. 1¹², 4¹⁹, and see 8⁴⁸.

The primary thought is of the vindication of Jesus to the world, which shall be "convicted" by the Paraclete of the sin which is inherent in its rejection of Jesus. But, although it is not directly stated here, the fact that the Spirit "convicts" of sin has been the experience of every disciple, as well as of the antagonists, of Jesus.

¹ Cf. Lucian, *Pseudol.* 4: παρακλητός ὅτις . . . δ' ἐλέγχει.

τεύουσιν εἰς ἐμέ 10. περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα ὁδῶν καὶ οὐκ ἐνθεοποιεῖ με 11. περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου

10. περὶ δικαιοσύνης. Syr. sin. has (at v. 8) "He will reprove the world in its sins and about His righteousness." This brings out that the δικαιοσύνη of which the world will be "convinced" is its shame is the δικαιοσύνη of Christ. It will be "convicted of righteousness" by pointing to Christ the Righteous One (1 Jn. 2¹, 1 Pet. 3¹⁸, Acts 3¹⁴, 7³⁰). The Jews, as Paul says, were "ignorant of God's righteousness" (Rom. 10³) they had perceived that a new type of righteousness had been exhibited in the Person of Jesus, in whom was "no unrighteousness" (7¹⁸ above). But the words used here go deeper.

"He shall convict the world of righteousness, because I go to the Father." Absolute Righteousness could be revealed only in the Risen Christ. With the Passion, His Revelation of the Father was completed (see on v. 5); and henceforth the Paraclete was to convince the world of the Perfect Righteousness which is in Christ revealed and made accessible to men.

It is apposite to cite here the testimony of one of the most impartial of modern historians. "It was reserved for Christianity," writes Lecky, "to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." If we put this tribute into Johannine language, we shall say that the Spirit has convinced the world of the righteousness of Christ.

ὅτι πρὸς τὸν Πατέρα ὁδῶν. Cf. vv. 5, 16, 17, 19, 28; and see 7³⁰ for ὁδῶν. After πατέρα, the rec. inserts μου, with ΑΤΑΘ, but om. κΒΔΛW.

καὶ οὐκ ἐνθεοποιεῖ με, "and ye behold me no longer," sc. with the bodily eyes, for Jesus will have entered into the region of spirit: cf. vv. 16, 17, 19. There is no contradiction between this and ὅτις θεοποιεῖ με of 14¹⁹ (q.v.), θεοποιεῖν being there used of spiritual vision. See on 2²² for the various usage of this verb in Jn.

11. περὶ δὲ κρίσεως. As the Spirit will convict the world of its sin, and reveal the true δικαιοσύνη, thereby the spiritual

¹ *History of European Morals*, II. 8.

significance of judgment will be disclosed (cf. 5th, Acts 17th). There is nothing arbitrary in the Divine judgment; it is the inevitable issue of moral laws. Good is not the same as evil, and the sharpness of the distinction is revealed by the Spirit in His assurance of *κρίσις*, i.e. separation or judgment. He will convince the world at once of the justice and the inevitableness of God's judgments.

The world (see 8th) is not yet judged; but it will be judged at last; and the assurance of this is part of the message of Christ's Passion; for in this, which was apparently defeat but really victory, *ὁ ἄρχων τοῦ κόσμου τούτου* (cf. 12th 14th for this title) *κέκυρται*, "the prince of this world has been judged." See on 12th, where this has been said before, in similar words; and cf. 13th, where the Passion is regarded as already begun. For this aspect of the Passion, that it is the defeat of the Evil One, cf. Heb. 2nd, "that through death He might bring to nought him that had the power of death, that is, the devil." In later times, pious imagination played round the idea of the defeat and judgment of Satan, and the legend of the Harrowing of Hell, first found in the Gospel of Nicodemus, was widespread. All that is said in Jn. is *κέκυρται*, "he has already been judged" (cf. Lk. 10th), and this will issue in final expulsion from the domain over which he claims rule (12th).

In the fifth century Freer MS. (W), which contains the last twelve verses of Mark, there is interpolated after Mk. 16th, in which Jesus has rebuked the unbelief of the disciples, a remarkable passage which recalls the order of ideas in Jn. 16^{th-21}, as follows: "And they excused themselves, saying that this age of lawlessness and unbelief is under Satan, who, through the agency of unclean spirits, does not allow the true power of God to be apprehended. Wherefore, they said to Christ, reveal now Thy righteousness. And Christ said to them, The limit of the years of Satan's authority has been fulfilled (*πεπλήρωται ὁ καιρὸς τῶν ἐτῶν τῆς ἐξουσίας τοῦ σατανᾶ*), but other terrors (*δαίμων*) draw near, and I was delivered up to death on behalf of those that have sinned, that they may be turned to the truth and sin no more, so that they may inherit the spiritual and incorruptible glory of righteousness in heaven. But go ye into all the world, etc." Here we have a complaint of unbelief caused by Satan, to be cured by the revelation of Christ's righteousness, to which Christ replies that Satan's power is ended, that is, "he has been judged" (Jn. 16th). The impending "terrors" may be the persecutions foretold in Jn. 16^{th-21}. In this *ἀποκρίσθη* there may be preserved an ancient tradition of words recorded in Jn. 16^{th-21}.

τοῦτον κέκυρται. 12. Ἐτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαρύνεσθαι ὅτι. 13. ὅταν δι' ἑλθῇ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ἐδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πάντας· οὐ γὰρ λαλήσει ἑφ' ἑαυτοῦ,

12. Ἐτι πολλὰ ἔχω ὑμῖν λέγειν κτλ. So *κβλ.*, but the rec. has *λέγειν ὑμῖν*. The constr. is thoroughly classical; cf. Demost. *Olynth.* ii. τὰ μὲν ἄλλα σιωπῶ, πολλὰ δὲ ἔχω εἰπεῖν.

At 15th Jesus had assured His disciples that He had withheld from them nothing of His Father's purpose, but this was necessarily subject to the reservation that there were some matters which they could not understand. All revelation is subject to the condition "Quicquid recipitur, recipitur ad modum recipientis." So He now tells them that there are many things which they cannot yet hear (cf. 1 Cor. 3rd). *βαρύνεσθαι* is used figuratively (as at Acts 15th) of "bearing" a mental burden; see on 12th. For *ὅτι*, see on 9th; its position here at the end of the sentence gives it emphasis.

The words of this verse show that the full Christian message is not contained in such teaching as, e.g., is found in the Synoptic Gospels. That marks a stage only in the revelation of God in Christ. If the challenge "Back to Jesus" means that we may safely neglect the interpretation of His gospel put forth by the Christians of the Apostolic age, then it is misleading. It is part of the teaching of Jesus Himself, if Jn. 16th truly expresses His mind, that much would be learnt of Divine things under the guidance of the Spirit, which could not have been taught with profit during His public ministry on earth.

18. We have here a new thought as to the office of the Paraclete. Hitherto He has been presented as the vindicator of Jesus to the world, by His witness (15th), and His convincing and convicting power (16^{th-18}). But now He appears in a different capacity, *sc.* as a Guide and Teacher of the faithful (vv. 13-15). Cf. 14th, where a short summary is given of what is said more fully here as to the office of the Spirit in relation to the Church.

ὅταν δι' ἑλθῇ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας. This is repeated from 15th, where see the note.

ἐδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πάντας. So AB, but the rec. has *πάντας τὴν ἀλήθειαν*. *ἐν τῇ ἀληθείᾳ πίστις* is read by *κδλwθ*, and supported by many O.L. texts: a reading perhaps due to the greater frequency of *ἐν* than *εἰς* after *δηγήσω* in the Psalms (e.g. 5th 27th 67th 106th 119th).

The Vulgate rendering *docerit vos omnem veritatem* has been thought to represent *ἀγγησεται ὑμῖν τὴν ἁλ. πᾶσ.*, a reading which is found in Cyril Hier. (*Cat.* xvii. 11) and in Eusebius, but which is not supported by any extant Greek

MS. of the Gospel. Wordsworth and White (*in loc.*) suggest that we have here a trace of a Greek MS. used by Jerome which is now lost, but the inference is doubtful.¹ Neither *ἀγγέλωμαι* nor *ἀγγέλω* are used elsewhere by Jn., but the true Greek reading may be taken to be *ἀγγήσω ὑμᾶς εἰς πλ.* The Spirit is represented as the Guide or Leader who points the Way (*ὁδὸς*) to the Truth (*ἀλήθεια*), Christ being Himself both the Way and the Truth (14⁶).

In Rev. 7¹⁷ *ἀγγείν* is used of the Lamb leading the saints to fountains of living water; but the thought and the language of the verse before us seem to go back to the O.T. conception of the Divine leadership of Israel as a whole and of individual Israelites, which is so often expressed in the Psalms. Cf. Ps. 143¹⁰ *τὸ πνεῦμά σου τὸ ἅγιον (v.l. ἀγαθόν) ἀγγήσεται με ἐν τῇ εὐθείᾳ*, Ps. 25⁵ *ἀγγήσου με ἐπὶ τὴν ἀλήθειάν σου*. See also Ps. 107⁷.

We have a similar phrase in Philo (*de vit. Mos.* iii. 36), who says that sometimes a guess is akin to a prophecy, for the mind would not hit on the point so directly, were not a divine spirit leading it towards the truth, *εἰ μὴ καὶ θεῖον ᾗ πνεῦμα τὸ πωθοντοῦν πρὸς αὐτὴν τὴν ἀλήθειαν*.

In this verse, then, the work of the Paraclete as a guide is brought into close relation with what is said in the Psalms (especially Ps. 143¹⁰) as to the work of the Spirit of Yahweh. The Paraclete is most *explicitly* identified with the "Holy Spirit," a Name familiar to every Jew, until 14²⁶; but what is said at this point prepares us for the identification.

ἀγγήσω ὑμᾶς πλ. "He will guide you," *sc.* the apostles, to whom the words were addressed. It is natural, and in a sense legitimate, for modern readers to give the promise a wider reference, and to interpret it of a gradual revelation of the truth to the Church under the guidance of the Spirit.² But it is not clear that the author of the Fourth Gospel would have recognised such an interpretation of the words which he records. For him, the revelation to the apostles after the Descent of the Spirit was final and complete (cf. 20²² and Heb. 1¹). In any case, by "all the truth" is meant here "all the truth about Christ and His Gospel"; the thought of the gradual revelation of scientific truth, and the ever-increasing knowledge of the works of God in nature, is not present in the text. The promise to the apostles did not mean, *e.g.*, that they would be divinely guided into all truth as to economic law or as to the distribution of property (Acts 4³⁵). See further on 14²⁶.

¹ I have discussed this point in *Hermathena* (1895, p. 189, and 1902, p. 340).

² Cf. Justin (*Tryph.* 39), *οἱ εἰς πόσων τῶν ἀληθειῶν μεμαθημένοι*.

ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

οὐ γὰρ λαλήσει ἑᾶ' αὐτοῦ. This is the reason why the guidance of the Paraclete is sure and trustworthy in the things of God and Christ. As the Son did not speak "of Himself" (12⁴⁴ 14¹⁰ and cf. 7¹⁷ 5¹⁰), so the Spirit will not speak "of Himself."¹

ἀλλ' ὅσα ἀκούσει λαλήσει. So BDW; the rec. has *ὅσα ἂν ἀκούσῃ*; Θ has *ὅσα ἂν ἀκούσῃ*; vL read *ἀκούει*. "Whatsoever He shall hear (*sc.* from God), that will He speak"; cf. 8²⁶, where Jesus says, "The things which I heard from Him, these I speak unto the world." Westcott calls attention to the difference of tense, *ἤκουσα* at 8²⁶, *ἀκούει* here. In the former passage, the message which the Son had to deliver was complete and definite, but here the thought is of a message being enlarged from time to time. This is attractive, but it is not certain (see above) that this thought of the continuous education of the Church was really present to the mind of the evangelist.

καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. It was popularly believed that Messiah when He came would reveal new truths: cf. *ἀναγγελεῖ ὑμῖν πάντα* (4²¹, where see note; and cf. 16²² for *ἀναγγελλεῖ*, "to report"). Here it is thrice repeated (vv. 14, 15) that the Spirit's office will also include that of "declaring" or "reporting" Divine things.

To report *τὰ ἐρχόμενα* is to predict the future, so that prophecy in the sense of prediction is included here in the work of the Paraclete. This is the only place in Jn. where any of the Pauline *χαρίσματα* of the Spirit is mentioned (cf. 1 Cor. 12¹⁰, 19); and Wendt would treat the words *τὰ ἐρχ.* . . . *ὑμῖν* as an editorial addition, regarding them as out of harmony with the context.¹ But we have already seen that the description of the Paraclete's office as "guiding into truth" recalls O.T. phrases as to the work of the Holy Spirit, a main part of which, to Jewish thought, was the inspiration of the prophets. That it should be said of the promised Paraclete *τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν* is entirely in harmony with the identification of Him with the Divine Spirit (cf. Rev. 1² 22⁹).

To Jewish thought the expected Christ was *ὁ ἐρχόμενος*, the Coming One (Lk. 7³⁰, Jn. 6⁴¹); and to Christian thought He is still *ὁ ἐρχόμενος*, for He is, in some sense, to come again. There is a hint of apocalyptic prevision of the Last Things in *τὰ ἐρχόμενα ἀναγγελεῖ*, such as Jn. keeps in the background for the most part, although we have it in the Synoptists (Mk. 13³⁰). See Intro., p. clix.

¹ St. John's Gospel, pp. 163, 203.

14. *αὐτὸς ἐὰν δοξάσῃ, ὅτι ἐκ τοῦ ἐμοῦ λημψεται καὶ ἀναγγελεῖ ὑμῖν.* 15. *πάντα ὅσα ἔχει ὁ Πατήρ ἐμὰ ἔσονται* διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

14. *αὐτὸς ἐὰν δοξάσῃ.* The Spirit was not to come until Jesus had been "glorified," i.e. in His Passion (7th); but thenceforth every fresh revelation of the Spirit, all new insight into the meaning of Christ's gospel, would be a fresh "glorification" of Christ, an enlargement of man's sense of His majesty. As the Son had "glorified" the Father while He was on earth (17th), so the Spirit will "glorify" the Son after He has departed from human vision.

ὅτι ἐκ τοῦ ἐμοῦ λημψεται καὶ ἀναγγελεῖ ὑμῖν. This "glorification" will be brought about by the Spirit's revelation of Christian truth. The advanced Christology of the Pauline Epistles, and of the Fourth Gospel itself, as compared with that to which the apostles had attained before the Passion, is a signal illustration of this.

See 14th, where the question of Jude shows that very different thoughts as to the future "glorification" of Jesus filled the hearts of the apostles. They expected a visible manifestation in glory, which should convict the world and put it to shame.

16. *πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἔσονται.* This is the perpetual claim of the Johannine Christ, repeated once more at 17th. So Paul can speak of "the unsearchable wealth of the Christ" (Eph. 3rd).

διὰ τοῦτο, referring to what precedes (see on 5th). "Wherefore I said that (ὅτι *recitantis*) He takes of mine and shall show it unto you," repeated from v. 14, with the slight verbal change of λαμβάνει (BDLNW) for λημψεται of v. 14 (which is retained by the rec. with *W*⁴, the Latin *vss.*, and *Syr. sin.*). This repetition of a striking phrase, a word or two being altered, is a feature of Johannine style (see on 3rd).

ἀναγγελεῖ ὑμῖν, thrice repeated at the end of vv. 13, 14, 15, is like a solemn refrain, calling special attention to the revealing office of the Spirit.

The disciples' perplexity as to Jesus' return (vv. 16-19)

16. *μικρόν,* "a little while": see on 7th 3rd 14th. Jesus dwells again and again on the nearness of His Passion. *οὐκ ἐτι* is the true reading at this point (*W*⁴BD^WW⁴N⁴O⁴); but the rec. has *οὐ* (assimilated to v. 17), with *AT*⁴. καὶ οὐκ ἐτι θεωρεῖ με is here repeated from v. 10.

"A little while, and ye no longer behold me," *sc.* with the

16. *Μικρόν καὶ οὐκ ἐτι θεωρεῖ με, καὶ πάλιν μικρόν καὶ ὄψεσθί με.* 17. *Εἴπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους Τί ἔσται τοῦτο ὃ λέγει ἡμῖν Μικρόν καὶ οὐ θεωρεῖ με, καὶ πάλιν μικρόν καὶ ὄψεσθί με;* καὶ "Οτι ἰσάγει πρὸς τὸν Πατέρα; 18. *Ἐλεγον οὖν Τί ἔσται τοῦτο ὃ λέγει, τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ.* 19. *ἔγω*

bodily eyes (see on 2nd for θεωρεῖν). The day after these words were spoken, He would meet death, after which they would no longer be able to look upon His face as heretofore. It is to be observed that οὐκ ἐτι (see on 4th) always means "no longer" in *Jn.*, *sc.* that the action in question is discontinued; it does not necessarily mean "never again."

καὶ πάλιν μικρόν καὶ ὄψεσθί με, "And again, a little while," *sc.* the period between His Death and His Resurrection, "and ye shall see me." *ἔσται*, a verb always used in *Jn.* of the vision of *señorial* realities (see on 14th), now takes the place of θεωρεῖν. πάλιν δὲ ὁρῶμαι ἡμῖν, Jesus says, in like manner, at v. 22. The "seeing" of the Risen Lord in His spiritual body, and His "seeing" of His disciples after His Resurrection, are more suitably expressed by *δενεσθαι* than by θεωρεῖν (although cf. 20th).

The rec. adds (from v. 10 or v. 17), after ὄψεσθί με, ὅτι ἐγὼ ἰσάγει πρὸς τὸν πατέρα, with *AN*⁴Δ⁴; but the phrase is not found at this point in *W*⁴BDLW or Pap. Oxy. 1781.

17. The disciples were puzzled. *ἰσάγει πρὸς τὸν πατέρα* (v. 10) seemed to indicate a final withdrawal of His visible presence, and yet He used the word μικρόν (v. 16), which suggested that it would be only temporary.

εἴπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ κτλ. We must supply *τῆς*. For a similar elliptical construction, cf. 7th; and for πρὸς ἀλλήλους, cf. 4th.

They repeated the enigmatic words of Jesus to each other, being unable to catch their meaning.

Note that they quote Jesus as having said *Μικρόν καὶ οὐ* (not οὐκ ἐτι) θεωρεῖ με, and Jesus is represented in verse 19 as repeating *οὐ θεωρεῖ με*. This provides one more illustration of *Jn.*'s habit of altering slightly a striking phrase when it is reproduced for the second or third time (see on 3rd). Such verbal alterations are not to be taken as indicating a subtle change of meaning; they exemplify merely the freedom of *Jn.*'s style.

18. *τί ἔσται τοῦτο.* So *W*⁴BD^WL⁴O⁴ and Pap. Oxy. 1781; but the rec. has *τοῦτο τί ἔσται*, with *AD*⁴Δ⁴N⁴.

ὃ λέγει, τὸ μικρόν; "What is this that He says, this word μικρόν?" *sc.* before μικρόν singles out the word as the point of difficulty.

Ἰησοῦς ὅτι θόλον αὐτὸν ἔρωται, καὶ εἶπεν αὐτοῖς Παρὰ τοῦτον ζητεῖτε με; ἀλλ' ἄλλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ἴδυσθέ με; 20. ἄμην ἄμην λέγω ὑμῖν ὅτι κλαίσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται: ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ

οὐκ οἴσμεν τί λαλεῖ. (See on 3¹¹ for the frequent interchangeability of λέγειν and λαλεῖν in Jn.) "That which is quite clear to us was to them all mystery. If Jesus were about to found an earthly kingdom, why should He depart? If not, why should He return?" (Godet).

19. ἔγωγε Ἰησοῦς ὅτι κτλ. He recognised that the disciples wished to interrogate Him (see below on v. 23 for ἔρωται). Cf. 2²⁶.

The rec. adds οὖν after ἔγωγε, with AΔN; but om. κBDLW. For οὖν, Θ has ἐξ. Also the rec. has δ before Ἰησοῦς, with κADNΘ; but om. BLW and Pap. Oxy. 1781. See on 1²⁹; and cf. 6¹⁴.

The repetition of phrases in vv. 16-19 is quite in the Oriental manner of narrative. The crucial word μικρὸν is repeated 7 times; and "A little while, and ye behold me not, and again, a little while, and ye shall see me," is said 3 times over. Although the Fourth Gospel is thoroughly Greek, the Semitic undertone is often present.

Words of comfort and hope (vv. 20-24)

20. In the answer which Jesus gives to the bewildered disciples, He fixes on the word μικρὸν, which was the centre of their difficulty, and says nothing about the meaning of "I go to the Father." Their short time of sorrow at His departure will be followed by a season of joy. That is enough for them to know at the moment.

ἄμην ἄμην κτλ. See on 1²¹. κλαίετε καὶ θρηνήσετε. These are the verbs used of the loud wailings and lamentations customary in the East after a death. They both occur Jer. 22¹⁰; for κλαίετε see on 11³⁵, and for θρηνῶν cf. 2 Sam. 1². That the women lamented for Jesus (θρηνῶν αὐτοῦ) on the way to the Cross is told Lk. 23⁴⁹; and that they were wailing (κλαίον) on the morning of the Resurrection is mentioned Mk. 16⁸; cf. Jn. 20¹¹ Μαρία . . . κλαίουσα. Pseudo-Peter (§ 12) adds that the apostles also exhibited their sorrow by weeping, ἦμαί . . . δακρυομένη καὶ λυποῦμεθα. It is plain that κλαίετε καὶ θρηνήσετε in the present passage refers to the grief which the disciples will display when their Master is taken from them.

ὃ δὲ κόσμος χαρήσεται: but the hostile world, i.e. the Jewish

λόγω ὑμῶν εἰς χαρὰν γενήσεται. 21. ἡ γυνὴ ὅταν τέλει λήπῃ ζῆλον, ὅτι ἤλθεν ἡ ὥρα αὐτῆς: ὅταν δὲ γεννηθῇ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη: ἐνθροῦντος εἰς τὸν κόσμον. 22. καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε: πάλιν δὲ ὀφθαίμα ὑμῶν, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὧν οὐδεὶς αἶρει

adversaries of Jesus, will rejoice that the Prophet whom they hate (15¹⁸) has been removed.

ὑμεῖς λυπηθήσεσθε, referring to the inward grief which they will feel (cf. 21⁷), the only other place where the verb is found in Jn.). ὑμεῖς is emphatic.

ἀλλ' ἡ λύπη ὧν εἰς χαρὰν γενήσεται. So it came to pass. ἐχάρουν οἱ μαθηταὶ ἰδόντες τὸν κύριον (20²⁰). Cf. ἀπὸ πένθους εἰς χαρὰν (Euth. 9²⁸); and see Jer. 31¹³). See also 2 Rad. 2²⁷.

21. ἡ γυνὴ, sc. any woman, what follows being universally true; cf. ὁ κόσμος (12³¹) or ὁ δοῦλος (13³⁵). Abbott (*Diat.* 1948) takes the article as indicating that it is *the* woman of a household, i.e. the wife, that is in question. But this is to miss the point.

The image of a woman in travail is frequent in the O.T., where the suddenness and inevitableness of travail pains are often mentioned (e.g. Isa. 26¹⁷, 2 Esd. 16²⁰); but the thought of the joy which follows the pain does not occur except here. Some expositors have thought that the Birth of the Church and the travail pains of the Passion are contemplated in this passage (cf. Isa. 66⁷, Hos. 13¹⁴, Mk. 13³⁷); but it is over subtle and inconsistent with the context to bring in such an idea. The apostles were not in travail with the Church that was to be. The true (and only) exposition of this beautiful image is given in the verse which follows. The image provides a familiar and touching illustration of the truth that pain is often the necessary antecedent to the supreme joys of life.

22. καὶ ὑμεῖς οὖν. For the constr. see 8²⁸. Τῆς is the application of the image of the joy which follows the pain of childbirth. "You now, indeed (for μὲν, see on v. 9), have grief," but presently you will rejoice. ἔχετε (κ²BCΔ) is to be preferred to ἔξετε of κ²ADLΘ.

πάλιν δὲ ὀφθαίμα ὑμῶν. Here is even a greater promise than ὁρατέ μ' of v. 16: it is better to be seen of God than to see Him (cf. Gal. 4⁷). This was the promise of Jesus, that He would see His disciples after He was risen.

καὶ χαρήσεται ὑμῶν ἡ καρδία. The phrase is identical with that of Isa. 66¹⁴ (ὁρατέ μ' of v. 16: it is better to be seen of God than to see Him (cf. Gal. 4⁷). Cf. 20¹⁴⁻¹⁶, when the promise was fulfilled in the first instance. Such joy is inalienable, οὐδεὶς αἶρει ἐξ' ὑμῶν, the future which is certain being represented by a present

ἀπὸ ἑαυτοῦ. 23. καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐπὶ οὐκ ἐρωτήσετε οὐδέν.

tense. Nevertheless BD*^N Pap. Oxy. 1781 has ἀπὸ, which Westcott adopts. But κΑCΔ¹ΛΔΘ and Pap. Oxy. 1228 give αἰρεῖ. W has ἀπὸ αἰρεῖ.

28. ἐν ἐκείνῃ τῇ ἡμέρᾳ. This phrase occurs again at v. 26, and at 14²⁶; and in each case it signifies the day when the Spirit has been released, Jesus having been "glorified" (see on 7³⁹). The teaching of the Fourth Gospel is that the moment of consummation of the work of Jesus is the moment of His Death: τετέλειωται (19³⁰). After His Resurrection, He gave the Spirit to the assembled disciples: λάβετε πνεῦμα ἅγιον (20²²). The Day of Pentecost is described in Acts 2 as a Day when a special gift of spiritual power was manifested, and there is nothing in Jn. which is inconsistent with such a manifestation. But for Jn. the Day of the Spirit's Advent is the Day of the Resurrection of Jesus; and to introduce the thoughts of what happened at Pentecost into the exegesis of these Last Discourses is to make confusion. ἐν ἐκείνῃ τῇ ἡμέρᾳ signifies the new Dispensation or Era of the Spirit, which began with the Resurrection, to the thought of Jn.

ἐπὶ οὐκ ἐρωτήσετε οὐδέν. ἐρωτᾶν may mean either "to ask a question," as often in Jn. (12¹⁹, 21, 28, 51², 52, 12, 19, 21, 28, 16²⁴, 12, 20, 18¹², 21), or "to entreat, to beseech, to ask a boon" (as at 4²¹, 40, 47, 12²¹, 19¹², 28). We have already noted (on 11²⁰) that it is the verb used of the prayers of Jesus by Himself (16²⁶, 14¹⁶, 17⁹, 12, 20), but that it is not used elsewhere in the Gospel of the prayers of men (cf., however, 1 Jn. 5¹⁶).

Hence ἐπὶ οὐκ ἐρωτήσετε οὐδέν may be translated in two ways:

(1) "In that day ye shall ask me no questions," as they had desired to do, v. 19; cf. v. 30. When the Paraclete came, they would no longer need to ask Jesus questions, such as those addressed to Him at 13³⁶ 14⁴⁸, 56; for the Spirit would teach them all things (14²⁶ 16¹²). But this seems to break the sequence of thought, and there is no mention of the Spirit in the immediate context. Further, as Field points out, the emphatic position of ἐπὶ before the negative and the verb, naturally suggests a comparison with τὸν πατέρα in the next clause.

(2) It is better to render, "In that day, ye shall ask nothing of me." The visible company of Jesus would be withdrawn, so that they would no longer be able to ask favours of Him or proffer requests to Him, face to face. But there is a great compensation, and its promise is introduced by the solemn prelude ἀμὴν ἀμὴν λέγω ὑμῖν (see on 14¹). They can henceforth have direct access to the Father, and whatever they ask of

ἀμὴν ἀμὴν λέγω ὑμῖν, ἃν τι αἰτήσγητε τὸν Πατέρα δώσει ὑμῖν ἐν τῷ

Him, the due conditions of Christian prayer being observed (see on 15¹⁶), shall be given.

The view that the contrast is between "asking me" and "asking the Father" has been rejected by some commentators because ἐρωτᾶν is used in the first case, and αἰτῶν in the second. But (see on 11²⁰) these verbs are not sharply distinguished in later Greek (cf. Acts 3¹, 8 for an illustration of their being used interchangeably). The general purport of the teaching of these discourses is that it will be spiritually beneficial for the disciples that their Master should depart (16⁷). New sources of knowledge and spiritual power will henceforth be available for them. They will be empowered to achieve great things on earth (14¹²), and their prayers will have a potential efficacy, such as could not have been before it was possible to offer them in the Name of Jesus.

δώσει ὑμῖν ἐν τῷ ὀνόματι μου. This is the order of words in κBC*¹ΛΔ, and is supported by Origen and the paraphrase of Nonnus. The rec. has ἐν τῷ ὀνόματι μου δώσει ὑμῖν, with AC²DNW¹Θ, the Syriac and Latin vss. generally.

If we adopt the former reading, which *prima facie* has the weight of MS. authority, the natural rendering of the sentence is, "If you ask anything of the Father, He will give it to you in my Name." This is difficult of interpretation. It is true that Jesus speaks later of "the Holy Spirit whom the Father will send in my Name" (14²⁶, where see note), but that is a way of speaking which has parallels at 5⁴⁸ 10²⁵. To say that the Father gives in the Name of the Son a boon which has been sought in prayer is unlike anything elsewhere in the N.T. It is not adequate to interpret this as meaning only that the Son is the medium through which prayer is answered as well as offered. That is true in a sense (see on 14²⁶), but to speak of the Father acting ἐν ὀνόματι τοῦ υἱοῦ is foreign alike to Johannine doctrine and to Johannine phraseology. The phrase ἐν τῷ ὀνόματι μου occurs 15¹⁶ 16²⁴, 24, 26, 14¹², 14, 26 (7 times in all) in these Last Discourses; and in every case (except the last, 14²⁶, to which reference has already been made) it has reference to the essential condition of Christian prayer, *sc.* that it should be offered "in the Name" of Christ.

The Greek, however, does not necessarily require us to connect ἐν τῷ ὀνόματι μου here with δώσει ὑμῖν, even if δώσει ὑμῖν precedes ἐν τῷ ὀνόματι μου. For we have seen above (on 12¹²) that ἐλλογμένους ὁ ἐρχόμενος ἐν ὀνόματι κυρίου must be rendered "Blessed in the Name of the Lord is He that cometh," ἐν ὀνόματι κυρίου being taken with ἐλλογμένους, although ὁ ἐρχό-

δοῦμαι μοι. 24. ὅς ἔστι οὐκ ἤξευρε οὐδὲν ἐν τῷ δοῦμαι μου αἰεῖται, καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

25. Ταῦτα ἐν παροιμίαις λαλῶντες ὑμῖν ἔρχεται ἡμεῖς ὅτι οὐκ

μὲν immediately precedes. In the present passage, in like manner, it is legitimate to take ἐν τῷ δοῦμαι μου with αἰθήρη τὸν πατέρα, although ὅσοι ὑμῖν immediately precedes. The meaning, then, is exactly similar to that of 15¹⁴ ἵνα ὁ εἶπε ἐν αἰθήρῃ τὸν πατέρα ἐν τῷ δοῦμαι μου ὅς ἔστι. See notes on 14¹⁴ 15¹⁴. And that this is here also the true sequence of words is confirmed by the next verse, where Jesus goes on to say that hitherto the apostles had asked nothing in His Name. See on 20¹⁷.

24. For ὅς ἔστι, cf. 2¹⁸ 5¹⁷.

Hitherto they had asked nothing in the Name of Jesus. They could not have done so, nor had they before this been taught to do so. The dispensation of the Spirit had not yet begun. Not yet could a Christian disciple say δι' αὐτοῦ ἔχομεν τὴν προσταγήν . . . ἐν ἐν πνεύματι πρὸς τὸν πατέρα (Eph. 2¹⁸).

αἰεῖται, "Be asking," the pres. indicating continuous prayer; καὶ λήψετε, "and ye shall receive." The new mode of prayer has a more certain promise of response than anything that had gone before, although αἰεῖται καὶ δοθήσεται ὑμῖν (Mt. 7⁷) had been a precept of the Sermon on the Mount (see on 14¹⁴).

ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. Christian prayer issues in the fulness of Christian joy. For this thought of "joy being fulfilled," which is frequent in Jn., see on 15¹¹ above, with the references there given.

Jesus ceases to speak in parables, and promises the disciples direct access to the Father who loves them and to whom He returns (vv. 25-28)

25. ταῦτα ἐν παροιμίαις λαλῶντες ὑμῖν. For παροιμία, see on 10⁶; cf. Ps. 78².

We have seen (on 15¹⁴) that ταῦτα in the seven-times-repeated ταῦτα λαλῶντες ὑμῖν refers in each case to what has immediately preceded. So here ταῦτα points back to the sayings in 16¹⁴ about the approaching departure of Jesus. The apostles had not understood the meaning of ὁπάγω πρὸς τὸν πατέρα (v. 18), or of what Jesus had said about their seeing Him again. He puts it more plainly in v. 28, whereupon they reply at once that now they know what He means (v. 29). Whatever allusion ταῦτα ἐν παροιμίαις λαλῶντες ὑμῖν may carry to the veiled teachings suggested by the images of the

ἐν παροιμίαις λαλῶντες ὑμῖν, ἀλλὰ παρηγορία περὶ τοῦ Πατρὸς ἀπαγγεῖλῃ ὑμῖν. 26. ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ δοῦμαι μου αἰθήρησθε, καὶ σὺ λέγω ὑμῖν ὅτι ἐγὼ ἔρωσθω τὸν Πατέρα περὶ ὑμῶν. 27. αὐτὸς γὰρ

Vine (15¹) and of the Woman in Travail (16²¹), or more generally by the parables of the Ministry (Mk. 4²⁶), the primary reference here is to vv. 15-18.

For the phrase ἔρχεται ἡμεῖς, see on v. 2 and 4²¹. Here it must be equated with ἐν ἑκείνῃ τῇ ἡμέρᾳ of v. 26 (see v. 23 above). When the visible presence of Jesus was withdrawn, and when His oral teaching was replaced by the fuller teaching of the Spirit (see on 14²⁶), then His revelation of the Father (the central theme of His ministry), conveyed through the Spirit, would be plainer.

For παρηγορία, "unreserved and open speech," see on 7⁴. ἀπαγγεῖλῃ. So ABC²DLW², but the rec. (with N) has ἀπαγγεῖλῃ (from vv. 13, 14, 15). On the other hand, ἀπαγγεῖλῃ occurs again in Jn. only twice (1 Jn. 1² 2¹), while we have ἀπαγγεῖλῃ in Jn. 4²² 16²¹ 24¹², 1 Jn. 1². It is doubtful if any distinction in meaning can be traced. παρηγορία περὶ τοῦ πατρὸς ἀπαγγεῖλῃ ὑμῖν means "I will bring word to you plainly about the Father"; ἀπαγγεῖλῃ, "to report," being a quite appropriate word to employ of the revelations which the Spirit is to bring.

If it be urged that ἀπαγγεῖλῃ must refer to some future oral teachings of Jesus Himself, then we must suppose that the post-Resurrection discourses contained such fuller and plainer doctrine (cf. 20¹⁷); but it is most likely that the future disclosures of the Spirit are in view.

26. ἐν ἑκείνῃ τῇ ἡμέρᾳ (see on v. 23) ἐν τῷ δοῦμαι μου αἰθήρησθε (see on 15¹⁴ for this phrase). With the coming of the Paraclete, the doctrine of the Fatherhood of God as revealed in Christ would be better understood. They would know more of God as Father, and so would be bolder and more ambitious in prayer (cf. 1 Jn. 5¹⁴ αὐτὴ ἐστὶν ἡ παρηγορία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἴσμεν τὸ αἰτημαῖν κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν). *Cognitio patris orationem* (Bengel).

καὶ σὺ λέγω ὑμῖν ὅτι ἐγὼ ἔρωσθω τὸν πατέρα περὶ ὑμῶν, "I do not say to you that I will entreat the Father for you" (see for ἔρωσθω on 11²² 16²⁶), because in the dispensation of the Spirit prayer in the Name of Jesus does not fail to reach the Father and to receive its answer. The prayers of those who are "in Christ," and offered "in His Name," are virtually His prayers. Before the Coming of the Spirit He did pray for His disciples (14¹² 15²⁶ 16²⁶), but here the thought is of the ideal disciple after the Spirit has descended. This does

ὁ Πατήρ φιλᾷ ἑμᾶς, ὅτι ἡμεῖς ἐμὲ πεφιλῆκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. 28. ἐξῆλθον ἐκ τοῦ Πατρὸς καὶ ἐλθ-

not exclude the perpetual intercession of Jesus for sinful disciples; *ἐάν τις ἁμάρτη, παρὰ τὸν ἄνθρωπον ἔχοντες πρὸς τὸν πατέρα, ἵπσουσιν Χριστὸν δίκαιον* (1 Jn. 2¹; cf. Rom. 8³⁴, Heb. 7²⁵). But the true disciple is encouraged to be bold in prayer for himself, and the reason why he may be bold is now stated.

27. *αὐτὸς γὰρ ὁ πατήρ φιλᾷ ἡμᾶς*, "for the Father Himself loveth you." There will be no reluctance in His answer to the prayers of those who love Jesus and have faith that His mission was from the Father.

Field calls attention to the "elegant Greek use" of *αὐτός* in the sense of *αὐτομάτως*, *proprio motu*, and compares Homer, *Iliad*, viii. 293, *τί με σπείδοντα καὶ αὐτὸν ὀτρύνεις*. This is one of the many passages in which the Greek of the Fourth Gospel does not resemble translation-Greek.

At 3¹⁴, the love of God for the *κόσμος* (all mankind) has been mentioned; here and at 14²¹, 17²⁶ it is rather the special love of God for those who are disciples of Jesus that is in view (as at 1 Jn. 4¹⁹). Here the verb *φιλᾷν* is used, the *only* instance in Jn. employs it to express the love of God for man; in the other passages he uses *ἀγαπᾷν*. It is clear (see further on 21¹⁴) that the attempt to distinguish *ἀγαπᾷν* from *φιλᾷν* in Jn. cannot be sustained.

ὅτι ἡμεῖς ἐμὲ πεφιλῆκατε, "because you are they who have loved me," *ἡμεῖς* and *ἐμὲ* being both emphasised. Here, again, *φιλᾷν* is used of the love of His disciples for Jesus (21¹⁵⁻¹⁷) providing the only other examples of this phraseology in Jn.; but cf. Mt. 10²⁷, 1 Cor. 16²²); while in 14²¹, 21. 22, 24, 25, *ἀγαπᾷν* is consistently used to express this affection (cf. 21¹⁵, 17).

καὶ πεπιστεύκατε (the perfect tenses bring back the discourse from a prospect of the future to the facts of the present) *ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον*. To have believed this is to have accepted the central message of the Gospel.

παρὰ τοῦ Θεοῦ ἐξῆλθον. So M^aAC²NW² and Syr. sin. (see on 8⁴⁹). The rec. for Θεοῦ has *πατρός* (from v. 28), with M²BC²DL. W om. the repeated *ἐξῆλθον* *παρὰ τοῦ πατρὸς* in the next verse.

Cf. *παρὰ σοῦ ἐξῆλθον* (17⁹); and see on 14²¹ 7³⁸ for *παρὰ* as expressing the relation of the Son to the Father. See on 13³ for *ἐκ τοῦ Θεοῦ ἐξῆλθον*.

28. Here, in four short phrases, we have the Pre-existence of Christ, His Incarnation, His Death, and His Ascension. *ἐκ τοῦ πατρὸς*. For *ἐκ* (BCL) the rec. has (from v. 27) *παρὰ*, with M^aC²NTA²B.

λυθα *ἐκ τὸν κόσμον* *πάντες ἀφῆκον τὸν κόσμον καὶ παρεώρας πρὸς τὸν Πατέρα*.

29. *Λέγουσιν οἱ μαθηταὶ αὐτοῦ ἴδὲ νῦν ἐν παραρρησίᾳ λαλοῦν, καὶ παροιμίαν οὐδεμίαν λέγουσιν*. 30. *τὸν οὐδαμὸν ὅτι οἶδας πάντα καὶ οὐ*

παρὰ in v. 27 and *ἐκ* in v. 28 cannot be differentiated in meaning without over subtlety. The classical distinction between these prepositions was being obliterated by the first century. To interpret *ἐκ Θεοῦ* or *ἐκ τοῦ πατρὸς* in the Fourth Gospel as if we had to do with the formal theology of the Nicene Creed is not legitimate (see on 8⁴²). We cannot press the force of *ἐκ* so as to make it indicate the unique relation of the Son to the Father, in a fashion that *παρὰ* will not indicate it equally well. It must be remembered that *ὁ ὢν ἐκ τοῦ Θεοῦ* at 8⁴² does *not* mean Jesus, the Eternal Son, but any man who hears with understanding the Divine message.

παρὰ in v. 27, *ἐκ* in v. 28, and *ἐπεὶ* in v. 30 carry the same meaning for Jn.

καὶ ἐξῆλθον (D has *ἦλθον*) *ἐκ τὸν κόσμον*, sc. at the Incarnation. Cf. 11²⁷ 18³⁷ for this phrase; and for *κόσμος*, see on 1¹⁰.

πάντες (next, marking the sequence; cf. 1 Jn. 2⁸) *ἀφῆκον τὸν κόσμον*. Hitherto the apostles had not understood that He was going to leave the world.

καὶ παρεώρας πρὸς τὸν πατέρα. We shall have this phrase again 14²⁸, 29; it is not to be distinguished from *ὁράω πρὸς τὸν πατέρα* (16¹⁹, 17; cf. 7³⁸ 16⁷ and note on 16⁷).

The disciples now become confident of their faith, and are warned that it will fail them in the hour of trial (vv. 29-32)

29. The rec. adds *αὐτῶν* after *λέγουσιν*, but om. κ^aBC²D²NW²Θ. ἴδε, an interjection of astonished admiration; see on 1¹⁰ for its frequency in Jn.

νῦν ἐν παραρρησίᾳ λαλοῦν, "now you are speaking explicitly." But they did not really understand, as they thought they did. The promise of teaching *ἐν παραρρησίᾳ* in v. 25 was for a future day.

The rec. omits *ἐν* before *παραρρησίᾳ*, but ins. NB²CD. *καὶ παροιμίαν οὐδεμίαν λέγουσιν*. For *παροιμία*, cf. v. 25; and see note on 10⁶.

In the latter part of the *Epistle to Diognetus*, which Lightfoot places at the end of the second century, there is a reference to the manifestation of the Logos, *παρρησία λαλῶν* (§ 11), which may be a reminiscence of this verse. See on 17⁶.

χρεῖαν ἔχεις ἵνα τίς σε ἱκανῶς ἐν τούτῳ πιστεύοιμεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. 31. ἀπεκρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε, 32. ἴδοτε

80. νῦν οὐδαμὲν κτλ. They were so surprised that He had discerned their thoughts, and so bewildered at His words (see v. 19), that they assure Him of their absolute confidence in Him as all-knowing. With οὐδὲν ἴσμεν cf. 21¹⁷. Jn. comes back again and again to the penetrating insight of Jesus into men's thoughts; see on 2²⁵.

ἵνα τίς σε ἱκανῶς, "that any one shall question thee," ἱκανῶς being here used in its most frequent sense of asking questions; see on v. 23 above.

ἐν τούτῳ, "by this," ἐν being used in a quasi-causal sense, as at 13²⁸, where see note.

πιστεύοιμεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. Nicodemus had confessed as much (3⁴); what Jesus had said of their faith was that they had come to believe ὅτι ἐν τῷ πατρὶ τοῦ ἐξῆλθον. But they were not yet strong in this faith, as He reminds them in His reply. See note on 13⁸ and also on v. 28 above. Strictly, ἀπὸ ought to signify *mission*, while παρὰ or (especially) ἐκ ought to signify *origin*; but these prepositions are not sharply distinguished in Jn.

81. The form of the reply of Jesus is comparable with that in 13²⁸, the disciples' expression of confidence being repeated, and then a warning given. Here, however, the reply does not begin with an interrogative. The stress is on ἄρτι, coming at the beginning of the sentence (cf. Rev. 12¹⁰).

ἄρτι πιστεύετε, "at this moment you believe." He had just before recognised their belief as genuine, so far as it went (v. 27; cf. 17⁹), and He does not question it now. But He goes on to warn them that this faith will not keep them faithful in the time of danger which is imminent.

To translate "Do ye now believe?" is inconsistent with what has gone before, and also with the position of ἄρτι in the sentence.

For ἄρτι as compared with νῦν, see on 9¹⁸.

82. For ἴδοτε, see on 4²⁶; it has an adversative force: "At this moment you believe, it is true, but an hour is imminent when you will all abandon me."

ἔρχεται ὥρα, "an hour is coming." See on 4²⁸ and on vv. 2, 25. It is not ὥρα, which would indicate the inevitableness of the predestined hour, and this thought is not prominent yet.

καὶ ἐλάβησεν. The time for His arrest was at hand; cf. ἐλάβησεν ὁ ἄμας (12²⁰), and cf. 2²⁸, 5²⁵.

After καὶ the rec. text has νῦν (with N⁶), but om. MABC*D*L.

ἔρχεται ὥρα καὶ ἐλάβησεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια κἀμὲ μόνον ἄφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατήρ μετ' ἐμοῦ ἐστί.

33. Ταῦτα λαλῶντες ὅμιον ἵνα ἐν ἡμοῖς εἰρήνην ἔχητε. ἐν τῷ

ἵνα σκορπισθῇτε. The ἵνα marks the predestined sequence of events. σκορπίζω occurs again at 10¹⁸, and we find διασκορπίζω at 11²⁸.

The prophecy Zech. 13⁷, which (in the A text) runs as follows, ταῖς ὄντων τὰν ποιμένα καὶ διασκορπισθήσονται τὰ πρόβατα, is cited as a prediction of the arrest of Jesus by Mk. 14²⁷ (followed by Mt. 26³¹), as well as by Barnabas (v. 12) and Justin (Tryph. 53). Jn. does not mention Zechariah, but he places in the mouth of Jesus a prediction which reproduces the significant word σκορπισθῇτε.

Cf. the verbal parallel ἐσκορπίσθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ (1 Macc. 6⁵⁴).

For εἰς τὰ ἴδια, "to his own home," see note on 19²⁷ below. Cf. Appian, vi. 23 (quoted by Field), ἀπέλκε τοὺς αἰχμαλώτους εἰς τὰ ἴδια.

κἀμὲ μόνον ἄφήτε, "and shall leave me alone." This is the only word of reproach, and it is softened by the next words, "yet not alone, because, etc."

καὶ, "and yet." Jn. never uses καίτοι: see on 11¹⁰.

οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστί. So Jesus had said before, and in almost identical terms. See 8¹⁸⁻²² and the notes there.

Jn. does not tell of the disciples' abandonment of Jesus after His arrest, as in Mk. 14²⁸, except by implication (see on 18²⁷).

Jesus bids His disciples to be courageous, for He has overcome the world (v. 33), in the Passion, which is His glorification (XIII. 31³, 32)

88. ταῦτα λαλῶντες ὁμῶν: see on 15²¹. Here ταῦτα seems to refer to what has been said in v. 32 about the dispersion of His disciples after their Master's arrest (cf. 16¹⁻⁹).

The purpose of these instructions was ἵνα ἐν ἡμοῖς εἰρήνην ἔχητε (see for εἰρήνη on 14²⁷). Peace can be found only in Christ (cf. 15²⁷); ἐν ἡμοῖς is in antithesis to ἐν τῷ κόσμῳ which follows. For κόσμος, see on 1⁹; here it is "the world" which "hates" Christ's disciples (cf. 15¹⁸), and in which therefore "tribulation" must be their portion.

Θλίψις occurs in Jn. only here and at v. 21; but cf. Rev. 2⁹ 2²⁸ and Acts 14²⁸, where Paul exhorts the disciples of Antioch ὅτι διὰ πολλῶν θλίψεων δαί ἡμᾶς εἰσελθόντες εἰς τὴν βασιλείαν τοῦ Θεοῦ.

κόσμῳ θλίψει ἔχρεα· ἀλλὰ θαρσύνετε, ἐγὼ νενίκηκα τὸν κόσμον. XIII. 31^a. Νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη

The rec. text (cf. v. 22) has ἔχρεα with D 69, but the true reading is ἔχρεα, "ye are having tribulation"; their trial has begun.

θαρσύν occurs only here in Jn. (cf. Mk. 6³⁰, Mt. 9³⁵, 23³²); but the same counsel in different words is given again 14²⁷.

ἐγὼ is the ἐγὼ of dignity (see Introd., p. cxvii).

νενικῶν is rare in the LXX except in the later books, and in the N.T. except in the Apocalypse. It does not occur again in the Fourth Gospel, but is found 6 times in 1 Jn. Sometimes it is transitive, as here and at Lk. 21²⁷, Rom. 12¹³, Rev. 17¹ 12¹¹ 13⁷ 17¹⁴, and 1 Jn. 2¹⁸, 3¹⁴ 4⁴ 5⁵; sometimes it is used absolutely, as in Rev. 27¹ 17¹⁷ 30⁵ 13¹ 21¹ 5⁶ 6¹ 15³ 21⁷. The verb is only once used in the LXX of God as the Conqueror, sc. Ps. 51⁴ (quoted Rom. 3⁷), νικῆσας ἐν τῷ ἡμῶν; and in the N.T. it is applied to the conquests of Christ only here and at Rev. 3²¹ 5⁶ 17¹⁴. (Cf. 1 Esd. 3¹⁸ ὁπότε δὲ πάντα νικῆσὶ ἡ ἀλήθεια.) In all the passages of 1 Jn. where it appears, it is used of the spiritual conquests of Christian believers. νενικῶν, then, is a favourite word both with the author of the Fourth Gospel and the author of the Apocalypse, both of whom apply it—alone among N.T. writers—to the victory of Christ.

The phrase νενικῶν τὸν κόσμον is found only here and at 1 Jn. 5⁴. Here the majestic announcement ἐγὼ νενίκηκα τὸν κόσμον is placed in the mouth of Jesus, when His public ministry had, to all seeming, ended in failure. In 1 Jn., the apostle claims for himself and his fellow-believers that their faith is "the victory which overcomes the world." The words of Jn. 14¹³ that they should do "greater things" than their Master did, are coming within the range of their spiritual understanding. ἐγὼ νενίκηκα τὸν κόσμον is thus a prophetic word for those who are "in Christ."

XIII. 31^a. τὸν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ. We now go on with 13^{31a}.¹ The note of triumph in the words ἐγὼ νενίκηκα τὸν κόσμον (16³⁰) is continued, νῦν, νῦν "has the Son of Man been glorified."

The aorist ἐδοξάσθη challenges attention, for we should expect the future tense, "Now shall the Son of Man be glorified." But it is a Hebrew usage to employ an aorist with prophetic anticipation of the future. Thus to Abraham it was said (Gen. 15⁹), "Unto thy seed have I given this land," where the LXX marks the meaning by the rendering δόσω. And this way of speaking is specially appropriate when the

¹ See Introd., p. xx i.

ἐν αὐτῷ 32. εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτὸν. 33. ταῦτα, ἔτι μικρὸν μὲν ὄντων

Speaker is Divine (which Jn. never allows his readers to forget when he is recording the words of Jesus), and is One to whom the inevitable future is involved in the present, and is foreseen. See also, for this use of the aorist, on 12³⁰ 15².

ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. This is a different thought from that expressed in the first clause of the verse. Not only was Christ "glorified" in His Passion (see on 7³⁹), but God was glorified thereby (cf. 12³⁰). Martyrdom is always a glorifying of God, in whose name the martyr lays down his life. See 21¹⁸, and the note there.² In other passages of the Gospel we have the idea of the Father being glorified in Christ (e.g. 14¹³ 15² 17¹, and cf. 1 Pet. 4¹¹) because of Christ's ministry and works; but here the idea is confined to that "glorification" of God by Christ's Passion, of which lower illustrations may be found in every martyrdom.

32. The reading εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ at the beginning of the verse is supported by ^aAC*ΓΘΔ, with many MSS., including the Vulgate, which has "Nunc clarificatus est filius hominis et Deus clarificatus est in eo. Si Deus clarificatus est in eo, et Deus clarificabit eum in semet ipso, etc." This redundant style is characteristic of Jn., and the words may stand part of the text. But they do not appear in ^a*BC*DLW and the majority of the Old Latin vsa. with Syr. sin. Yet they might easily have dropped out by homoioteleuton (ἐν αὐτῷ . . . ἐν αὐτῷ).

καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ (some texts have ἑαυτοῦ), "and God shall glorify Him in Himself." This goes beyond the "glorification" of Christ in His Passion (v. 31); it is the "glorification" which succeeded it, God the Father glorifying Him in Himself, by taking up the humanity of Christ into the Godhead, after the Passion. This great conception appears again and is more fully expressed at 17¹. It is of this consummation that Peter said ὁ Θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐδόξασει τὸν παῖδα αὐτοῦ Ἰησοῦν (Acts 3¹³).

καὶ εὐθὺς δοξάσει αὐτὸν, "and straightaway He will glorify Him." The time was near; the Passion would be short, for it is to this thought of His impending Death that the Speaker returns. For εὐθὺς, see on 5⁷.

² In the Collect for Innocents' Day it is said that the infants were made to "glorify" God by their deaths.

ἐμὲ; ἡγήσεται με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὁ πῶς ἐγὼ ἐπ' αὐτῷ ἡμῖν οὐ δύνασθε λαβεῖν, καὶ ἡμῖν λέγω ἄρτι. 34. ἐντολὴν

Jesus gives the New Commandment of brotherly love to those whom He leaves behind (vv. 33-35)

88. **ἡγία.** From the thought of what the Passion means for Him, Jesus turns to the thought of how it will affect His disciples when He is gone and they are like fatherless orphans (14¹⁵). So He addresses them tenderly, as the Head of His little family (*ἡγία*, "children"). *ἡγίον* is a Johannine word (1 Jn. 2¹², 12¹³, 2¹⁸, 3¹, 4¹, 5¹), only again in N.T. at Gal. 4¹; cf. *ἡγία*, Mk. 10²⁰).

ἐγὼ μικρόν μόν ὑμῶν εἰμί. The rec., with KLWT, adds *χρόνον* after *μικρόν*, this being a reminiscence of 7²⁸ (where see note). The verse reproduces the words of 7²⁸, 24 and of 8²⁴, the warning, which in those passages was addressed to unbelieving Jews, being repeated for the disciples, but not now in rebuke; and being followed in v. 36 by the consolatory promise that, although the disciples could not go where He was going immediately, yet they should follow afterwards. See on 7²⁸.

ἡγήσεται με. This would not be like the remorseful search which was in store for the unbelieving Jews (see on 7²⁸ 8²⁰); but it would be a search in perplexity and tears, when their Master was taken from them (cf. 14¹, 9).

καθὼς εἶπον τοῖς Ἰουδαίοις κτλ. It is not certain whether the reference is to 7²⁸, 24 or to 8²⁴. Jn. represents the warning to the Jews as having been given twice, and it may have been so.

ὅπου ἐγὼ ἐπάγω ὑμῖν οὐ δύνασθε λαβεῖν. This is verbally identified with 8²¹. See the note on 7²⁸ for the meaning. καὶ ἡμῖν λέγω ἄρτι, "so I tell you at this moment." ἄρτι is a favourite word with Jn. (see on 9¹).

84. ἐντολὴν *καυήν*. For ἐντολή as a commandment given by Jesus, cf. 15¹⁰, 12 14¹⁵, 21, 1 Jn. 2³, 4 3²⁴. He claimed to "give commandments," and so claimed to be equal with God. See on 14¹⁵.

Mandatum novum do vobis. So the Latin vulgate renders, and hence Thursday before Easter has been commonly called *Mandatum* (Mandati) *Thursday*, from the words of the Antiphon appointed for that day in the Latin rite.

The disciples had been disputing that evening about precedence (see on v. 4), and the "New Commandment" bade them "love one another." This ἐντολή *καυήν* had been already mentioned (15¹², although it is not there called "new"). It is often mentioned in 1 Jn. (e.g. 2⁷⁻¹⁰ 3¹¹, 20; cf. 2 Jn. 9): "Love one another, as I have loved you." The Old Command-

καυήν διδομι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς

ment was, "Thou shalt love thy neighbour as thyself" (Lev. 19¹⁸), and Jesus had explained the wide range of the term "neighbour" (Lk. 10²⁹⁻³⁰); this was never superseded, and Paul notes its importance (Rom. 13⁸, Col. 3¹⁴). But the New Commandment is narrower in range, and is inspired by a new motive. *φιλὰδελφία*, "love of the brethren," is not so wide in its reference as *ἀγάπη*, but to cultivate it is a new commandment. A new circle, an inner circle, has been formed, and in this a special obligation is due from each to each (cf. Gal. 6¹⁰). Here is the test of true discipleship: "We know that we have passed out of death into life, because we love the brethren" (1 Jn. 3¹⁴). A later writer makes it clear that this is not the highest of Christian graces; to *φιλὰδελφία* must be superadded *ἀγάπη* (2 Pet. 1⁷), the love which is like the Love of God in the catholicity of its range (see on 3¹⁴). But the idea that *φιλὰδελφία*, the love of Christian disciple for Christian disciple, is a virtue at all was a new idea; and this grace is inspired by a new motive: "Love one another, as I have loved you." The common love which Jesus has for His own binds them to each other.

The story preserved by Jerome (*ad Galat. vi. 10*), that John the son of Zebedee, in his old age, never ceased to repeat "Little children, love one another," as his most important counsel, shows how deeply the precept had impressed itself upon the first generation of Christians.

καθὼς ἡγάπησα ὑμᾶς. The idea of the love of Jesus for His own hardly needs references, but cf. Rom. 8², Rev. 1⁹. Observe that their love for each other is to be like His love for them, *sc. it is to be a love which is ready to pour itself out in sacrifice* (cf. 1 Jn. 3¹⁶).

The words of this verse are repeated from 15¹². There may be a distant allusion to 13¹, where the love of Jesus for His disciples is specially mentioned; and to the incident of the Feet-washing, which was a remarkable illustration of it. As His love for the Twelve was exhibited by His ministrations to them, so ought the love of Christian for Christian to be exhibited by mutual service. Some expositors have found in the "New Commandment" a reference to the institution of the Eucharist, which is the sacrament of unity (cf. 1 Cor. 10^{16, 17}). But, whatever allusion it may carry to the duty of ministering to each other, or to the sacrament by which Christians are united in communion with each other as well as with Christ, there can be no doubt that the primary and essential obligation of the ἐντολή *καυήν* is brotherly love, and was so understood by Jn.

ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35. ἐν ταύτῃ γινώσκονται πάντες ὅτι ἡμεῖς μαθηταὶ ὄντες, ὅταν ἀγάπῃν ἔχητε ἐν ἀλλήλοις.

36. Λέγει αὐτῷ Σάμων Πέτρος Κύριε, σοὺ ὑπάγεις; ἀπεκρίθη

That the verb *φάλεῖν* is never used in Jn. of man's love for man, but always *ἀγαπᾶν* (cf. 15^{12, 17}, 1 Jn. 2¹⁰ 3¹⁶, 14. 20 4⁷, 20), does not justify us in distinguishing sharply between the meaning of the two verbs (see on 21¹⁰).

For the constr. in this verse, ἵνα . . . καθὼς . . . ἵνα, see on 17¹.

38. ἐν ταύτῃ γινώσκονται κτλ. This use of *ἐν ταύτῃ*, followed by *γινώσκονται*, is thoroughly Johannine; cf. 1 Jn. 2³ 3¹⁶, 19. 24 4¹³ 5⁹. We have ἐν ταύτῃ πιστεύομεν at 16³⁰. "In this" in such passages is equivalent to "by this." The causal or instrumental use of *ἐν* is illustrated from the papyri by Moulton-Milligan, and is not necessarily a Semitism, although its frequent employment in the Apocalypse points that way.¹

γινώσκονται πάντες κτλ., "all men (cf. ὁ κόσμος, 14²² 17²¹) shall know that ye are my disciples" (cf. 1 Jn. 3¹⁴). *μαθητής* is the highest title of a Christian: the apostles can aspire to nothing higher than *ἡμεῖς μαθηταί* implies (see on 15⁶).

The badge of discipleship was to be mutual love, and so it proved. Cf. Tertullian, *Apol.* 39, "Vide, inquit, ut inuicem se diligant."

Peter breaks in with a wish to follow Jesus even to death: he is warned that he will soon deny his Master (vv. 36-38)

36. The story of the warning to Peter, and the prediction that he would deny Jesus, are common to all four Gospels (cf. Mk. 14³⁰, Mt. 26³⁴, Lk. 22³⁴). Mk., followed by Mt., says the warning was given after they had left the house and were on the way to Gethsemane. Jn. agrees with Lk. in placing the incident in the upper room; but the narrative of Jn. connects it more closely with what went before, *sc.* the announcement of the approaching departure of Jesus, than does that of Lk.

Λέγει αὐτῷ Σίμων Π. As usual, Peter is the first with his question, and he fastens on what Jesus had said about His "going away," not only in its relation to Him, but in its relation to the disciples. What is to happen to them? They had already found difficulty in the saying ὑπάγει πρὸς τὸν πατέρα (16⁷, where see note).

κύριε, σοὺ ὑπάγεις; *Domine, quo vadis?* words which

¹ See Charles, *Revelation*, i. cxxx; cf. Abbott, *Diat.* 232a.

Ἰησοῦς Ὅπου ὑπάγει οὐ δύνασαι μοι εἶναι ἀκολουθεῖσαι, ἀκολουθεῖσαι δὲ ὕστερον. 37. λέγει αὐτῷ Πέτρος Κύριε, διὰ τί οὐ δύναμαι σοὶ ἀκολουθεῖσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. 38. ἀποκρίνεται Ἰησοῦς Τὴν ψυχὴν σου ὑπὲρ ἡμεῶν θήσεις; ἀλλ' ἂν ἡμῶν λέγω σοι, οὐ μὴ ἀλλέτωρ φωνήσῃς ἕως οὐ ἀρήσῃς με τρίς.

became very familiar from their use in the beautiful legend of the death of Peter, found in *Acta Petri et Pauli*, § 82. See on 14⁶.

For ὑπάγεις, see on 7³²; and cf. 16⁶.

ἀπεκρίθη Ἰησοῦς. So BC¹⁹; the rec. has ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς. See on 1³⁰ and on 1³⁰.

ἔπου ὑπάγει. κδ and *fam.* 13 ins. ἐγὼ after ἔπου (as in v. 33); om. ABCW⁶.

οὐ δύνασαι μοι κτλ., "thou canst not follow me now," *sc.* into the heavenly places; see on v. 33.

ἀκολουθεῖσαι δὲ ὕστερον, "thou shalt follow afterwards." There is no reference, as it seems, to Peter's death by martyrdom (cf. 21¹⁸, 2 Pet. 1¹⁴); the promise is not confined to martyrs (cf. 14² 5).

37. διὰ τί οὐ δύναμαι κτλ. "Why can I not follow thee this minute?" (*ἄρτι*, see on 9¹⁰). Peter had not yet realised that the death of Jesus was near, and that it was this which was in His mind; but even if to follow Him was dangerous, he was confident that he would take all risks. Thomas had expressed similar feelings (11¹⁶).

τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. This willingness is the mark of the Good Shepherd (10¹¹); it is the mark also of a true disciple.

38. ἀποκρίνεται Ἰησοῦς. This is the true reading (ABC¹⁹ LW⁶), as against the rec. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, which would be the usual Johannine form. For the pres. ἀποκρίνεται, see on 12³⁰; and for Ἰησοῦς without ὁ, see on 1³⁰, 80.

τὴν ψυχὴν σου κτλ. This repetition of the words used by Peter is thoroughly Johannine; cf. 16¹⁸ and 16²¹.

ἀλλ' ἂν ἡμῶν λέγω σοι. The prophetic warning to Peter is introduced in Mk. 14³⁰ by the same solemn ἂν ἡμῶν λέγω σοι. See on 14¹.

οὐ μὴ ἀλλέτωρ φωνήσῃς ἕως οὐ ἀρήσῃς με τρίς. This is almost verbally identical with Lk. 22³⁶, where the word *σύμμερον* is added. Mk. (followed by Mt.) has "this night."

Mk.'s version of this warning is peculiar in that it runs "the cock shall not crow twice (*δὲς*, etc.); and, accordingly, a second cock-crowing is narrated Mk. 14⁷². No other Gospel has this, but it is found also in a Fayyūm papyrus fragment.¹

¹ See Zahn, *Canon*, ii. 785; there is an English version of the fragment in James's *Apocryphal N.T.*, p. 25.

It seems to be an eccentric variant, rather than a relic of genuine tradition. At all events, Jn., who knew Mk.¹ and who betrays knowledge of Mk.'s version of this warning by prefacing it with *ἀμὲν*, does not accept it. His report of Jesus' prediction is simply that He told Peter that he would deny Him thrice before the cock crew. The fulfilment of the prediction is recorded in 18²⁷, where see the note.

φωτίζει. So RABW; the rec. has *φωτίζει*. *ἀντίστη.* So BDL; but *καὶ αὐτὸς δὲ ἀνταρστήσῃ*, which is perhaps due to a reminiscence of Mk. 14³⁰.

It is not recorded that Peter gave any reply to this prediction, which, introduced as it was by the solemn "Verily, verily," must have been a grievous blow to him. He does not appear again until 18¹⁸.

XIV. 1-2. The opening verses of c. 14 are among the most familiar and the most precious in our Authorised Version of the Bible. It is an ungrateful task to disturb their beautiful cadences, charged with many memories, by offering a different rendering of the Greek text. But it must be attempted here, as at other points in the Fourth Gospel, if we are to express as nearly as we can the meaning of the evangelist's words. In v. 1, as will be seen, Tyndale's translation of 1534 has been preferred to the A.V. of 1611.

The promise of a future life, where the disciples would be with Jesus (XIV. 1-4)

1. D prefixes *καὶ εἶπεν τοῖς μαθηταῖς αὐτοῖς*, probably to soften the apparent abruptness of the words which follow. But no introduction is necessary; for there is an intimate connexion between 13³⁰ and 14¹. The warning to Peter that he would presently deny his Master must have shocked him, as it silenced him. He is not among the disciples who ask questions as to the meaning of Jesus' sayings in c. 14, nor is he mentioned again until c. 18. But the other disciples, too, must have been startled and saddened by the thought that the foremost among them would fail in the hour of trial. If that were so, who among them could be confident of himself? Indeed, they had already been warned that their faith would not be strong enough to keep them at the side of Jesus when the dark hour of His arrest came (16²¹⁻²²). But this renewed suggestion of the instability of their allegiance, superadded to the announcements that Jesus had made of His impending

¹ Cf. *Introd.*, pp. xcvi ff.

XIV. 1. *Μὴ παραστέθω ὑμῖν ἡ καρδία: πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὴν πιστεύετε.* 2. *ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοῖναι πολλάι εἰσιν*

departure from them (16⁷⁻⁸ 13^{30, 36}), and of the persecutions which were in store for them (15¹⁸⁻²¹ 16²³), had filled them with deep sorrow. So He sought to reassure them with a new message of consolation, which taught them to look beyond this earthly life to the life after death.

μὴ παραστέθω ὑμῖν ἡ καρδία. The human experience of a "troubled" spirit had been His, more than once, during the last weeks (cf. 11²³ 12²⁷ 13³⁰), and He knew how painful it was.

πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὴν πιστεύετε. These are probably both imperatives: "believe in God (cf. Mk. 11²²); in me also believe." Belief in God should, of itself, turn their thoughts to the security of the future life; and then, if they believed in Jesus, they would recall promises to them which He had made about this (see v. 3, with its two clauses).

Grammatically, *πιστεύετε* might be pres. indicative in either place or in both, and the familiar "Ye believe in God; believe also in me," gives a good sense. But it seems more natural to take *πιστεύετε* in the same way in the first clause as in the second.

The true source of consolation for a troubled spirit is faith in God (cf. Ps. 27²³ 141⁸ etc.), and in Jesus whom God sent (cf. Mk. 5²⁰). The disciples had already professed (16²⁰) their faith in Jesus, but He had warned them that it was not invincible (16²³).

For the constr. *εἰς τινὰ πιστεύειν*, never used by Jn. of faith in man, see on 1¹².

2. *ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου κτλ., i.e. heaven; cf. Philo, who speaks of the soul returning εἰς τὸν πατρίαν οἶκον (de somn. i. 43).*

μοῖναι πολλάι. The idea that there are "many mansions" in heaven, corresponding to different degrees of human merit, may not have been entirely new in Jewish religion. In the Slavonic *Book of the Secrets of Enoch* (lxi. 2) we find: "In the world to come . . . there are many mansions prepared for men: good for the good; evil for evil" (cf. *Ethiopic Enoch*, xxxix. 4: "The mansions of the holy, and the resting-places of the righteous"). Charles dates the Slavonic *Enoch* as between 1 and 50 A.D.; but we cannot be sure that it was known in Palestine during our Lord's ministry. Nor can we be sure that *μοῖναι* was the Greek behind the Slavonic word which Charles translates "mansions." If it were, then *μοῖναι* meant "mansions" in the sense of "abodes," not of "stages," which are only halting-places.

μονή is found elsewhere in the Greek Bible only at v. 23 (where it must mean "permanent abode," not a mere passing stage) and 1 Macc. 7²⁸ (where again the idea of permanence is involved). In Pausanias (x. 41) *μονή* is used in the sense of a *stopping-place*, a *station* on a journey; and this sense, if introduced into the present passage, suggests interesting speculations.

Thus Origen (*de Princip.* ii. xi. 6) says that departed saints first live in some place "on the earth, which Scripture calls Paradise," where they receive instruction. If worthy, they quickly ascend to a place in the air and reach the kingdom, through *mansions*, "which the Greeks call *spheres*, but Scripture *heavens*"; following Jesus, who "passed through the heavens" (Heb. 4¹⁴). Origen then quotes Jn. 14^{2, 3}, showing that he understood *μοναί*, as stations or halting-places on the journey to God. His singular interpretation is not likely to be accepted, but his use of *μονή* is to be noted.

An earlier citation of Jn. 14³ is to be found in a passage quoted by Irenaeus (*adv. Hæc.* v. xxxvi. 12) from the "Sayings of the Elders," which is probably an extract from Papias.¹ According to the Elders, some good men will be counted worthy of a *διὰ τῆς* in heaven; others will enjoy paradise; others "the city," the Saviour being seen of them all. This, the Elders say, is what is meant by the distinction between the thirtyfold, hundredfold harvests in the Parable of the Sower. καὶ διὰ τοῦτο εἰρηκεῖαι τὸν κύριον, ἔν τοις τοῦ πατρὸς μου νοῦς εἶναι πολλὰς. For all are of God, who gives to each his appropriate *οἰκίσματα*. This is the *trilicinium*, the couch for three, on which shall recline those who are called to the Marriage Feast. This, the Elders said, is the *dispositio* of those who are saved, who advance by steps of this kind, through the Spirit to the Son, and through the Son to the Father.

The first part of this implies that the *μοναί* are the permanent abodes of the blessed, which vary in glory; but the last sentence suggests, on the contrary, that the *μοναί* are stages, and that a saint may pass from one to another. The general patristic interpretation of *μοναί* is, however, "abiding-places"; not *mansions*, which are like inns on a journey, but permanent habitations.

Clement of Alexandria often has the word *μονή*, and always with allusion to Jn. 14³. In *Strom.* vi. 14 he refers (as Papias does) to the thirtyfold, sixtyfold, hundredfold harvests, which he says hint at (*ἀντινομαί*) the three *μοναί* where the saints dwell according to their respective merits. So, again, he says (*Strom.* iv. 6) that there are with the Lord καὶ *μοῖροι* καὶ

¹ Cf. Lightfoot, *Supernatural Religion*, p. 194, and *Biblical Essays*, p. 68.

εἰ δὲ μή, εἶπον ἂν ὅτι πορεύομαι ἐτοιμαίᾳ τόπον ἑμῶν; 3. καὶ

μοναί πλείονες κατὰ δόξαλαίαν βίαν. Clement taught consistently that there were degrees of glory in the heavenly world. In *Strom.* vii. 14 he explains that the "other sheep not of this fold" (Jn. 10⁶) are deemed worthy of another fold and another *μονή* in proportion to their faith." Once more, in *Strom.* v. 1, he uses *μονή* for the dwelling-place of God, as distinct from *τόπος*, which is the locality where the *μονή* is situated.

These citations show that *μοναί* in v. 2 (as in v. 23 and 1 Macc. 7²⁸) must mean "abodes" or permanent dwelling-places, not merely temporary stations on a journey. The idea conveyed by the saying "In my Father's house are many mansions" is that of a hospitable palace with many chambers, rather than of a journey with many stages.

οἰκία is hardly to be distinguished from *εἶκος*, except that *οἰκία* is the larger word, embracing the precincts of the house as well as the house itself. Cf. 8¹⁴, 2 Cor. 5¹; and see on 2¹⁴. For the significance of the full phrase "My Father," cf. 2¹⁸ 4¹⁷ and vv. 20-23.

In heaven there are "many mansions," i.e. there is room for all the faithful, although it is not said that they shall all be housed with equal dignity.

εἰ δὲ μή occurs again in Jn. at v. 23 only; and then after an imperative. It seems here to mean "if it were not so," i.e. if the preceding statement were not true. Cf. Abbott, *Diat.* 2060.

ὅτι before *πορεύομαι* is omitted in the rec. text, with ¹NT²ΔΘ *a e f g*. Accordingly the A.V. places a full stop after "told you," and proceeds with "I go to prepare a place for you," as a new sentence. But *ὅτι* must be retained with NABC*DLW, *b c f g* syrr. and cop. vas. How to translate it is not obvious, for *ὅτι* may mean either *because* or *that*.

(a) The R.V. takes *ὅτι* as equivalent to *because*, with Meyer, Westcott, Godet, Swete, and others. "If it were not so, I would have told you, for (i.e. *because*) I go to prepare a place for you." It is difficult to accept the sequence of thought which this rendering involves, i.e.: if there was *not* plenty of room, He would have told them this bad news, *because* He is going to prepare a place. But that He was going to prepare a place for them could not be a reason for telling them that there was not plenty of room. This translation, when analysed, is hardly intelligible.

(b) A second expedient is to treat εἰ δὲ μή, εἶπον ἂν ὅτι, as parenthetical, and to connect directly "In my Father's house are many mansions" with "because I go to prepare a place for you." But again the sequence fails, for we should rather

ἐν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμ-
 expect, "I go to prepare a place for you, because in my Father's
 house are many mansions."

(c) It is more natural to take *ἐν* after *ἐλθὼν ἂν ὑμῖν* as meaning *that*; *sc.* it is what the grammarians call *ἐν recitantis*, introducing the actual words that might have been spoken. Syr. sin takes it thus: "I should have said that I go." Then we render: "In my Father's house are many mansions. If it were not so, I would have told you that I am going to prepare a place for you." But the difficulty of this is that He was going to prepare a place for them, as v. 3 implies. Origen took the verse thus, assuming that *ἐν* is *recitantis*, although he notices the contradiction with v. 3.¹

(d) The remaining alternative is to take *ἐλθὼν ἂν ὑμῖν* *ἐν* *κτλ.* as *interrogative*: "If there were not many mansions, would I have said to you that I go to prepare a place for you?" There is only one difficulty about this rendering, *sc.* that hitherto there has been no record of Jesus having told His disciples that He was going to prepare a place for them. At 13³⁶ He had told Peter that he would follow Him later, and no doubt the other disciples expected that this promise was to be fulfilled in their case also. But the explicit words "I go to prepare a place for you" do not appear before this verse. Jn., however, more than once records references made by Jesus to former sayings of His which cannot be traced with certainty (see 6⁴⁵ 10⁴⁰ 11⁴⁰), so that there is no insuperable difficulty, on this head, of taking the sentence interrogatively. This rendering is adopted by Moffatt, Strachan, and W. Bauer.²

πορεύομαι. See on 16⁷ for this verb.
 ἐτοιμάσω τόπον ὑμῖν. This was one of the purposes of His impending departure. He was the *πρόδρομος* of all the faithful (Heb. 6²⁰). Jn. does not use *ἐτοιμάζω* elsewhere, but the verb is used Mk. 10⁴⁰, Mt. 20²³, of the highest seats in the Messianic kingdom which have been "prepared" by God for those whom He has chosen (cf. Heb. 11⁴⁰). In the present passage, *ἐτοιμάζω* does not carry the idea of predestination; it is only "to make ready," as at Mk. 14¹⁶, Lk. 9⁴.

-τόπος is used of a "place" in heaven, Rev. 12²; also in Clem. Rom. 5, where it is said of Peter *ἐπορεύθη εἰς τὸν ἀφειλούμενον τόπον τῆς δόξης*. In the *Revelation of Peter*, τόπος is similarly used; and also in the *Acts of Thomas*, c. 22.

3. καὶ ἐὰν πορευθῶ, repeated in substance from 16⁷.

¹ Cf. Origen's *Comm. in Joh.* (ed. Brooke, II. 308).

² Cf. also Lowther Clarke, *Theology*, July 1924, p. 41; and Abbott, *Diat.* 2186.

φομαῖς ὑμῖς πρὸς ἑαυτοὺς, ἵνα ὅπου εἶμι ἐγὼ καὶ ὑμεῖς ᾔητε. 4. καὶ ὅπου ἐγὼ ὑπάγω οἰδοῦναι, καὶ τὴν ὁδὸν οἰδοῦναι.

τόπον ὑμῖν is the order of words in MBDLN; but the rec. has ὑμῖν τόπον, with W^o.

πάλιν ἔρχομαι. The present tense expresses the certainty of the future return: "I am coming back." This is an explicit announcement of the Parousia, or Second Advent. Not as much is said about this in Jn. as in the Synoptists; but it is nevertheless an integral element in Johannine doctrine, more emphatic in the First Epistle than in the Gospel (cf. 21²², 23 and 1 Jn. 2²⁸).¹

καὶ παραλήμφομαι κτλ. Perhaps *παραλαμβάνειν* has here, as at 1¹¹, the meaning of receiving with *welcome* (cf. Cant. 8⁷); but at 19¹¹ it is equivalent to "seize." For this meeting of Master and disciples, cf. 1 Thess. 4¹⁷.

ἵνα ὅπου εἶμι ἐγὼ καὶ ὑμεῖς ᾔητε. This is, in a sense, true of earthly discipleship (12⁴⁰), but it is to be fulfilled more perfectly hereafter (17²⁶).

4. ὅπου ἐγὼ ὑπάγω οἰδοῦναι τὴν ὁδὸν is the reading of M^oCB^oLW. But, as Field has pointed out, this is an ungrammatical construction. τὴν ὁδὸν ὅπου ὑπάγω is not good Greek, if it means τὴν ὁδὸν ἣν ὑπάγω. Furthermore, the comment of Thomas in v. 3 distinguishes clearly between the *goal* and the *way*, so that we should expect to find the same distinction inherent in the words of Jesus which drew it forth. The rec. text is ὅπου ἐγὼ ὑπάγω οἰδοῦναι, καὶ τὴν ὁδὸν οἰδοῦναι. This is supported by AC^oDM^oTA^o with most cursives, and by the Syriac, Coptic, and O.L. vss. generally. If this were the original reading, we can see how easily the words *οἰδοῦναι καὶ* might have dropped out, the eye being caught by the second *οἰδοῦναι*. To claim that the uncials M^oB must outweigh the evidence of practically all the ancient versions, especially when they present an ungrammatical reading, is to claim too much for them. Accordingly, we follow the *textus receptus* here.

ὅπου ἐγὼ ὑπάγω οἰδοῦναι. Peter had already shown that he, at any rate, did not know this, for he asked τοῦ ὑπάγειν; (13³⁶). But the disciples *ought* to have known, for Jesus had told them several times. He was going, He had said, πρὸς τὸν πατέρα με (7³³ 16⁷), or πρὸς τὸν πατέρα (16¹⁰, 28), or to His Father's house (v. 2). The phrase ὑπάγω πρὸς τὸν πατέρα had already been the subject of perplexed comment by the disciples (16⁷). They had not understood how Jesus was to "go to the Father," but that this was the goal of the journey, of which He had spoken to them so often on this last night, He had

¹ See *Introd.*, p. civiii f.

5. λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἶδμεν ποῦ ἵκεῖς ποῦ οἶδμεν

repeated again and again. And so He said now, "You know where I am going."

καὶ τὴν δόξαν οἶδμεν. This too they should have understood. They did not yet know that for Him the Way to the Father was the Way of Death (see on 16th), for even yet they had not realised that He was soon about to die. They may not have understood that they, too, must die before they could inhabit the heavenly mansions where He was to prepare a place for them (v. 2). It is not clear that they had abandoned hopes of a Messianic kingdom shortly to be established on earth, in which high stations of honour should be theirs. τὴν δόξαν οἶδμεν did not mean that they knew, or ought to have known, that the way to the Father was through death. But they ought to have "known" that the way to the Father's house was in fellowship with Jesus. This, in some measure, they must have realised at the end of their training; and so He reminds them that they "know the way," *sc.* they know that only in that fellowship with Him which Jn. calls "believing on Him" could the way to life be trodden.

The question of Thomas, and the answer to it (vv. 5-7)

5. Thomas now intervenes. Peter was the first to interrupt the great discourse by asking, "Whither goest thou?" (see 13th). Thomas presses the question, and urges that they could not be expected to know the answer. The Eleven had been perplexed when this "going" of Jesus to the Father had been mentioned at an earlier point in the discourse (16th), and their perplexities had not yet been removed. We have already had Thomas appearing as spokesman for the rest (11th), Peter perhaps being absent on that occasion. But Peter is silent now, although present, probably because of the severity of the rebuke and warning which he had just received (13th). He would hardly venture again to interrupt Jesus by questions.

For κύριε, see on 1st. Thomas declares that they do not know where Jesus was going, and that therefore they cannot be expected to know the way. Yet one may know the way without knowing exactly the goal of one's journey; and this is specially true of the Christian pilgrimage.

There are unimportant variants. κἀκ' ἡμεῖς, with most vss., have καὶ after ὁμῶς, and this may be right; but BC¹LW and Syr. sin. omit καὶ, the omission being characteristic of Jn.'s paratactic style. Again, for ποῦ οἶδμεν τὴν δόξαν; (BC¹D a b c), the rec., with AC¹LNWTA¹, has ποῦ

τὴν δόξαν; 6. λέγει αὐτῷ Ἰησοῦς Ἐγὼ εἰμι ὁ δόξος καὶ ὁ ἀληθεύς καὶ

ἐκδηλοῦμαι τὴν δόξαν εἰς τοὺς αἰῶνες; which looks like an explanatory correction of the shorter reading.

6. κC¹L om. εἰ δὲ before Ἰησοῦς, but ins. ABC¹DNW¹. See on 1st.

ἐγὼ εἰμι. On this majestic construction, see Intro^d, pp. cxvii-cxxxi.

ἐγὼ εἰμι ὁ δόξος. This is the central thought here, the words following, *sc.* καὶ ὁ ἀληθεύς καὶ ὁ ζωῆς, being not directly involved in the context, but added to complete the great declaration.

To walk in God's way has been the aspiration of pious men of every race; and Israel was especially warned not to turn aside from the δόξος which God had commanded (Deut. 5th, 32nd; cf. Isa. 30th 35th). "Teach me Thy way" is the Psalmist's prayer (Ps. 27th, cf. Ps. 25th 86th). Philo, after his manner, describes the "royal way" (δόξος) as philosophy, and he says that Scripture calls it the ῥήμα and λόγος of God (*de post. Caini*, 30), quoting Deut. 17th. More apposite here, however, is the declaration of the Epistle to the Hebrews that the way to the holy place was not made plain before Christ (Heb. 9th), who dedicated "a new and living way" through the veil of His flesh (Heb. 10th). This is the doctrine which becomes explicit (cf. Eph. 2nd) in the words "I am the Way." In the Acts (9th 19th) the Christian profession is called "the Way," but this does not provide a true parallel to the present verse. Again, in the second-century *Acts of John* (§ 95) there is a Gnostic hymn ascribed to Christ which ends with δόξος εἰμι σοι προσέχων, "A Way am I to thee, a wayfarer." This, however, does not go as far as the claim involved in ἐγὼ εἰμι ὁ δόξος. The uniqueness of Christ's claim in Jn. is that He is *the Way*, *i.e.* the only Way, to God. This is the heart of the Johannine message, which admits of no compromise with non-Christian religions, and in fact takes no account of such. See on 10th.

For ἀληθεύς in Jn., see on 2nd. Both the exclusiveness and the inclusiveness (cf. Col. 2nd) of the claim ἐγὼ εἰμι . . . ὁ ἀληθεύς are thoroughly Johannine. This is to say much more than to admit, as the Pharisees did, that Jesus taught τὴν δόξαν τοῦ θεοῦ ἐν τῷ ἀληθεύς (Mk. 12th, Mt. 22nd, Lk. 20th).

The idea of Christ's teaching as *truth* does not strictly come into the argument or exposition here; and it would seem that the juxtaposition of ὁ δόξος and ὁ ἀληθεύς is due to a reminiscence of O.T. phraseology. Cf. "I have chosen the way of truth" (Ps. 119th); and see the same expression, δόξος ἀληθείας,

ὁ ζῶν· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα εἰ μὴ δι' ἐμοῦ. 7. εἰ ἠγάπησεν

at Wisd. 5⁴, Tob. 2⁸ (cf. a Pet. 2⁹). More striking still is, "Teach me thy Way, O Lord; I will walk in thy Truth" (Ps. 86³; cf. Ps. 25⁶), where the "Truth" is a synonym for the "Way." So, again, a Psalmist says that the δόξα of the Lord *are* mercy and *truth* (Ps. 25¹⁰). Perhaps the close association in O.T. phraseology between ὁ δόξας and ὁ δόξα may account for the introduction of the word δόξα at this point.

καὶ ὁ ζῶν. This is included in another of the great Similitudes, ἐγὼ εἰμι ὁ ἀνθρώπος καὶ ὁ ζῶν (12²⁰). ζῶν is one of the keywords of the Fourth Gospel: "in Him was life" is the explicit pronouncement of the Prologue (1⁴), and that men might have "life in His Name" was the purpose of the composition of the book (20³¹). Cf. Col. 3⁴. The declaration "I am the Life" could not be out of place at any point of the Gospel (cf. v. 19); but nevertheless it does not help the exposition at this point, where the thought is specially of Christ as the Way.

Here again we are reminded of the O.T. phrase "the way (or 'ways') of life" (Prov. 6²³ 10¹ 15³⁴): cf. ἐνδραστήριός μου δόξας ζῶν (Ps. 16¹¹). In Mt. 7¹⁴ the way that leads to life is described as straitened; and in Heb. 10¹⁰ we hear of the "living way" (δόξα ζῶσα) which Jesus dedicated. The thought of Jesus as the Way would naturally be associated with the thought of Him as the Life. Cf. also Heb. 7¹².

Lightfoot (*Hor. Hebr.*) suggests that the idiom here is Hebrew, *the Way and the Truth and the Life* meaning the *True and Living Way*. (He compares Jer. 29¹¹, where the Hebrew "a latter end and hope" means "a hoped-for latter end.") This at any rate brings out the point, that the emphasis is on the *Way*, as the concluding words, "No one comes to the Father but *through me*," show. To claim to be not only *a way* to God, but the *only Way*, is in effect to claim to be the Truth and the Life.

There is a curious Christian interpolation in the Vulgate text of Ecclus. 24²⁸, which is a paraphrase of this Similitude. Wisdom says of herself, "In me gratia omnis uiae et ueritatis, in me omnis spes uitae et uirtutis," where the triple alliteration, *Via, Veritas, Vita*, is reinforced by a fourth word, *Veritas*.

7. The verb contains a rebuke. The disciples ought to have known what was meant by going to "the Father." That they did not know the Father was due to the fact that they had not yet learnt to know the Son.

εἰ ἠγάπησεν με, καὶ τὸν πατέρα μου ἂν ᾔδειτε. Jesus had said the same thing to His Jewish critics (8¹⁹), in identical

με, καὶ τὸν Πατέρα μου ἂν ᾔδειτε. ἂν ᾔδειτε γινώσκετε αὐτὸν καὶ ἐπαύσατε αὐτόν.

language, except that in the former passage we have εἰ ζῶν ᾔδειτε instead of εἰ ἠγάπησεν με. But we cannot distinguish οὐδὲν from γινώσκω in passages like this (see on 1² for the usage of these verbs).

For ἠγάπησεν (ABCD²LNΘ) and ᾔδειτε (BC²L), κD² have ἠγάπησεν and γινώσκω, which would turn the rebuke into a promise. Syr. sin. gives, "If me ye have not known, my Father also will ye know?" For ᾔδειτε the rec. substitutes ἠγάπησεν (AC²D²NTAΘ), so that the same verb may appear in both clauses.

ἂν ᾔδειτε κτλ. So BC²L, omitting the prefatory καὶ: this would be consonant with Jn.'s paratactic style. But ins. κAC²DNTAΘ, a strong combination. If καὶ is retained, it stands for *καίτοι*, in accordance with a Johannine idiom (see on 3¹¹). In any case, there is a contrast between the rebuke in the first part of the verse and the assurance in the second part.

ἂν ᾔδειτε γινώσκετε αὐτόν κτλ., "from now (see on 13¹⁸ for ἂν ᾔδειτε) you are beginning to know Him." This is the force of the present tense γινώσκετε, which it tries to emphasise by reading γινώσθε. The moment marked by ἂν ᾔδειτε is the moment of the Passion; cf. τὸν ἐκδοθέντα ὁ υἱὸς τοῦ ἀνθρώπου (13¹⁴), and see on 16⁷. The Revelation of the Father was not complete until Jesus had removed His visible presence. Only after that did His disciples begin to understand how much He had revealed of God's nature and purpose (cf. 17⁹). In the next generation, Jn. could say of his younger fellow-disciples ἠγάπησεν τὸν πατέρα (1 Jn. 2²⁵). But during the earthly ministry of Jesus that claim could not have been made. ("No one knoweth (γινώσκει) who the Father is, save the Son, and he to whom the Son willeth to reveal Him" (Lk. 10²²; cf. Mt. 11²⁷, who substitutes ἐγγινώσκω, signifying complete knowledge, for the simple γινώσκει).

καὶ ἐπαύσατε αὐτόν. BC² omit αὐτόν (perhaps because of the difficulty of the phrase), but ins. κAC²DLNWΘ. The verb ᾔδειν in the pres. and pft. tenses (see on 3¹¹; and cf. 1¹⁴) is generally, but not always, used in Jn. of seeing with the eyes of the body. θεὸν οὐδεὶς ἑώρακε πώποτε (1¹⁸; cf. 5³⁷) is a general principle of Judaism: the only One of whom it could be said ἑώρακε τὸν πατέρα is Jesus (6⁴⁶), and in that case the reference is to *spiritual* vision. But at v. 9 we have ὁ ἑωρακὴς ἐπὶ ἑώρακε τὸν πατέρα, which is parallel to ὁ θεωρῶν ἐπὶ θεωρεῖ τὸν πνευματικῶς με (12²⁴, where see note). In neither case can the verb for "seeing" be taken as representing physical vision,

8. Λέγει αὐτῷ Θεῶς Κύριε, δείξον ἡμῖν τὸν Πατέρα, καὶ

for many of the opponents of Jesus who "saw" Him in the flesh did not thereby "see the Father." Accordingly θεωρῶν at 12⁴⁶ and ὥρακεν in v. 9 must imply spiritual insight in some degree. Those who saw in the Works and Life of Christ something of His purpose and personality, thereby saw something of the nature of God who sent Him. Those who "saw and hated" Jesus, on the other hand, could be justly said to have "seen and hated" God the Father (15²⁴); the false impression which they acquired of Jesus, issuing in an equally false impression of God. Thus the strange statement, as it must have seemed, "You are beginning to know Him, and (indeed) *have seen Him*," must mean that while the disciples would begin henceforth consciously to appropriate the new revelation of God as He is, they had already (although unconsciously) "seen" the reflection of His mind and purpose in the life of Jesus, with whom they had long been in close intimacy.

Abbott (*Diat.* 2760-2764) suggests as possible another rendering (apparently favoured by Nonnus) of ἐν' ᾧ ᾐρεῖ γινώσκειτε αὐτὸν καὶ ὥρακατε αὐτόν, which takes γινώσκειτε as an imperative, "From henceforth begin to know Him, and (then) you have seen Him." But this makes ὥρακατε αὐτόν even more difficult than it is when we take γινώσκειτε as indicative, for with this rendering there can be no reference to "seeing" God in Jesus, visible in the flesh.

Philip asks to be shown the Father. The coincidence of the Father and the Son explained (vv. 8-14)

8. λέγει αὐτῷ Θεῶς Κύριε κτλ. For Philip, see on 1⁴⁸. This is the *third* interruption of the discourse by a disciple. Their intimacy with Jesus was such that they ventured, even at this solemn hour and while He was hiding them farewell, to ask questions at any point where they did not understand Him; always addressing Him with the Κύριε of respect (13³¹ 14⁸. 25). Philip goes beyond a mere question. His remark is rather an argumentative challenge: "Show us the Father, and it is enough for us."

ἀρεῖν has occurred before at 6⁷; Moulton-Milligan illustrate (s.v.) the impersonal use of the verb, as here, from the papyri.

δείξον ἡμῖν τὸν πατέρα. Probably Philip wished for a theophany, such as that which Ex. 33¹⁸ tells was granted to Moses when he prayed "Show me Thy glory." Judas the son of James had similar desires and perplexities (see v. 22).

ἀρεῖ ἡμῖν. 9. λέγει αὐτῷ ὁ Ἰησοῦς τοσούτον χρόνον μεθ' ὧν εἰμι καὶ σὺ ἐγγινώσκεις με, Φίλιππε; ὁ ὥρακός ἐμὲ ὥρακεν τὸν Πατέρα. πῶς σὺ λέγεις Δείξον ἡμῖν τὸν Πατέρα; 10. οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοὶ ἵσταν; τὰ ῥήματα ὁ ἐγὼ λέγω ἡμῖν

9. τοσούτον χρόνον. So ABNTAΘ, but κDLW have the dative τοσούτῳ χρόνῳ.

There is something of pathos in the reproach, "Have I been so long with you all (μεθ' ὧν εἰμι), and hast thou not learnt to know me, Philip?" the personal name (cf. 20¹⁴ 21²⁹) suggesting affectionate regard. The sheep know (γινώσκουσιν) their shepherd (10¹⁴), and Philip ought to have "known" Jesus by this time. But to fail to see God in Jesus was to fail to know Jesus.

ὁ ὥρακός ἐμὲ ὥρακεν τὸν πατέρα. See on v. 7 above; and cf. Col. 1¹⁵, Heb. 1³.

After πατέρα, the rec. ins. καὶ with ADLNTAΘ, but om. κB.

πῶς σὺ λέγεις κτλ., "how is that you say, etc.," σὺ being emphatic, "you who have followed me from the beginning" (1¹⁶).

10. οὐ πιστεύεις κτλ. This was to expect a greater faith than He asked of the blind man (9³⁰), or even of Martha (11²⁷). Jesus expected of the Eleven, who had enjoyed a longer and more intimate association with Him than others, that they should appreciate in some measure the deeper secrets of His being. The "evolution" of faith is always towards a larger faith.

ὅτι ἐγὼ ἐν τῷ πατρὶ κτλ. Here is the mystery of that oneness with the Father which is always prominent in Jn. Jesus had held this Divine coincidence up to the Jews as a belief which they might ultimately recognise as true (10³⁰), but He did not reproach them for not having reached it yet. Philip was in a different position, and ought to have learnt something of it before now. The two lines of testimony to which Jesus appeals in support of His claim to reciprocal communion with the Father, here as elsewhere, are His *words* and His *works*. See on 10³⁰, where the argument is almost identical with that of vv. 10, 11, and expressed in the same terms.

τὰ ῥήματα. See on 3³⁶ for the "words" of Jesus as divine.

τὰ ῥήματα ὁ ἐγὼ λέγω ἡμῖν. The rec., with KATAΘ, has λαλῶ from the next clause, but B¹LN have λέγω (which has been omitted in B* through misreading ἐγὼ λέγω). λέγω is often used in Jn. interchangeably with λαλῶ, as here. See on 3¹¹.

ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ Πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
 11. πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοὶ· εἰ δὲ
 μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12. ἄμην ἄμην λέγω ὑμῖν,
 ὁ πιστεύων ἐς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ οὗτοι ποιήσει, καὶ μέγιστα

ἀπ' ἐμαντοῦ οὐ λαλῶ. This He had said several times. See the references given in the note on γ¹⁷.

ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων. The second ὁ is omitted in BL, but is preserved in κ ADNW θ .

ποιεῖ τὰ ἔργα αὐτοῦ. So κ BD; but the rec., with AΓΔΘ, has αὐτὸν ποιεῖ τὰ ἔργα, a correction due to the tendency to describe the miracles as Christ's rather than as the Father's. But to distinguish thus is contrary to Johannine teaching. See especially on 5³⁸. The ἔργα of Jesus are also the ἔργα of God the Father.

In this verse the *works* of Jesus are treated as among his *works*. Both are, as it were, the *λαλία* of the Father. But they may be considered separately, His words appealing more directly to the conscience and spiritual insight of His hearers, His works appealing rather to their intellect, as indicative of His superhuman personality.

11. πιστεύετε μοι. The plural shows that Jesus now addresses Himself not to Philip individually, but to the disciples collectively, whose spokesman for the moment Philip was. "Believe me," *sc.* believe my words when I tell you that I am in the Father and the Father in me (repeated in identical terms from v. 10). He does not say "Believe *in* me" here. He merely appeals (as at 5⁴⁷ 10²⁵) to the testimony of His own sayings, as worthy of credit (cf. 4²¹).

εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. This is the appeal to His miraculous *works* (cf. 3³ 5³⁴ 10²⁵) in support of His great claim of unity with the Father. The faith which is generated by an appeal like this is not the highest type of faith, but it is not despised by Jesus. Better to believe because of miracles than not to believe at all. See on 6³⁶ 10²⁸; and cf. 2²³ 3⁴ 4⁴⁰.

The concluding μοι is omitted after πιστεύετε by κ DLW, but ins. ABΓΔΘ.

12. ἄμην ἄμην λέγω ὑμῖν, the customary prelude to a solemn and unexpected saying. See on 1⁵¹.

He had appealed to His ἔργα. He now assures His hearers that the Christian believer shall be endowed with power to do the like or even greater things, and in particular that he shall have the secret of efficacious prayer (vv. 13, 14).

ὁ πιστεύων ἐς ἐμὲ. This He had bidden them all to do (v. 1), and He returns to the phrase, which involves more than

τούτων ποιῆσαι, ὅτι ἐγὼ πρὸς τὸν Πατέρα πορεύομαι· 13. καὶ ὅτι ἂν

πιστεύετε μοι of v. 11 (see on 1⁵¹). But, as Bengel says, "qui Christo de se loquenti credit, in Christum credit."

τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ οὗτοι ποιήσει. He had already given such power to the Twelve (Mk. 6⁷ 13), and in [Mk.] 16¹⁷ it is recorded that He renewed this assurance after His Resurrection.

καὶ μέγιστα τούτων, "greater things," not necessarily more extraordinary "miracles," to the eye of the unspiritual observer. These works of wonder, healing the blind and the sick, etc., were not reckoned by Jesus among His own "greater" works (see on 5³⁰). The "greater things" which the apostles were to achieve, were the far-reaching spiritual effects which their preaching was to bring about. The teaching of the Incarnate Son was confined to one country, and while He was in the flesh His adherents were few. But His Church made conquest of the nations of the world.

ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι. His departure from their visible presence increased the apostles' spiritual power (see on 16⁷ above). As He goes on to explain (vv. 13, 14), their spiritual effectiveness in prayer will be increased beyond all limits hitherto presupposed, for their prayers will be offered "in His Name."

For πρὸς τὸν πατέρα πορεύομαι, cf. v. 28; and see on 16²⁸. 13. καὶ ὅτι ἂν αἰτήσῃτε κτλ. "And" (further, in addition to the promise of v. 12, and following from it) "whatsoever ye shall ask in my Name, I will do it." See on 15¹⁶ for this great promise, here repeated for the fifth time.

It is not said here to whom the prayer is addressed, but we should probably understand τὸν πατέρα as at 15¹⁶ 16²⁸. Jesus is the Way (v. 6), and while prayers are naturally addressed to the Father, they are addressed through Jesus, "in the Name of" Jesus.

There is, however, an advance here on the teaching of 15¹⁶ 16²⁸. In the former passages it is the Father who answers prayer, who gives what the faithful petitioner asks; but here and at v. 14 it is the Son who is to grant the boon, ποιῶ being twice repeated. For, in the teaching of Jesus as presented in Jn., what the Father does, the Son does (cf. 10²⁶). Swete's paraphrase is thoroughly Johannine. "We pray to the Father in Christ's Name; we receive the answer from the Father. Yet we receive it through the Son and by the action of the Son." The difference between δώσει, "He will give," of 16²⁸, and ποιῶ, "I will do," of 14¹³ is the difference between the Jewish and the Christian doctrine of prayer.

αἰρήσῃτε ἐν τῷ ἐντομαί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ Πατήρ ἐν τῷ ἑαυτοῦ. 14. ἔάν τις αἰρήσῃ ἐν τῷ ἐντομαί μου, ἐγὼ ποιήσω.

ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. This is only verbally similar to 13³¹, where see note. All that is done by Christ in His heavenly ministry is a "glorification" of the Father, a revelation to men of His power and compassion. This is the final cause of Christ's work.

For the absolute use of υἱός in Jn., see on 3³⁵.

14. This verse is wholly omitted in two minor uncials, as well as in 1, 22, *δ*, *ful*, the Sinai Syriac, and Nonnus—a strong and unusual combination. The omission may be due to homoioteleuton, v. 14 being repeated from v. 13. ABL and *fam*. 13, indeed, repeat τοῦτο ποιήσω from v. 13, but *ADW* in v. 14 replace τοῦτο by ἐγώ. So ADL follow v. 13 in reading αἰρήσῃτε ἐν κτλ, but *MBWTΔΘ* have αἰρήσῃτε με ἐν κτλ.

If the verse is to be retained, it must be taken as a repetition in slightly different terms of what has been said already: a construction which is quite in the style of Jn.³ ἐγώ clearly lays special emphasis on Jesus being Himself the answerer of the prayer: "I will see that it is done."

But the insertion of με after αἰρήσῃτε, which the best MSS support, involves the harsh and unexampled phrase, "If ye shall ask me in my Name." No doubt, it may be urged that the man who is in Christ alone can offer petitions to Christ which are certain of acceptance. He whose will is in harmony with Christ's will, and who therefore can truly pray "in His Name," may be assured that Christ will perform what he asks. Yet the expression "ask me in my Name" is awkward, and does not occur elsewhere, the other passages in these discourses in which prayers in the Name of Christ are recommended explicitly mentioning the Father as Him to whom these prayers should be addressed (cf. 13¹⁶ 16²³, 26). The Johannine teaching would not indeed stumble at the addressing of prayer to Christ. He who prays to the Father, prays to the Son, so intimate is their ineffable union (cf. 10³⁰); but, nevertheless, no explicit mention of prayer to the Son is found elsewhere in Jn., unless 16²⁶ (where see note) is an exception.

We conclude that με must be rejected here,³ despite its strong MS. support; and we read ἐάν τις αἰρήσῃ ἐν τῷ ἐντομαί μου, ἐγὼ ποιήσω, the thought being carried on from the previous verse, a special emphasis being laid upon ἐγώ.

³ See on 3³⁴.

⁴ *Elass* omits με.

15. Ἐάν ἀγαπήτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε. 16. καὶ ἐρωτήσω τὸν Πατέρα καὶ ἄλλων Παράκλητον ὁώσει ὑμῶν ἵνα ἦ μετ' ὑμῶν εἰς τὸν αἰῶνα, 17. τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ

Love issuing in obedience will be followed by the gift of the Paraclete, revealing the union of the Father and the Son (vv. 15-20)

15. ἂν ἀγαπήτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε (so MBL, which is to be preferred to τηρήσατε of AD⁸ and the rec. text), "if you love me, you will keep my commandments," as it is said again (v. 23), ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει. Love issues in obedience. The converse, "he who keeps my commandments loves me," is found at v. 21 (the love then fulfilling itself in knowledge, 1 Jn. 2⁵). For the verb ἀγαπᾷ, as used in Jn. of the love of His disciples for Jesus, see on 3¹⁸.

The phrase τηρεῖν τὰς ἐντολάς is thoroughly Johannine (cf. 15¹⁰, 1 Jn. 2⁴ 3²³, 24² 5²). It is the phrase used for "keeping" the Ten Commandments (cf. Mt. 19¹⁷, 1 Cor. 7¹⁹); and that the precept "keep my commandments" should be placed in the mouth of Jesus is significant of His claim to be equal with God (cf. 13²⁰).

In Jn. τηρεῖν τὰς ἐντολάς μου is used interchangeably with τηρεῖν τὸν λόγον μου (8¹² 14²³, 22²⁶ 15¹⁰, 1 Jn. 2⁵).

16. καὶ ἐρωτήσω τὸν πατέρα. See on 11²² 16²³, 26 on ἐρωτᾷ as the verb used of the prayers of Jesus Himself; cf. 17⁹.

καὶ ἄλλων παράκλητον ὁώσει ὑμῶν. The Sinai Syriac renders "He will give you Another, the Paraclete"; but the more natural rendering is "He will give you another Paraclete," sc. another besides myself. Jesus does not directly call Himself a "Paraclete" nor is the term applied to Him anywhere in the Gospels (cf. 1 Jn. 2⁵); but He has just spoken of Himself (vv. 13, 14) as discharging in the future the functions of a παράκλητος, or a Helper and Friend at the court of heaven, in that it is He who will cause to be fulfilled the prayers which are addressed to the Father. For παράκλητος see on 15²⁶.

ἵνα ἦ μετ' ὑμῶν. The rec. text (with ADT⁸) has μέγας for ἦ (perhaps from v. 17).

εἰς τὸν αἰῶνα. Jesus had been with them as Helper and Friend on earth only for a short time, but the "other Paraclete" would be in fellowship with them "for ever," i.e. until the end of the present dispensation (cf. Mt. 28²⁰). See on 4¹⁴ for εἰς τὸν αἰῶνα, which is generally used as including eternity.

17. For ὁ τὸν ἀληθείας, see on 15²⁶.

With the sharp contrast between the "world" and

δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτὸ, ὅτι παρ' ὑμῶν μένει καὶ ἐν ὑμῶν ἐσθίν. 18. οὐκ ἀφῆλθον ὑμᾶς ὁφθαλμοί, ἐρχομαι πρὸς ὑμᾶς. 19. ἐν μικρῷ καὶ ὁ κόσμος

the "disciples" in regard to their faculty of spiritual perception, cf. 1 Cor. 2¹⁴.

ὁ δὲ κόσμος οὐ δύναται λαβεῖν. It could not have been said to the "world," λάβετε πνεῦμα ἄγιον (20²⁶). That gift could be received only by spiritually minded men.

ὅτι οὐ θεωρεῖ αὐτό. θεωρεῖν (see on 2²⁰) is generally used in Jn. of bodily vision, but sometimes (as at 6⁴⁰ 12⁴⁰) of mental and spiritual appreciation. The analogy of v. 19 would suggest that bodily vision is intended here, as there. The only kind of vision that the "world" has is physical, and with this the Spirit cannot be perceived. Observe that it is not said that the disciples could thus (θεωροῦσι) behold the Spirit.

οὐδὲ γινώσκει. So it is said in the Prologue (1²⁰), ὁ κόσμος αὐτὸν οὐκ ἔγνω. The world did not recognise Jesus as the Word: nor does it recognise the Spirit.

ὑμεῖς γινώσκετε αὐτό. Disciples are not "of the world" (15¹⁸): they can, and will, recognise the workings of the Spirit, as they have in some measure recognised Christ for what He was (cf. v. 9).

ὅτι παρ' ὑμῶν μένει, "because He abides with you," καὶ ἐν ὑμῶν ἐσθίν, "and is in you," the present tenses being used proleptically of the future. The rec. has ἐσται (with M²A²L²Θ), which is a correction of the better reading ἐσθίν (BD²W).

First it is said that the Spirit of Truth abides μετὰ ὑμῶν, then παρ' ὑμῶν, and finally ἐν ὑμῶν, the last phrase signifying the indwelling of the Spirit in the individual disciple (Rom. 8⁹, 1 Jn. 2²⁶, 2 Jn. 2), while the other phrases (the former of which occurs also in 1 Jn. 2) lay the emphasis on the fellowship of which the disciples collectively, that is, with the Church (cf. ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν, 2 Cor. 13¹⁴).

18. οὐκ ἀφῆλθον ὑμᾶς ὁφθαλμοί. ὁφθαλμοί occurs in the N.T. again only at Jas. 1²¹, and there in its primary meaning of "fatherless." It has been thought that this is the idea here also; at 13³⁵ Jesus addressed his disciples as τέκνια, which suggests the relation of a father to his children. But, although ὁφθαλμοί, both in the LXX and in classical literature, generally means "fatherless" in the most literal sense, it may be used of bereavement of any kind. ὁφθαλμὸς οὐ ἦτορ βασιλῆος (Ps. 10⁹) appears in Coverdale's Psalter as "Thou art the helper of the friendless," which brings out the sense well. Milligan (*Vocab.* s.v.) quotes a modern Greek song where friendless must be the meaning; and also Epictetus, III. xxiv. 14 for this more general

με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς sense. The rendering "comfortless" of the A.V. cannot be defended.

"I will not leave you friendless" means, then, "I will not leave you without a Helper and Friend (a παρὲλθοντος), such as I have been."

ἐρχομαι πρὸς ὑμᾶς, "I am coming to you," ποῖ, as in v. 3, in the Parousia, but after His Resurrection, when the Spirit will be imparted (10³⁹). See on 16²⁹ for the Day of the Spirit's Advent.

19. ἐν μικρῷ (see on 16¹⁹) καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, "the world perceiveth me no longer," θεωρεῖν (see on 2²⁰) being used here of any kind of vision, for Jesus will have been removed from the world's sight after His Passion.

ὑμεῖς δὲ θεωρεῖτέ με, "but *you* perceive me," sc. with the spiritual perception which the disciples were to have of the Risen Lord. Jesus had indeed told them at an earlier point in this last discourse that, like the world, they would see Him no longer with the eyes of the body after His Passion: οὐκέτι θεωρεῖτέ με (16¹⁰). The assurance of the present verse is in verbal, although not real, contradiction with the former warning. He had led them on step by step, in the endeavour to make them understand that it was better for them that He should be removed from their bodily eyes (16⁷), and that He would be present with them spiritually. And, at last, He assures them—so intimate and vital will His presence be—"you shall perceive me." ὑμεῖς θεωρεῖτέ με, the present tense being used proleptically to mark the certainty of the future.

θεωρεῖν is the verb used of Mary's "seeing" the Risen Lord (20¹⁴), as it is used here of the disciples' "seeing" Him after His Passion, while such "seeing" would be impossible for the unbelieving world.

A comparison of 14¹⁰ with 16¹⁰ goes far to show that 16¹⁰ must be regarded as an earlier utterance than 14¹⁰. See *Introd.*, p. xxi.

ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. So BL, but M²AT²Θ have ζήσονται. This had been said before (6²⁷, where see note), and the thought is present also in Paul (Rom. 8¹⁰, 1 Cor. 15²², Gal. 2²⁰, Eph. 2⁵; cf. Rev. 20⁴). But the words "because I live, you also shall live," have here a direct connexion with the context. Jesus has just assured the disciples that they shall "see" Him in His Risen Life. But this would only be possible—for ordinary physical vision is not in question—for those who are in spiritual sympathy with Him, who are "in Him" and in whom He abides (v. 20), who share His Life,

ἴσμεν. 20. ἐν ταύτῃ τῇ ἡμέρᾳ γνώσεσθε ὅτι ἐγὼ ἐν τῷ Πατρὶ μου καὶ ὁ πατήρ ἐν ἐμοὶ καὶ ὁ πατήρ ἐν ἐμοὶ. 21. ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκείνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με

And so He adds, "because I live, you also shall live"; not ye *do* live (in the present), for He was not yet risen from the dead, and His quickening power was not yet set free in those who "believed on Him."

20. ἐν ταύτῃ τῇ ἡμέρᾳ, i.e. in the new Dispensation of the Spirit, which will begin with the Resurrection. See on 16²⁰.

γνώσεσθε ὅτι ἐγὼ καὶ ὁ πατήρ, "you will know" (ὁμοῦς being emphatic) "that I am in my Father, etc." At v. 10 (where see note) Jesus had indicated that the disciples ought to have reached as far as *faith* in His ineffable union with the Father; but He now promises that they shall *know* it, and recognise it as true, when the illumination of the Spirit has been granted to their minds.

καὶ ὁμοῦς ἐν ἐμοὶ καὶ ὁ πατήρ ἐν ἐμοὶ. He had given this to them as a precept of life (15¹, where see note); but the assurance that they might indeed reckon themselves as "in Him" could not be complete until the realisation that they shared His Life (v. 19) was confirmed by the Spirit's internal witness. This assurance is the highest point in Christian experience. Cf. 17²¹. 23. 26; and see especially the note on 17²¹.

The loving disciple is loved by God, and to him Jesus will manifest Himself (v. 21)

21. What has heretofore been said in terms primarily applicable to the listening disciples is now said more generally. The teaching of v. 21 is for all future believers. Not only for the apostles, but for every disciple, the sequence of spiritual experience is Obedience, Love, Life, Vision.

ἔχων τὰς ἐντολὰς (the phrase does not occur again) is to have them in one's heart, to *know* them and apprehend their meaning; but τηρῶν τὰς ἐντολὰς is to *keep* them, which is a harder thing. See on v. 15 above, where (as at v. 23) it is said that love issues in obedience; here the point is, that obedience is the proof of love.

ἐκεῖνος: *he* it is (and no other) who loves me.

ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ἀπὸ τοῦ πατρὸς μου. This has been said before at 16²⁷, where *φιλεῖν* was used instead of *ἀγαπᾶν* (but see on 21¹⁵), and where, in accordance with Jn.'s usual style, the *active* voice (ὁ πατήρ φιλεῖ ἑαυτὸν) was preferred to the passive. Abbott (*Diat.* 1885f) notes that in this verse

ἀγαπηθήσεται ἀπὸ τοῦ Πατρὸς μου, καὶ ὁ ἀγαπῶν αὐτὸν καὶ ἐμφανίσει αὐτῷ ἑαυτὸν.

22. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κόρις, καὶ τί γέγονεν ὅτι ἦν μὴ μόνον ἐμφανίζεν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; 23. ἔπει-

is the only instance in Jn. of *ὁπὸ* followed by a genitive of the agent.

καὶ ὁ ἀγαπῶν αὐτὸν. Cf. Prov. 8¹⁷.

ἐμφανίσει αὐτῷ ἑαυτὸν. ἐμφανίζω (in Jn. only here and at v. 22) is used as in Ex. 33¹³, 16 of a special manifestation of the Divine; cf. also Wisd. 1¹ 17¹, Mt. 27⁵⁴. The reference is to that fuller revelation of Christ which will be made through the Spirit's illumination: cf. 16¹⁴.

Jude asks why Jesus will not manifest Himself to the world; no direct answer is given, the former teaching being repeated (vv. 22-24)

22. λέγει αὐτῷ Ἰούδας καὶ. This is the *fourth* interruption of the discourse by an apostle anxious to understand what was being said (cf. 13³⁶ 14⁴ 5); this time the speaker is Judas the son of James (Lk. 6¹⁶, Acts 1¹³, who is also called Thaddaeus Mk. 3¹⁸, Mt. 10³; see on 21¹⁵ above). Syr. sin. reads "Thomas" here for "Judas," and Syr. cur. has "Judas Thomas," which apparently was the personal name (Judas the Twin) of the doubting apostle. The Syriac vss. have confused the undistinguished apostle, Judas the son of James, with the better known Judas Thomas.

οὐχ ὁ Ἰσκαριώτης. Judas Iscariot had left the company some time before (13³⁶), but Jn. is anxious that the name "Judas" shall not mislead. For "the Iscariot," the man of Kerioth, see on 6⁷.

καὶ τί γέγονεν καὶ. "What, then, has happened that, etc." For the initial καὶ, which is retained by *W*, see on 6⁷. It is omitted by ABDLΘ, but its omission is probably due to a mistaken correction of the text by scribes who did not understand the initial καὶ.

Jude catches at the word ἐμφανίζω. This is what he has been waiting for. For this verb seemed to suggest (see Ex. 33¹³, 16) a visible manifestation of Jesus in glory, which had been the hope of the Twelve. They clung to the thought of a Messianic theophany which should convince the world. There was a truth behind this Jewish expectation, as Jesus had said on former occasions (5²⁶, 29). But the promise to the faithful in these Last Discourses was not that of any speedy return of the Son of Man in the clouds, although it was mis-

κρήνη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ Πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα

interpreted thus by some. The *ἐμφανισμός* which Jesus promised was the illumination of the heart of the individual disciple: "I will manifest myself *to him*," not to the world. Judas is perplexed by such a limitation, as it seems to him, of the Messianic hope. What, then, about your manifestation of your glory to the world? See on v. 8 for similar perplexity exhibited by his brother apostle Philip. Both of them desired the same kind of public vindication by Jesus of Himself as His incredulous "brethren" had demanded when they said *φανέτωσαν σεαυτὸν τῷ κόσμῳ* (7^a).

Such vindication, however, was not given. Even after He had risen, Jesus was not seen by those who hated Him or were sceptical as to His claims. ὁ θεὸς . . . ἔδεικνεν αὐτὸν ἡμῶν γινώσκου (Acts 10⁴⁰), not to everybody, but only to the select few. And the only answer that Jesus gives to Jude is to repeat the assurance that He will, in truth, manifest Himself to every loving and obedient disciple: a promise which points forward to the illumination which the Spirit is to give.

No direct answer is given as to the manifestation in glory of Jesus to the world at large. This is in complete correspondence with the habit of Jesus when problems were put to Him by questioners as to the destiny or the duty of other people. He rebuked Peter for asking about John's future career (21²⁰). "Are there few that be saved?" another asked Him (Lk. 13³⁰). But His answer was to bid the man look to his own salvation: "Strive to enter in at the strait gate." And so here, it is said (in effect) to Jude: "If you love and obey me, I will come and abide with you; that is enough for you to know."

23. ἀπεκρ. Ἰησοῦς καὶ κτλ. The rec. inserts ὁ before Ἰησοῦς, but om. *κἀΒΔΛ* *WFL* *Θ*: see on 1^a.

ἔάν τις ἀγαπᾷ με κτλ. The answer of Jesus to Jude is indirect, and begins by repeating what He had said before in v. 15 (cf. v. 21) as to the necessity of obedience for a true disciple.

τὸν λόγον μου τηρήσει. For τὰς ἐντολάς of v. 21, the specific commandments of Jesus, is substituted here τὸν λόγον, the message of Jesus as a whole. For the phrase τὸν λόγον τηρεῖν, see on 8^a 17^a. Jn., as has been pointed out before, is fond of changing slightly the form of a great saying, when he repeats it (see on 3¹⁷).

καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν. Cf. 17²². This must be taken to mean something more than the fundamental Johannine doctrine that "God loved the world" (3¹⁶), although

καὶ μόνῃ παρ' αὐτῷ ποιησόμεθα. 24. ὁ μὴ ἀγαπᾷ με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃς ἀκούετε οὐκ ἔστιν ἐνὶ ἡμῖν ἀλλὰ τοῦ πέμψαντός με Πατρός.

this tremendous fact is prior to, and at the root of, every special manifestation of God's love to individual disciples.

καὶ πρὸς αὐτὸν ἐλευσόμεθα. Here the singular *ἐρχομαι* πρὸς ἡμῶν (v. 18) is replaced by the plural *ἐλευσόμεθα*, marking the claim of equality with the Father which is prominent throughout the Fourth Gospel. Cf. 10⁴⁰ ἐν ἡμῶν. In both passages the reference is to that Divine Advent in the disciple's heart which is mediated by the Spirit. Cf. Rev. 3²⁰ εἰσελεύσομαι πρὸς αὐτόν.

καὶ μόνῃ παρ' αὐτῷ ποιησόμεθα. The Spirit παρ' ἐμῶν μένει (v. 17), and the same must be true of the Father and the Son. "In the coming of the Spirit, the Son too was to come; in the coming of the Son, also the Father." In v. 2 (where see note) the *μοναί* where man shall dwell with God in the future are promised; here we have the promise of a greater thing, the dwelling of God with man in the present. The main thought associated with the sanctuary in the Pentateuch was that there Yahweh dwelt with His people (Ex. 25⁸ 29³⁶, Lev. 26^{11, 12}; cf. 2 Cor. 6¹⁶); but the indwelling promised here is associated with no special sanctuary or holy place. It is a Presence, real although invisible, in the disciple's heart (Mt. 28²⁰): the peculiar benediction of the kingdom which does not come "by observation" (Lk. 17²⁰). So Jn. writes later of the disciple who "keeps His commandments," that Christ "abides in him," adding "this we know by the Spirit which He gave us" (1 Jn. 3²⁴; cf. 1 Jn. 4¹³).

ποιησόμεθα. So *κΒΛW fam. 13*; but A^Θ have *ποιοῦμεν*, μόνῃ ποιούμεενος occurs in Thucydides (i. 131), the phrase being good classical Greek.

24. The implied argument of this verse is that the "world," which does not love Jesus and does not "keep His commandments," is spiritually incapable of apprehending such spiritual manifestations of God and Christ as those which have been promised to faithful disciples. Nothing is said of a manifestation in glory, such as that which Jude and his fellow-disciples longed to see (cf. v. 22).

ὁ μὴ ἀγαπᾷ με κτλ., "he that does not love me" (sc. the world) "does not keep my sayings" (λόγος as distinct from λόγος, His full message). Λόγος here is practically equivalent to ἐντολαί (v. 21).

καὶ ὁ λόγος ὃς ἀκούετε. καὶ is for καίτοι, in accordance with 1 Gore, Bampton Lectures, p. 132.

25. Ταῦτα λελάληκα ὑμῖν παρ' ὧν μόνον 26. ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον ὃ πέμψει ὁ Πατὴρ ἐν τῇ ἀνομιᾷ μου, ἐκείνος

Jn.'s usage (see on 3¹¹): "and yet, the word which ye hear," *i.e.* which the world hears without understanding what it implies. The phrase ἐκείνους τὸν λόγον τὸν ὧν has appeared before at 8²⁴, where see note.

οὐκ ἔστιν ἡμέτερος κτλ. Cf. 7¹⁸ ὃ ἐγὼ διδάχθ' οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. See also 8²⁶ 12²⁶; and for the thought of Christ being "sent" by God, see on 3¹⁷.

Parting words: a summary of the Last Discourse (vv. 25-31)

25. ταῦτα λελάληκα ὑμῖν. This is the seventh time that this solemn refrain (see on 15¹¹) appears in the Last Discourse. Here ταῦτα may embrace all that has been said throughout the evening, and not only the sentences immediately preceding. "These things have I spoken to you, while abiding with you," *sc.* in the flesh. But this temporary companionship in the body is now to be replaced by a permanent spiritual abiding, in the Person of the Paraclete.

26. This is the fifth (and last) time that the Paraclete is mentioned (see on 15²⁶ for the meaning of the word). Here ὁ παράκλητος is for the first time identified with τὸ πνεῦμα τὸ ἅγιον, an august title familiar to every Jew (cf. Ps. 51¹¹, Isa. 63¹⁰). The complete title does not occur again in Jn. (but cf. 20²²). We have it, however, in Mk. 3²⁸ 12³¹, Mt. 12³¹; cf. Lk. 12¹⁰, 11.

ὃ πέμψει. For ὃ, M¹L have ὅν. The Old Syriac treats the Spirit as feminine, but the Peshitta does not follow this Semitic doctrine.

ὃ πέμψει ὁ πατήρ. This is the Lucan doctrine, that the Father sends the Spirit (Lk. 24⁴⁹, Acts 2³³), and we have had it already at v. 16; but at 15²⁶ 16⁷ the Spirit is sent by the Son (see also 20²²). This is only an additional illustration of the Johannine doctrine that what the Father does, the Son does (see note on v. 13 above).

ἐν τῇ ἀνομιᾷ μου. "In my stead" does not convey the meaning adequately. At 5⁴³ Jesus said that He had come "in the Name" of the Father, and at 10²⁵ that He wrought His works in the same Name; the meaning in both cases (see notes *in loc.*) being not only that He came as the Father's representative, but as One to whom "the Name," *i.e.* the providential power of the Father, had been given, and who was to reveal the Father's character and purpose. So here it is said that the Spirit will be sent "in the Name" of Christ, to explain

ἡμῖς διδόναι πάντα καὶ ὑπομνήσει ἡμᾶς πάντα & εἰπον ὧν ἐγώ.

His mission and to reveal its consequences. As the Son was sent in the Name of the Father (5⁴³), so the Holy Spirit will be sent in future "in the Name" of the Son. This does not imply that the Holy Spirit was not operative before the Incarnation, but rather that after the Passion and Resurrection (see on 16⁷; and cf. 7³⁹) He will come with the more effective quickening power of the new revelation of God in Christ.

ἐκείνους. It is He, the Spirit, whose twofold work is now described in relation primarily to the listening apostles, but probably what is said may apply in some measure to all Christian disciples of succeeding generations.

ἡμᾶς διδάξει πάντα. This has already been said at 16¹³ διδάσκει ἡμᾶς εἰς πάντα τὴν ἀλήθειαν. The two phrases are treated as identical at Ps. 25¹: διδάσκειν με ἐπὶ τὴν ἀλήθειάν σου, καὶ διδάξω με. Cf. also Ps. 25⁷:

διδάσκει πρὸς εἰς κρίσεις,
διδάξει πρὸς ἀδύνα αὐτοῦ.

See, for other apparent reminiscences of the Psalter, on 16¹³.

πάντα in this verse corresponds to εἰς πάντα τὴν ἀλήθειαν of 16¹³, and stands in contrast to ταῦτα of v. 25, *sc.* the things that have already been taught by Jesus. For πάντα, cf. 1 Jn. 2²⁰ τὸ αὐτοῦ χρίσμα διδόναι ἡμᾶς περὶ πάντων. The reference is only (see again on 16¹³) to religious doctrines (cf. 1 Cor. 2¹⁹ πνεῦμα πάντα ἐρωτᾷ, καὶ τὰ βάθη τοῦ θεοῦ), but of these Divine truths the Spirit is to teach new things as time goes on.

καὶ ὑπομνήσει ἡμᾶς πάντα & εἰπον ὧν ἐγώ after ὧν, and this would bring out the emphasis well; but it is omitted by most authorities. "And He will bring to your remembrance all that I said to you," the *sor. εἰπον* indicating that the personal oral teaching of Jesus was ended. This is the second side of the work of the Spirit, who not only was to reveal what was *new*, but was to recall to the memory of the apostles the *old* truths that Jesus had taught. Cf. 2²² 12¹⁸, Acts 11¹⁶, for illustrations of the fact that after His Resurrection the apostles entered more fully into the meaning of His words than they had done at the time they were spoken. Here, however, the promise is that their memory of them shall be stimulated. Bengel says pregnantly, "Exemplum praebebat haec ipsa homilia."

ὑπομνήσει ἡμᾶς πάντα. ὑπομνήσκω does not occur again in Jn.; but cf. Lk. 22³¹, where Peter "remembered" the words of Jesus. There is a literary parallel (but no more) in *Subiles*

27. Εἰρήνην ἀφήμι υμῶν, εἰρήνην τὴν ἡμῶν δίδωμι υμῶν· ὃς καθὼς δὲ κόσμος διδωσὶν ἐγὼ δίδωμι υμῶν. μὴ ταρασσέσθε ὑμῶν ἢ καρδία μὴδὲ δαυλιᾶται. 28. ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῶν Ὑψίστου καὶ ἔρχομαι

xxiii. 25, where God says to Jacob after his vision, "I will bring all things to thy remembrance."

27. εἰρήνη, *i.e.* πᾶσα "peace," the ordinary salutation and the ordinary word of farewell in the East. The words παρ' ὑμῶν μένων in v. 25 are suggestive of His departure, and He is not forgetful of the parting word of peace. Except in salutations (2o¹², 21, 22, 2 Jn.¹³, 3 Jn.¹⁴), εἰρήνη is used by Jn. only here and at 16³³; and in both cases it refers to the spiritual peace which Christ gives. Just as in the Priestly Blessing (Num. 6²⁴) the meaning of the familiar εὐεχὴ is transfigured, "The Lord . . . give thee peace," so here εἰρήνην τὴν ἡμῶν δίδωμι υμῶν conveys more than the customary "Go in peace." The peace which Jesus bequeaths (ἀφήμι υμῶν) is His to give as a permanent possession (cf. 16³³), and is given, not by way of hope or assurance of good will only, as the world (*i.e.* the ordinary run of mankind; see on 1⁹) gives it in farewells, but in the plenitude of Divine power. εἰρήνην δίδωμι υμῶν is no less absolute a gift than that other ζωὴν αἰώνιον δίδωμι αὐτοῖς (10²⁸).

It is noteworthy that in the Apocalypse εἰρήνη is used only of earthly peace (6⁴; cf. 1⁵), while in Jn. it is used only of spiritual peace. Paul has it in both senses, but more frequently in the latter (cf. Col. 3¹⁵, 2 Thess. 3¹⁶).

μὴ ταρασσέσθε ὑμῶν ἢ καρδία. This is repeated from v. 1 (see note on 3⁷), and now is added μὴδὲ δαυλιᾶται. This is the only occurrence of the verb δαυλιᾶν in the N.T.; although we find δαυλιᾶ (Mk. 4⁴⁰, Mt. 8²⁴, Rev. 21⁸) and δαυλιᾶ (2 Tim. 1⁷). μὴδὲ δαυλιᾶ is the parting counsel of Moses (Deut. 31⁸); so also μὴδὲ δαυλιᾶσις is the counsel of Joshua to his warriors (Josh. 10²⁵), as it was the word of Yahweh to him (Josh. 1⁸ 81). μὴδὲ δαυλιᾶται, "let not your heart be dismayed," is, in like manner, the parting word of Christ. There is no place for cowards in the ranks of His army; and the seer of the Apocalypse ranks them with "the unbelieving . . . and murderers . . . and liars," who, in his vision, have their portion in hell (Rev. 21⁸).

28. Jesus has told them that they must not be cowards; now He tells them that they must not be selfish. His departure means for Him the resumption of the Divine glory.

ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῶν (*sc.* at vv. 2-4) Ὑψίστου (see for this verb on 7²⁶) καὶ ἔρχομαι πρὸς υμᾶς (vv. 3, 18). His departure is the condition of His return through the Spirit. This has

πρὸς υμᾶς. εἰ ἡγαπήτε με, ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν Πατέρα, ὅτι ὁ Πατὴρ μείζων μου ἐστίν. 29. καὶ νῦν αἶψα καὶ πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύετε. 30. οὐκ εἶμι πολλά λαλῶσα

all been said before. He now makes a new appeal to them, based on their love for Him.

εἰ ἡγαπήτε με (see on 3¹⁶ for ἀγαπᾶν used of the love of His disciples for Jesus; and cf. v. 15 above), "if ye loved me." It is a tender, half-playful appeal. He does not really question their love for Him, but He reminds them of it.

ἐχάρητε ἂν (cf. 16²²), "you would have rejoiced."

ὅτι πορεύομαι πρὸς τὸν Πατέρα (repeated from v. 12). His return to the Father is His elevation to His true glory. No precise distinction can be drawn between ὑπάγειν and πορεύεσθαι in such phrases (see on 16⁷).

The rec. inserts εἶπον after ὅτι, but om. KABDL. *Fam.* 13 add μου after πατέρα.

ὅτι ὁ πατὴρ μείζων μου ἐστίν. To this sentence theologians devoted close attention in the fourth century, but it would be out of place in a commentary on the Fourth Gospel to review the Arian controversy. It suffices to note that the *filial* relationship, upon which so much stress is laid in Jn., implies of itself that the Son is from the Father, not the Father from the Son. There is no question here of theological subtleties about what a later age called the "subordination" of the Son, or of any distinction between His *οὐσία* and that of the Father. But, for Jn., the Father *sents* the Son (see on 3¹⁶), and *gave* Him all things (see on 3³⁶). Cf. Mk. 13³², Phil. 2⁶, 1 Cor. 15²⁷, for other phrases which suggest that ὁ πατὴρ μείζων μου ἐστίν is a necessary condition of the Incarnation. It is the same Person that says "I and my Father are one thing" (10³⁰), who speaks of Himself as "a man who hath told you the truth which I have heard from God" (8⁴⁰).¹ See on 5¹⁸.

The rec. text has μου after πατέρα, with K²D²ΓΔΘ; but om. K²ABD²L.

29. καὶ νῦν, "And now," *sc.* "to make an end" (cf. 1⁷, 1 Jn. 2²⁶, for καὶ νῦν used thus; and see on 11²²). "I have told you before it came to pass, that when it is come to pass ye may believe." See note on 13¹⁸.

πιστεύετε may be used here absolutely (see 1⁷); or the meaning may be governed by 13¹⁸, where the words are ἵνα πιστεύετε . . . ὅτι ἐγὼ εἰμι, "that I (am) He."

In vv. 26 ff., Jesus had told the disciples of His approaching departure, which as yet they had hardly brought themselves

¹ For the patristic comments on this text, see Westcott *in loc.*; and cf. Gore, *Dissertations*, p. 164 f.

μεθ' ἑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. 31. ἀλλ' ἵνα γινῇ ὁ κόσμος ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ Πατήρ, οὕτως ποῶ. Ἐγείρεσθε, ἄγωμεν ἐντεύθεν.

to believe, and of the coming of the Holy Spirit which would ensue. The experience of this heavenly illumination would convince them of His superhuman foreknowledge. Cf. 2²².

30. οὐκ ἔστι πολλὰ λαλῆσαι μεθ' ἑμῶν. If cc. 15 and 16 follow c. 14, this is difficult to understand, for then sixty verses of exhortation must be supposed to have been added before the discourse came to an end. But, in our arrangement of the text, the discourse has come to its conclusion. See *Introd.*, p. xx.

ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων. The rec. inserts *τοῦτον* after *κόσμου*, as at 12³¹ 16³¹, but *καβδλκ* omit. For the phrase "the prince of this world," see on 12³¹. It means Satan, not merely Satan in the form of Judas (cf. 13³⁰), but Satan himself, to meet whose last assault (cf. Lk. 4¹³ 22³⁰) Jesus now prepared.

καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν "and has nothing in me," *i.e.* has no point in my personality on which he can fasten. Twice in the last hours, Jesus said that He Himself was not "of this world" (cf. 17¹⁴ 18³⁰); and thus "the prince of this world" had no power over Him. This was to claim in serene confidence that He was sinless (cf. Heb. 4¹⁵). But, although thus superior to the forces of evil, He must go to meet them in the agony of conflict, for this was the predestined purpose of God.

31. ἀλλ' ἵνα γινῇ ὁ κόσμος κτλ. We must supply something before *ἵνα*, "but I do these things that the world may recognise" my love for, and obedience to, the Father. For similar elliptical constructions with *ἵνα*, see 9³ 13¹⁸ 15²⁶, 1 Jn. 2¹⁸. Otherwise we are obliged to take the whole clause as subordinate to "Arise, let us go hence," which is very harsh. Whichever constr. is adopted, the meaning is the same. Jesus assures His apostles once more that what He does at this critical hour is done voluntarily and in obedience to the Divine purpose. Having made this declaration, He offers His Prayer (c. 17) before He leaves the house to face arrest and death.

ἵνα γινῇ ὁ κόσμος . . . cf. 17²³ for this ideal of the future; and cf. 1 Cor. 1³ for the reality of the present.

ὅτι ἀγαπῶ τὸν Πατέρα. This is the only place in the N.T. where the "love" of the Son for the Father is mentioned explicitly. The love of the Father for the Son is mentioned often in Jn. (see on 3¹⁶, where ἀγαπᾷν is the verb employed, and 5³⁰, where we find φιλεῖν); but it is remarkable that Jn. never again speaks of Jesus as "loving" God. See on 3¹⁶ for ἀγαπᾷν in Jn.

ἐνετείλατο. So *καβδλκ*; but BL have ἐντολὴν δέδοκεν, from the parallel saying at 12⁴⁹, where see the exegetical note. For the obedience of Christ to the commandment of the Father, see 4³⁴ 8²⁶, and cf. Phil. 2⁸, Heb. 5⁸. This obedience was perfect throughout His life on earth, but here the allusion is rather to the last act of self-surrender in going to meet the Passion. Here is the last word of Jesus to the Eleven: "As the Father commanded me, so I do."

ἐγείρεσθε, ἄγωμεν. According to Mk. 14⁴⁸, Mt. 26⁶⁸, these were the words with which Jesus summoned the sleeping disciples at Gethsemane, just before His arrest. Jn. adds ἐντεύθεν, and puts the words in a slightly different context; *i.e.* they mark the conclusion of the Discourse in the Upper Room, which was followed by a short pause for prayer, the solemn prayer of c. 17 being said standing, before Jesus and His disciples left the house for Gethsemane and the arrest (18³).

For those who accept the traditional order of chapters, the sharp finality of ἐγείρεσθε, ἄγωμεν ἐντεύθεν is not easy of explanation. The allegory of the Vine (c. 15) comes in strangely after such words,¹ which must mark a break in, or the termination of, the Last Discourse of Jesus. Several exegetes suppose that, after He had said "Arise, let us go hence," Jesus and His eleven disciples left the house, the rest of the discourse being spoken as they were walking to Gethsemane. It is difficult to suppose that teaching so profound and so novel was given under such conditions, or that Jn. intends thus to represent the course of events. Westcott suggested that before the little party crossed the Kidron they halted for a time in the Temple precincts, where quiet opportunity could be found for the delivery of cc. 15, 16 and for the great prayer of c. 17. But there is no evidence for such an hypothesis. The simplicity of the exegesis which emerges from placing the text in the order that is here adopted is a strong argument in its favour.

ἄγωμεν, it may be noted, is used thrice in c. 11 of a going forth to meet death (see on 11⁷).

XVII. 1 ff. Of the Prayer of Jesus which is now recorded, it would be too much to suppose that we have the exact words, or even an exact translation of the Aramaic words which He used. We have not here a shorthand report, taken down at the time, but rather the substance of sacred intercessions preserved for half a century in the memory of a disciple. On the other hand, the occasion must have

¹ Cf. *Introd.*, p. xxi.

been felt by all who were present to be specially momentous, and the words used of extraordinary significance. They would be remembered when other things were forgotten, as the Last Prayer of Jesus, said in the hearing of His disciples, when the Last Discourse was ended, before He went to meet the Cross. The topics upon which He dwelt—His coming glorification, His committal of His chosen friends to the compassionate protection of the Father while they were in the world with its trials, His intercession for those other disciples who were to receive the Gospel through the ministry of the Eleven, His prayer that the mutual love of Christian for Christian might at last convince the hostile world of the truth of His claims—these things could never pass from the memory of one who heard Him speak of them at the last. Phrase after phrase is repeated, and more than once, as is characteristic of the style of Jn.; but Jn. is drawing all the while upon the tenacious memory of an old man recalling the greatest days of his life. This, at any rate, seems more probable than the hypothesis that the Prayer is a free composition of the evangelist himself. To take such a view would be to ascribe the deepest thoughts in the Fourth Gospel to the disciple rather than to the Master. As Harnack says, the confidence with which Jn. makes Jesus address the Father, "Thou lovest me before the foundation of the world" (v. 24), "is undoubtedly the direct reflection of the certainty with which Jesus Himself spoke."¹

No other long prayer of Jesus is recorded. His habit of prayer at crises or great moments is often mentioned (Mk. 1³⁶ 6⁴⁶, Lk. 3²¹ 5¹⁶ 9¹⁸, 11¹), but these prayers were usually (as it seems) offered in private, and were overheard by none. Something, however, of His methods of prayer may be gathered from the Synoptists. Two, at any rate, of His ejaculations from the Cross were verses of the Psalms (Ps. 22¹ 31⁹), hallowed by long and venerable use. That they should come to His lips in the agony of death, shows that they were familiarly used by Him in life. Again, it was His habit to begin with the word "Father" (cf. Lk. 22⁴² 23⁴⁶, Mt. 11²⁶, and Jn. 11⁴² 12²⁷), as this great Prayer begins (17¹). He prayed, at the end at least, for His own needs, when distressed in spirit (Lk. 22⁴², Jn. 12²⁷), and the prayer of c. 17 begins with intercession for Himself. He prayed for His disciples (Lk. 22⁴⁰), and He is represented as doing so in 17⁹⁻¹⁹. The solemn note of thanksgiving at the beginning of His Prayer of Consecration (17¹⁻⁹) has a parallel at Jn. 11⁴¹, and also in Mt. 11²⁶, a passage which recalls the manner of Jn. 17¹⁻⁹ more than any other

¹ *What is Christianity?*, Eng. Tr., p. 132.

XVII. 1. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπῴρατο τοὺς ἀφθάλμους

passage in the Gospels: "I thank thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well pleasing in Thy sight. All things have been delivered unto me of my Father, etc."²

It has been pointed out¹ that several of the thoughts underlying the Lord's Prayer, which Jesus prescribed for the use of His disciples, appear also in the great Prayer of Intercession in c. 17. With the opening address, "Our Father," cf. 17^{1, 2, 11, 21, 26} where "Father" is used in the special and personal sense in which Jesus was accustomed to use it.

"Hallowed be Thy Name" is recalled, vv. 6, 11, 12, 26. Perhaps "Thy kingdom come" is the form in which we may express something of what Christ expressed when He said "Glorify Thy Son" (vv. 1, 5). "As in heaven, so in earth," has echoes in vv. 4, 5. With "lead us not into temptation" cf. "I kept them . . . I guarded them" (v. 12). And "deliver us from evil" is almost verbally reproduced (v. 15).

None of these coincidences or parallels is likely to have been invented by one setting himself to compose a prayer for the lips of Christ on the eve of His Passion; but, when taken together, they show that the spirit which breathes throughout c. 17 is similar to that with which we have been made familiar when reading Jesus' words as recorded by the Synoptists and elsewhere in Jn.

The prayer of c. 17 falls naturally into three divisions. First, Jesus prays for Himself (vv. 1-8); then, for the eleven apostles, His intimate friends (vv. 9-19); and lastly, for the disciples of future generations, who were to be evangelised through the ministry begun by the apostles (vv. 20-26). That is, the prayer begins with what is immediate, intimate, and urgent, and only gradually passes into intercession for that which is distant and of universal import.

The prayer of Jesus for Himself, and His thanksgiving
(XVII. 1-8)

XVII. 1. ταῦτα ἐλάλησεν Ἰησοῦς, "these things said Jesus," viz. the discourse ending 14²¹. The rec. has δ before ἴσθρ. but κΒΘ om. See on 12²⁷.

καὶ ἐπῴρατο τοὺς ἀφθάλμους κτλ. See on 11⁴¹. The rec. text has ἐπῴρα . . . καὶ ἐπῴρα with ΑCΠΓΑ; but ἐπῴρα . . . εἶπεν is found in NBC²DLW⁶.

¹ See Chase, *The Lord's Prayer in the Early Church*, p. 111.

αὐτοῦ εἰς τὸν οὐρανὸν εἰπεν Πάτερ, ἐλθέτω ἡ ὥρα· δόξα σοι σου τὸν
 Υἱόν, ἵνα ὁ Υἱὸς δοξάσῃ σὲ, 2. καθὼς ἔδωκας αὐτῷ ἔξουσίαν πάντα

πάντα. For this beginning of the prayers of Jesus, see on 11²⁴; *πάτερ* is repeated, vv. 5, 11, 21, 24, 25.

ἐλθέτω ἡ ὥρα, *sc.* the hour of His "glorification," as He had already told them (13³¹, 32 and 13³⁶), had come. The same prescience is ascribed to Him at Gethsemane in Mk. 14⁴¹. The idea that the whole course of His Ministry and Passion was predetermined runs through the Gospel, *e.g.* 7³⁰ 8³⁰ 13¹; see on 2⁴.

δόξα σοι σου τὸν υἱόν. Here is the only *personal* intercession throughout this Prayer of Consecration. He cared nothing for the "glory" which men can bestow (cf. 8⁵⁰, ἐγὼ οὐ ζηρῶ τὴν δόξαν μου), but He prays that the Father may "glorify" Him in His impending Passion (cf. 12⁴⁴, 32 13³¹, 36), and see on 7³⁰ for this use of δοξάζω. This goes deeper than a prayer for support in the hour of death. A martyr might pray for such signal measures of grace to be bestowed in the day of trial, that all who perceived his courage and faith might recognise that he was honoured of God. The "glorification" of Jesus included this. The centurion, standing by the Cross, was constrained to say, as he watched the bearing of the Crucified, "Truly this man was the Son of God" (Mk. 15³⁹, Mt. 27⁵⁴; cf. Lk. 23⁴⁷). But there was more than this. The "glorification" of Jesus in the Passion was the Divine acceptance of His Sacrifice by the Father, the sealing of His Mission as complete. Cf. Phil. 2⁹, "Wherefore God highly exalted Him (ὑπερῴκησεν) and gave Him the Name that is above every name."¹⁰

ἵνα ὁ υἱὸς δοξάσῃ σὲ. The redemption of mankind through the Crucified is a glorification of the Father. The final cause of the Passion, viewed *sub specie eternitatis*, is "ad majorem dei gloriam," as was every incident in the ministry of Jesus. See on 11⁴ and cf. 1 Pet. 4¹¹.

2. The constr. ἵνα . . . καθὼς . . . ἵνα, which we have here, appears also 13³⁴ 17²¹, in each case the clause introduced by καθὼς being parenthetical, and the second ἵνα being reiterative, the clause following it being identical in meaning with that introduced by the first ἵνα. Consequently ἵνα πᾶν δὲ δίδωκας αὐτῷ κτλ. in this verse is only another way of saying ἵνα ὁ υἱὸς δοξάσῃ σὲ of v. 1.

καθὼς ἔδωκας αὐτῷ ἔξουσίαν κτλ. To the Son, the Father gave authority to determine the final destinies of mankind (see on 5²⁷). His ἔξουσία is over "all flesh" (although not fully acknowledged by the world), πᾶσα σὰρξ being the render-

σπαρτός, ἵνα πᾶν δὲ δίδωκας αὐτῷ δύναμις ζωῆν αἰώνιον. 3. αἴτη
 δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκουσιν σὺ τὸν μόνον ἀληθινὸν Θεὸν

ing of the phrase *πᾶν δὲ*, very common in the O.T., representing all humanity in its weakness (see Hort on 1 Pet. 1²⁶), but infrequent in the N.T. except in quotations (cf. Mt. 24²³, Rom. 3²⁹, 1 Cor. 1²⁸, Gal. 2¹⁰).

ἵνα πᾶν δὲ δίδωκας αὐτῷ κτλ. The meaning is "that He may give eternal life to all whom thou hast given to Him" (see on 6²⁷), the latter clause limiting the πᾶσα σὰρξ which has preceded. This consummation of His redemptive work is the "glorification" of the Father by the Son.

πᾶν δὲ δίδωκας αὐτῷ. The constr. with a *nom.-pendens* is like πᾶν δὲ δίδωσκόν μοι of 6²⁸, where see the note on the collective use of the neuter singular, which perhaps is here a forecast of ἵνα . . . ὁ υἱὸς of v. 21. πᾶν δὲ δίδωκας αὐτῷ is the Universal Church (cf. v. 24).

There are many variants for δύναμις (κτλ.). Westcott adopts δύναμις (with BNTDΘ), but ἵνα with the future is infrequent in Jn. κτλ. has δύναμις, and D avoids all difficulty of construction by reading ἐξουσίαν, and omitting αὐτοῦ. See Abbott (*Diat.* 2422, 2690, 2740).

ἵνα . . . δύναμις αὐτοῖς ζωῆν αἰώνιον. Cf. 10²⁸, 1 Jn. 2²⁵, Rom. 6²³, and see on 6²⁸, 44; and for the conception of ζωὴ αἰώνιος, see on 4¹⁴.

αὐτοῖς refers to all who are included in πᾶν δὲ δίδωκας αὐτῷ, with disregard of formal grammar. As Blass notes (*Gram.* p. 166), this is a usage with classical precedent.

3. This verse seems to be an explanatory comment on the phrase "eternal life," which the evangelist says that Jesus used in His prayer. Jn. often supplies such comments (see Intro., p. cxvi), and this is quite in his manner. To suppose that he means to represent Jesus as introducing a definition of "eternal life" into His prayer, and as calling Himself "Jesus Christ" when speaking to His Father, is not a probable hypothesis. Further, the sequence of thought from v. 2 to v. 4 is direct, and the interposition of a parenthesis in a prayer is unlikely.

αἴτη δέ ἐστιν . . . ἵνα . . . For this Johannine construction, cf. 1 Jn. 3¹³ 5⁸ (also 15¹⁹).

κτλ. have γινώσκουσιν, but ADLNWA read γινώσκουσιν. For the possibility of "knowing" the Father, see on 14⁷: the present tense (γινώσκουσιν) marking that continual growth in the knowledge of God which is a characteristic of spiritual life, as physical growth is a characteristic of bodily life. The prophet's ideal was, "We will follow on to know

καὶ ὃν ἀπέστειλες Ἰησοῦν Χριστόν. 4. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς,

the Lord," δόξαμεν τοῦ γνῶναι τὸν κύριον (Hos. 6⁹). Cf. Jer. 9²⁴.

τὸν μόνον ἀληθινὸν θεόν. For *μόνος* as applied to God, see on 5⁴⁴ above. He is described as ἀληθινός, Ex. 34⁷, Num. 14¹⁸, 1 Esd. 8²⁵, Ps. 86¹⁰, 1 Thess. 1⁹, Rev. 6¹⁰; and cf. especially 1 Jn. 5²⁰, οὗτος ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνου. For ἀληθινός, see on 1⁹. The adjectives *μόνος* and *ἀληθινός* express the central truth of Monotheism.

Wetstein quotes a verbal parallel from Athenæus (vi. p. 523c): describing the flattery of the Athenians in their reception of Demetrius, he says, *παρόντες, ὡς εἰς μόνον θεόν ἀληθινόν*. This shows how natural is the combination of *μόνος* and *ἀληθινός*. Cf. Philo, *Leg. All.* ii. 17, *μὴ τὸν ἀληθῆ μόνον θεόν*.

That to know God is, itself, eternal life, is a doctrine which has its roots in Jewish sapiential literature. Wisdom "is a tree of life to them that lay hold on her" (Prov. 3¹⁸). Again, *περίσσεια γνώσεως τῆς σοφίας ζωοποιήσει τὸν παρ' αὐτῆς* (Eccles. 7¹²). An even nearer parallel to Jn.'s definition of eternal life is: *εἰδέναι σου τὸ κράτος μῖζα θάνασις* (Wisd. 15⁹).

Alford appositely cites the words of Irenæus: *ἡ δὲ ὑπερβίη τῆς ζωῆς ἐκ τῆς τοῦ θεοῦ παραγίνεται μετοχής· μετοχὴ δὲ θεοῦ ἐστὶ τὸ γινώσκαι θεόν, καὶ ἀπολαύειν τῆς χρηστότητος αὐτοῦ* (*Hæc.* iv. 20. 5). A little lower down (§ 5, where the Greek is deficient) Irenæus combines with wonderful insight the two thoughts that the giving of eternal life by the Son is a glorification of the Father (v. 2), and that eternal life is the knowledge of God (v. 3), although he does not cite the present passage. "Gloria enim dei uiuens homo; uita autem hominis uisio dei." It would not be easy to express these profound thoughts more succinctly.

The writer of the last paragraphs of the Epistle to Diognetus (whom Lightfoot identifies with Pantænus¹), commenting on the presence in Paradise of both the Tree of Knowledge and the Tree of Life, says: *οὐδὲ γὰρ ζωὴ ἀνὴν γινώσκων, οὐδὲ γνώσεως ἀσφαλὲς ἀνὴν ζωῆς ἀληθοῦς* (§ 12. 4).

καὶ ὃν ἀπέστειλες ἰη. Χρ. To "know" Jesus Christ is eternal life; cf. 6⁵⁰. Jn. treats this knowledge as on a par with the knowledge of "the only true God." So the apostles were bidden to "believe" not only in God, but in Christ (14¹).

For the thought of Jesus as "sent" by God (cf. vv. 8, 13, 21, 23, 25), see on 3¹⁷ above.

The only other place in the Fourth Gospel where the historical name "Jesus Christ" occurs is 1⁴¹ (see note, *in loc.*)

¹ *Apostolic Fathers*, p. 459.

τὸ ἔργον τελειώσας ὁ δόξασέ με ἵνα ποιήσω· 5. καὶ τὸν δόξασόν με σὺ, Πάτερ, παρὰ στανῶν τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι

4. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς. This is in direct sequence with v. 3 (v. 3 being parenthetical). He had spoken of the "glorification" of the Father by Him, which was to be consummated in the gift of eternal life through His ministry to those whom the Father had given Him. This "glorification" had been His aim throughout His earthly sojourn. "I glorified Thee on earth" (the aorist *ἐδόξα* being the aorist of historical retrospect) by making known as never before the nature of God.

τὸ ἔργον τελειώσας ὁ δόξασέ μου ἵνα ποιήσω. This had been His purpose throughout (see on 4⁸⁰), from the day when He asked *ὅσα ᾄδαν ἐπὶ ἐν τοῖς τοῦ πατρὸς μου δαί εἶναι με*; (Lk. 4⁴⁰). His "works" had been "given" Him by the Father to accomplish (3²² 5²⁰). They had now been accomplished, and presently He would say *τετέλεσται* (19³⁰).

For τελειώσας (NABCLNW) the rec. (with Θ) has *τελειώσας*, and for δόξασας (NABLNΘ) CDW have *δοξάσας*. The variants *δοξάσας*, *δοξάσας* frequently occur (cf. vv. 6, 8, 24, etc.) in similar contexts throughout the Gospel. Abbott (*Diat.* 2454) holds that "the aorist usually describes gifts regarded as given by the Father to the Son on His coming into the world to proclaim the Gospel; the perfect describes gifts regarded as having been given to the Son and as now belonging to Him." But we cannot always press this distinction.

8. καὶ νῦν, "and now," that this earthly ministry is ended (cf. 14²⁸ for καὶ νῦν).

δόξασόν με. There is emphasis on *νῦν*. The glorification prayed for here transcends the glorification in the Passion prayed for in v. 1. Here the thought is of a heavenly glorification already predicted, 13³¹, *ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῇ*. For Jesus asks now, with lofty assurance (σὺ, Πάτερ), that the eternal glory which was His before the Incarnation (cf. 1¹) may be resumed in fellowship with the Father (παρὰ στανῶν . . . παρὰ σοί). Cf. Prov. 8³⁰, Jn. 6²⁴, and Rev. 3²¹. The glory of the Eternal Word is distinguishable from the glory of the Incarnate Word (see on 1¹⁰); the spheres of life are different, *ἐπὶ τῆς γῆς* (v. 4) implying the Incarnate Life, but *παρὰ στανῶν* implying life in the bosom of the Godhead.

As He had said, "Before Abraham was, I am" (8⁵⁸), so here He expresses His sure conviction that He was in eternal relation with God. *τῇ δόξῃ ἣ εἶχον . . . παρὰ σοί* indicates a real, and not only an ideal, pre-existence.

πρὸ τοῦ τὸν κόσμον εἶναι. See 1¹, v. 24, and cf. Prov. 8²⁵. For *κόσμος*, see on 1¹.

παρὰ σοῦ. 6. Ἐφάνησάν σου τὸ ὄνομα τοῖς ἀνθρώποις ὡς ἔδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὶ ἔδωκαν, καὶ τὸν λόγον σου τετήρηκαν. 7. νῦν ἔργωκαν ὅτι πάντα ὅσα ἔδωκας μοι παρὰ

6. *ἐφάνησάν σου τὸ ὄνομα.* This means the same thing as *ἐγὼ σε εὐλόγησα ἐπὶ τῇ γῇ* of v. 4, and as *ἐγνώρισα τὸ ὄνομά σου* of v. 26, although different phrases are used to bring out the full meaning. For the "Name" of God as indicating His true nature, see on 12²⁸ and especially on v. 11 below.

For the verb *φανερῶν*, see on 12²⁸.

One of the Messianic Psalms has the aspiration, *ἀγγελήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου* (Ps. 22²⁸), and in the apostolic age the words were interpreted of Christ (Heb. 2¹²). As He looks back on His ministry, He can say that this has been accomplished: *ἐφάνησάν σου τὸ ὄνομα*. Although the disciples had not appreciated all of His teaching, they had learnt, through Him, something more of the nature of God than any Jew had learnt before.

τοῖς ἀνθρώποις ὡς ἔδωκας μοι ἐκ τοῦ κόσμου. See on 6²⁷ for the thought of disciples being "given" to the Son by the Father, which recurs throughout the Priestly Prayer of Jesus (vv. 2, 9, 12, 24).

σοὶ ἦσαν, "they were thine," and σοὶ εἰσιν, "they are thine" (v. 9). This means more than that they were "Israelites indeed" (1⁴⁷); it is rather that they were among the men ἐκ τοῦ θεοῦ of whom He spoke before (8⁴⁷).

καὶ τὸν λόγον σου τετήρηκαν. This was some of the fruit of His ministry; the chosen disciples (except Judas) had "kept" the Divine word revealed to them through Jesus. Cf. 8³¹ 14²⁶ for the phrase τὸν λόγον τηρεῖν, and see on 5³⁸.

ἔδωκας (κABDWΘ) is the true reading in this verse, in both places where it occurs, as against the rec. δέδωκας. The reference is to the definite "gift" of the faithful disciples chosen ἐκ τοῦ κόσμου. See on v. 4 above.

There is a passage in the *Odes of Solomon* (xxxix. 4, 5) which recalls the thought of this verse: "He offered to Him the sons that were in His hands. And His face was justified, for thus His holy Father had given to Him." Cf. also v. 11.

7. νῦν ἔργωκαν κτλ. The disciples had said (16²⁹) νῦν οἶδαμεν ὅτι οἶδας πάντα κτλ., but their confidence was not so deep-rooted as they had supposed. Yet they had come to recognise (ἐργωκαν expressing the gradual growth of their spiritual insight) that His words were divine (v. 8), or (as it is expressed in this verse) that "all things which Thou hast given me are from Thee" (see on 3²⁹).

σοῦ εἰσίν. 8. ὅτι τὰ ῥήματα ἃ ἔδωκας μοι ἔδωκαν αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔργωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθεν, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας.

Godet calls attention to the apparent scantiness of the spiritual harvest for which Jesus gives thanks in these verses. "Eleven Galilean peasants after three years' labour! But it is enough for Jesus, for in these eleven He beholds the pledge of the continuance of God's work upon earth."

For ἔργωκαν, there is a Western variant, ἔργων (κ. lat. 577r.), the mistaken correction of a scribe who returns to the first person of v. 6.

For ἔδωκας (see on v. 4), AB have ἔδωκας. And for εἰσίν (κBCLNW) the rec. has ἐστίν, with ADΓΔΘ.

8. ὅτι τὰ ῥήματα κτλ., "that the words which Thou gavest me I have given unto them." For ῥήματα, see on 3³⁴: cf. 5³⁸ 6²⁸ 11.

These "words" of Jesus were "given" Him by the Father, as has been said before. See on 12²⁸ and cf. 13¹⁵ 17¹⁴. καὶ αὐτοὶ ἔλαβον. The chosen disciples had received and appropriated His words, which "abode" in them (cf. 13¹⁵). Here was the token that the disciples were, indeed, ἐκ τοῦ θεοῦ (cf. 8⁴⁷).

The rec. has δέδωκας (so κLNΓΔΘ) for ἔδωκας (ABCDW), but the sense requires the aorist here (see on v. 4). The ῥήματα of Jesus were "given" to Him by the Father, when He entered on His mission (see on 3³⁸).

καὶ ἔργωσαν . . . καὶ ἐπίστευσαν. Here, again, we have the aorist tense. The disciples recognised, "knew of a truth," i.e. inferred from what they saw and heard, that Jesus had come from God (cf. 3³); and, further, they believed (for this was not a matter of merely intellectual inference) that God had sent Him. But perhaps we must not lay stress on the distinction between ἔργωσαν and ἐπίστευσαν here; for at 16²⁹ Jesus has already said to the Eleven, πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον. And at 8⁴² οὐδὲ γὰρ ἐπ' ἡμῶν ἐλήλυθα, ἀλλ' ἐκείνους με ἀπέστειλεν is a single sentence, the "sending" by the Father being the only possible alternative to Jesus having come "of Himself." Cf. 11⁴⁶ ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας, and for the "sending" of the Son by the Father, see on 3¹⁷. For the combination of πεπιστεύκατε and ἔργωσαν, see on 6²⁸.

σὺ με ἀπέστειλας is found five times in this Prayer of Christ (cf. vv. 12, 21, 23, 25), the phrase being repeated like a kind of solemn refrain (see on 15⁴¹).

9. Ἐγὼ περὶ αὐτῶν ἑρωτῶ· σὺ περὶ τοῦ κόσμου ἑρωτῶ, ἀλλὰ περὶ ὧν δίδωκας μοι, ὅτι σοὶ εἶπον, 10. καὶ τὰ ἐμὰ πάντα σὺ ἔστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδοσμαι ἐν αὐτοῖς. 11. καὶ οὐκ ἐστὶ εἰμὶ ἐν τῷ κόσμῳ,

The prayer of Jesus for the Eleven—(1) that they may be divinely guarded (vv. 9-16) and (2) that they may be consecrated men (vv. 17-19)

9. ἐγὼ περὶ αὐτῶν ἑρωτῶ. From v. 9 to v. 19, we have the prayer of Jesus for His chosen disciples, that the Father may guard them from evil, and that He may sanctify them in the truth. He had prayed for Peter that his faith should not fail (Lk. 22³²), but *this* prayer does not contemplate any failure of faith among the Eleven, in the days to come when their Master had returned to His glory. For *ἑρωτῶ*, which is the verb generally used by Jesus of His own prayers, see on 11¹³, 16²⁶, and cf. 16²⁶ 14¹⁴.

σὺ περὶ τοῦ κόσμου ἑρωτῶ, i.e. "I am not praying for the world now"; the prayers which follow were for those who loved Him, not for those who rejected Him. But this is not to be interpreted as indicating that Jesus never prayed for His enemies (cf. Lk. 23³⁴ and His own precept Mt. 5⁴⁴). The *κόσμος* (see on 1⁷) was hostile to Him, but God loved it (3¹⁶); and even this Prayer of c. 17, which was primarily a prayer for Himself and His own disciples, present and future, does not exclude the thought of the world's acceptance of Him at last (v. 21).

The language of 1 Jn. 5¹⁸, "there is a sin unto death: I do not say that he should pray (*ἑρωτῶ*) for that," is verbally similar, but the thought there is different, viz. of the propriety or duty of praying for a *fellow-Christian* whose sin is *πρὸς θάνατον*.

ἀλλὰ περὶ ὧν δίδωκας μοι, ὅτι σοὶ εἶπον, sc. because they are God's. See on v. 6, from which verse this clause is repeated.

Only in this chap. (cf. vv. 15, 20) is *ἑρωτῶ* used by Jn. absolutely or intransitively, being generally followed by the account of the person who is asked either to give something or to reply. See on [8].

10. καὶ τὰ ἐμὰ πάντα σὺ ἔστιν. So He had said before; see on 16²⁶.

καὶ τὰ σὰ ἐμὰ. This goes further than the preceding clause. Meyer cites Luther's comment: "This no creature can say in reference to God."

καὶ δεδοσμαι ἐν αὐτοῖς. The apostles were Jesus' own men, not only because the Father "gave" them to Him, when they were chosen, not only because all that belonged to the

καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ πρὸς σὺ ἔρχομαι. Πάτερ ἄγιε,

Father belonged to Him, but for the additional reason that He had been "glorified" in them. He was "glorified" in the physical miracle of the Raising of Lazarus (11⁴), much more in the spiritual miracle of the faith of the Eleven. They exhibited and continued to exhibit (note the perfect tense *δεδόσμαι*) the power of the message which He brought. So Paul said of his Thessalonian converts *ἡμεῖς γὰρ ἔσμεν ἡ δόξα ἡμῶν* (1 Thess. 2²⁰). Cf. 2 Thess. 1¹⁰ of the future "glorification" of Christ in His saints.

Through misunderstanding of the meaning, for *δεδόσμαι*, D has *ἰδοῦσάς με* (cf. v. 1).

11. The occasion and ground of the prayer are now more distinctly stated. He is going away from the disciples whom He had trained and guarded; henceforth the relations between Him and them will be different from those of the days of His ministry in the flesh. He had told them about this, but they had hardly understood it (13³⁶⁻³⁸; cf. 16^{10, 26}). They will need a special measure of the Father's care. Swinburne has finely paraphrased some of the thoughts behind vv. 11, 12:

"Who shall keep Thy sheep,
Lord, and lose not one?
Who save one shall keep,
Lest the shepherd sleep?
Who beside the Son?"

οὐκ ἐστὶ εἰμὶ ἐν τῷ κόσμῳ. Cf. v. 14. His visible ministry in the world of men is over. Meyer cites Calvin's comment: "nunc quasi provincia sua defunctus."

The rec. text has *οὐροί*, but RB have *αὐτοί*.

αὐτοὶ ἐν τῷ κόσμῳ εἰσίν: the disciples are still in the world and have their service and ministry to fulfil.

καὶ πρὸς σὺ ἔρχομαι, repeated v. 13; cf. 13³ 14¹⁸.

After *ἔρχομαι* D adds *οὐκ ἐστὶ εἰμὶ ἐν τῷ κόσμῳ καὶ ἐν τῷ κόσμῳ εἰμὶ*, a Western gloss, which has some support from *a c e*, and which evidently was added because the scribe stumbled at the words, "I am no longer in the world."

πάτερ. B reads *πατήρ* (with N), as it also does at v. 21 (with D), at vv. 24, 25 (with A), and (*teste* Abbott, *Diat.* 2053) at 12²⁸. But, although the nom. with the article sometimes takes the place of the voc. (e.g. Mt. 11²⁸, Lk. 10²¹), *πατήρ* without the article is not easy to defend. At v. 5 D, in like manner, has *πατήρ* for *πάτερ*.

πάτερ ἄγιε. The holiness of God is fundamental in the Hebrew religion. This is a characteristically Jewish mode of address in prayer; cf. 2 Macc. 14³⁶, ἄγιε παντός ἀγαμέμνου

τήρησον αὐτοὺς ἐν τῷ ὀνόματι σου ᾧ δέδωκάς μου, ἵνα ᾧσιν ἐν καθάρᾳ

Κύριε, and 3 Macc. 2³, ἀγία ἐν ἀγίοις, μόναρχε, πανταρχάτωρ. The conception goes back to Lev. 11⁴⁴ (quoted 1 Pet. 1¹⁰); cf. Isa. 6³, Ps. 71²⁵, and esp. Lk. 1²⁶, ἅγιον τὸ ὄνομα αὐτοῦ (Ps. 111⁴). See also 6²³, ὁ ἅγιος τοῦ θεοῦ, as used of Christ, and 20²², λάβετε πνεῦμα ἁγίου, of the Spirit. We find πᾶτερ ἁγία in v. 25, but πᾶτερ ἁγία does not appear again in the N.T. A remarkable parallel, which may be a reminiscence of the language of this verse, occurs in the Post-Communion Thanksgiving in the *Didache* (§ 10), εὐχαριστοῦμέν σοι, πᾶτερ ἁγία, ὑπὲρ τοῦ ἁγίου δόματός σου, ὃ ἐκατεστηκώς ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας, ᾗς ἐγνωρίσας (cf. v. 26) ἡμῖν διὰ Ἰησοῦ τοῦ παιδὸς σου.

τήρησον αὐτούς, "keep them," as now specially needing care. For τῶν, of keeping persons safe, cf. vv. 12, 15, Acts 16²⁴ 24²⁵ 25²¹, and esp. Jude¹, "kept for Jesus Christ," Ἰησοῦ Χριστοῦ τηρημένοις. For τῶν, of keeping or observing commandments, see on 8²¹.

ἐν τῷ ὀνόματι σου, "in Thy Name," i.e. under Thy Fatherly protection. The Name of God expresses (see on 5⁴⁶) the revelation of His Being, especially as exhibited in His help in time of need. Cf. Ps. 44¹, ἐν τῷ ὀνόματι σου ἐξουθενήσωμεν τοὺς ἐναντιωσαμένους ἡμῖν, Ps. 54¹, ὁ θεός, ἐν τῷ ὀνόματι σου σῶσον με, and Ps. 124¹, ἡ βοηθία ἡμῶν ἐν ὀνόματι κυρίου. In such contexts the "Name" of God is equivalent to what a modern writer would call His "Providence"; and this, in the N.T. and especially in Jn., is associated with the doctrine of God as Father.

ᾧ δέδωκάς μου. The reading here and in v. 12 presents difficulty, and the variants are important.

(1) The rec. text has οὗς δέδωκάς μου, but this is poorly attested (D³, 69 f g q vg. cop.), and οὗς may have come from 18¹, or from v. 6. It gives an excellent sense; that His disciples were "given" to Jesus by the Father is said five times elsewhere in this chapter (vv. 2, 6, 9, 12, 24; see on 6²⁷ for other references).

(2) ὁ δέδωκάς μου is read by D³ ful. This might have the same meaning as οὗς, and ὁ δέδωκάς is the right reading at vv. 2, 24. For this collective use of the neuter sing., see on 6²⁷. Field, whose opinion is always weighty, prefers ὁ.

(3) But the harder reading, ᾧ, has such strong attestation that it must be accepted. It is supported by the great bulk of MSS and vss., including $\kappa\alpha\beta\kappa\lambda\omega\theta$. ᾧ must refer to ὀνόματι, so that "in Thy Name, which Thou hast given me" is the only possible rendering. This is accepted by most

modern editors, including Westcott and Abbott (*Diat.* 2408 f). Burney (*Aramaic Origin, etc.*, p. 103), while recognising that ᾧ is the reading best attested, holds that οὗς must have been intended by the evangelist, and he traces the variants to the ambiguity of the relative particle $\tau\iota$, which might stand for either οὗς, ὁ, or ᾧ. But this does not explain the superior attestation of ᾧ, even if an Aramaic origin for the Fourth Gospel were accepted.

We have seen (on 3³⁵) that it is a favourite thought with Jn. that the Father gave all things to the Incarnate Son; but it is only here and at v. 12 that the idea is expressed that the Father has given His "Name" to Christ, and that it is in this "Name" that Jesus guarded His disciples. This does not mean only that the Son was "sent" by the Father (see on 3¹⁷), and that therefore His ministry was accomplished "in the Name of the Father" (see on 5⁴⁶ 10²⁵) as His delegate and representative; but that in Christ God was revealed in His providential love and care, His "Name," that is, His essential nature as Father, being exhibited in the Incarnate Son. Thus that "the Name" of the Father was "given" to Christ is yet another way of expressing the essential unity of the Father and the Son (see on 10²⁵). This transcends any such idea as that of Num. 6²⁷, where the "Name" of Yahweh is "put" upon Israel by the priestly blessing; or of Ex. 23²¹, where it is said of the guardian angel of the people, "My Name is in him"; or of Jer. 23¹, where the "Name" of the Messianic King is "Yahweh our Righteousness." The nearest parallel is Phil. 2¹, ἐφάρσατο αὐτῷ τὸ ὄνομα τοῦ κυρίου πάν ὄνομα (cf. Rev. 19¹³); but in no N.T. passage except Jn. 17¹¹.¹² is found the conception of the Father giving His "Name," in the sense of His revealed character as Fatherly Providence, to Christ. See on v. 22 for the δέξα which the Father had given to the Son.

This interpretation (demanded by the reading, ᾧ δέδωκάς), viz. that the Father gave His "Name" to the Son, is in consonance with the thanksgiving quoted above from the *Didache*, according to which the Father causes His "Name" to tabernacle in the hearts of believers, i.e. His Fatherly protection rests upon them.

δίδωκας is read by $\kappa\lambda\lambda\omega\theta$, but the true reading is δέδωκας (see on v. 4), the perfect indicating not merely one act of giving at a definite moment in time, but a continuous "giving" of the Father to the Son, throughout His earthly ministry.

ἵνα ᾧσιν ἐν καθάρᾳ ἡμῶς, sc. that the apostles might be united in will and purpose and spiritual fellowship even as the Father and the Son are united (see on 10²⁵). They had been given a "new" commandment, enjoining all disciples

ἡμεῖς. 12. ὅτε ἤμαρ μετ' αὐτῶν, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματι σου ᾧ δέδοκας μοι, καὶ ἐφύλαξα, καὶ οὐδείς ἐξ αὐτῶν ἀπώλετο εἰ μὴ

to love one another (see on 13³⁴), and the Fatherly protection of God is now invoked for them, that they may be kept of one mind in their sacred fellowship. At v. 21 the thought is no longer of the apostles only, but of all future generations of Christian disciples, for whom again the prayer is ἵνα πάντες ἐν ᾧ ὦν.

The petition ἵνα ᾧ ὦν ἐν, as applied to the apostles, was fulfilled in their case, for otherwise the earliest apostolic preaching could not have achieved its wonderful success; but it was not fulfilled in such fashion that no differences of opinion as to method were observed among the apostolic body, or that they were always right, as compared, e.g., with Paul (cf. Acts 11⁴, Gal. 2¹¹, etc.). See further on v. 21.

It is probably due to its difficulty that the whole clause, ᾧ δέδοκας μοι, ἵνα ᾧ ὦν ἐν καθὼς ἡμεῖς, is omitted in the O.L. texts α β ε ζ η θ and by the Coptic Q.

12. After ὅτε ἤμαρ μετ' αὐτῶν, the rec. with AC²NTΔΘ inserts the explanatory gloss ἐν τῷ ὀνόματι, but om. κBC²DLW.

ἐγὼ ἐτήρουν αὐτοὺς κτλ., "I (ἐγὼ being emphatic) used to keep them," ἐτήρουν marking the continual training of disciples that was so great a feature of the ministry of Jesus.

ἐν τῷ ὀνόματι σου ᾧ δέδοκας μοι, repeated from v. 11 (where see note) in the Johannine manner. It is "in the Name," that is, in the sure protection of the Father's providence and love, that Jesus guarded (and guards) His disciples.

καὶ ἐφύλαξα κτλ., "and I guarded them (sc. while I was with them in the flesh), and none perished." For φυλάττειν, cf. 2 Thess. 3³, Jude²⁴; and see Wisd. 10⁸, where τηρεῖν and φυλάττειν are both used of the Divine guardianship of Abraham.

The rec. text, as in v. 11, has οὗς for ᾧ, and omits καὶ before ἐφύλαξα, making the latter govern οὗς directly; κBC²LW ins. καὶ.

καὶ οὐδείς ἐξ αὐτῶν (cf. for constr. 7¹⁹) ἀπώλετο κτλ., "and not one of them perished, except the son of perdition." The falling away of Judas has already been described (13²⁷); ἀπώλεια is used of the final "perishing," as at 3¹⁸ (where see note) 10²⁸. Jesus is represented as speaking of the fate of Judas as if it were already in the past (see 6⁶⁴, 7²⁹). Cf. 6⁷⁰ 10²⁸, where his exceptional case is not in view; and see note on 18⁹, where is quoted this saying of Jesus that He lost none of those whom the Father had "given" to Him. It has often been discussed by theologians whether Judas had really been pre-

δ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ. 13. νῦν δὲ πρὸς σέ

destined to destruction, or whether his fall from faithfulness was of his free choice. Such questions are foreign to the philosophy of the first century. For Jn., all that happened to Judas was, indeed, predestined, but that this involves any difficulty as to his guilt does not suggest itself to the evangelist.

εἰ μὴ δ υἱὸς τῆς ἀπωλείας. The play on words ἀπώλετο . . . ἀπωλείας can hardly be reproduced in English. The constr. υἱὸς τινος (see on 12³⁶) is not exclusively Hebraic, but it is frequent in Eastern literature. Antichrist is called δ υἱὸς τῆς ἀπωλείας (2 Thess. 2³), the same expression being applied to those who perished in the Flood (*Jubilees*, x. 3), and to Satan (*Evangel. Nicodem.*, xx.). It signifies one whose end will be perdition, not necessarily that this is inevitable but that it will be so because of his own acts. He is one of whom it may be said, "good were it for him if he had not been born" (Mk. 14²¹). Cf. υἱὸς γένους (Mt. 23³⁵), υἱὸς θανάτου (2 Sam. 12⁹), and τέκνα ἀπωλείας (Isa. 57⁹). Judas was "the son of loss," although Jesus came to save the lost. For him Jesus did not pray (cf. x Jn. 3¹⁶).

ἀπώλεια is generally used in the N.T. for the final "loss" of a man (it does not occur again in Jn.); but at Mk. 14²¹ it is the word for the "waste" of the ointment, of which (as Jn. tells, 12⁹) it was Judas that complained. It has been suggested that possibly this incident was in mind when Judas was called δ υἱὸς τῆς ἀπωλείας, "the son of loss," the man who really wasted what was precious.¹ But the ordinary interpretation is simpler and more probable.

ἵνα ἡ γραφή πληρωθῇ. It is not quite certain whether this is a comment of Jn. on the words of Jesus which he has just narrated, or whether he means to place it in the mouth of Jesus Himself.² It is to be observed that in 18⁹, where the words, "of those whom Thou hast given me, I lost not one," are cited from the present passage, there is no appeal to the O.T., but Jn. applies ἵνα πληρωθῇ ὁ λόγος κτλ. to the saying of Jesus as carrying with it the certainty of its fulfilment. Probably here ἵνα ἡ γραφή πλ. is a reflective gloss or comment added by the evangelist or an early editor.

ἡ γραφή always refers in Jn. to a definite passage of the O.T. (see on 2²²), and the Scripture here indicated was probably Ps. 41⁸, which was cited before (13²⁸) as foreshadowing the treachery of Judas. Pss. 69²⁸ and 109⁹ are cited in Acts 1²⁰ in reference to his miserable and execrated end, and

¹ See D.C.G. i. 909.

² See introd., p. cxli.

ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ὅσα ἔχουσιν τὴν χαρὰν τὴν ἑμὴν πεπληρωμένην ἐν ἑαυτοῖς. 14. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἠμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. 15. σὺ ἰδὼς ἵνα ἀρῇ αὐτοῖς

his replacement by Matthias, but Ps. 41^b is more in place here.

18. νῦν βὲ πρόσ σὲ ἔρχομαι, repeated from v. 11; cf. 14¹³. καὶ ταῦτα λαλῶ, "And I say these things," viz. "I say them aloud," for λαλῶ implies this.

ἐν τῷ κόσμῳ, sc. before my departure.

ὅσα ἔχουσιν κτλ. The prayer was spoken aloud, so that the apostles might overhear His intercessions for them, and hearing might rejoice. See on 11⁴⁹, where Jesus is represented, in the rec. text, as having said explicitly that some words of His thanksgiving were uttered δὴ τὸν ὄχλον.

τὴν χαρὰν τὴν ἑμὴν πεπληρωμένην ἐν ἑαυτοῖς. This is a phrase several times repeated in Jn.; see on 15¹¹ 16²⁴. To hear Jesus rejoice when speaking in prayer of the faithfulness of His chosen friends would awaken in them feelings of joy, which would be His joy "fulfilled in them."

For ἑαυτοῖς (KABNW), the rec. has αὐτοῖς (probably from the next line).

14. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, repeated from v. 8, τὸν λόγον being substituted for τὰ ῥήματα (see on 5²⁸), the perfect δέδωκα in both cases implying that Jesus had continued to give to the disciples the revelation of the Father, and was still giving it.

καὶ ὁ κόσμος ἠμίσησεν αὐτοὺς. This was the badge of a disciple (15¹⁸ 19, where the verb is in the present tense, μισεῖ, which D substitutes here for the harder ἠμίσησεν). We should expect the perf. μισήσαν as in 15²⁵, if not μισαί; this is one of the cases in which Jn. uses the aorist as if it were a perfect (cf. 12³⁸ 13³⁴ 15¹⁸; see Abbott, *Diat.* 2441).

ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου. A fine and eloquent exposition of the thought that Christian disciples generally, and not the apostles only, are *in* the world but not of the world is given in the second-century *Ep. to Diognetus* (vi. 3), with a probable allusion to vv. 11, 14. See on 31¹⁸.

καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. So He had said at 8¹⁴, where see note.

15. οὐκ ἔρωτά ἵνα ἀρῇ αὐτοῖς κτλ. The question as to how far Christians were to separate themselves from the company of non-Christians, from the Jewish and heathen world, was urgent and difficult in the apostolic age. In 1 Cor. 5¹⁰ Paul explains, in terms similar to those of this passage, that

ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσιν αὐτοὺς ἐκ τοῦ πονηροῦ. 16. ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. 17. ἀγίασον

for a complete dissociation from heathen or evil lives, a Christian disciple would have to "go out of the world." On the other hand, he is equally explicit in his statement (Gal. 1⁹) that the purpose of the sacrifice of Christ was that He might deliver us from the present evil age (αἰῶνος). These two principles are tersely enunciated in the present verse. The apostles would have to live in the world, for that was to be the theatre of their evangelical ministry; but they would need the special grace of God to keep them from its evil influences.

ἀλλ' ἵνα τηρήσιν αὐτοὺς ἐκ τοῦ πονηροῦ. This is the first petition of Jesus for the Eleven, viz. for their protection and deliverance. τηρῶν ἐκ is found again in N.T. only at Rev. 3¹⁰, a passage very similar to the present: ὅτι ἐτήρησας τὸν λόγον (cf. v. 6, τὸν λόγον σου τετήρησας) . . . ἀλλὰ σὺ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ (cf. v. 12, τηρήσων αὐτοὺς). A nearer parallel is in 1 Jn. 5¹⁸, where it is said of a child of God, that Christ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐκ ἔσται αὐτοῦ.

ὁ πονηρὸς appears again 1 Jn. 2¹⁴ 5¹⁸ (ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείνῳ). The agency of the personal devil, Satan, is not doubted by Jn.; cf. 13²⁷, and the references to ὁ ἄρχων τοῦ κόσμου τούτου (12³¹ 14³⁰ 16¹¹).

In the words ἵνα τηρήσιν αὐτοὺς ἐκ τοῦ πονηροῦ, we probably have an echo of the clause in the Lord's Prayer, ῥῖσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ (Mt. 6¹³; see above on v. 1).¹ Some commentators have endeavoured to distinguish the meaning of ἀπὸ from that of ἐκ in constructions like this (see on 14²¹), but this is over subtle. Cf. the parallelism in Ps. 140¹:

ἐξελεύ με ἐξ ἀνθρώπων πονηρῶν
ἀπὸ ἀνδρῶν δίκαιου ῥήσιν με.

16. This verse is repeated from v. 14, οὐκ εἰμι here preceding ἐκ τοῦ κόσμου, according to KAB²DLW.

17. Here is the second petition for the Eleven (cf. v. 15), viz. for their consecration. ἀγιάσω (see on 10³⁶) connotes not so much the selection of a man for an important work as the equipping and fitting him for its due discharge. It is applied to the divine separation of Jeremiah for the work of a prophet (Jer. 1⁷); and also to Aaron and his sons for their priestly office, Ex. 28⁴¹, where the Divine command to Moses is ἀγιάσω αὐτούς, ἵνα ἱεραρεύσω μοι. (See Additional Note on 18¹⁸.)

ἀγιάσω is not equivalent to καθαρῶσαι; one who is not

¹ See Chase, *The Lord's Prayer in the Early Church*, p. 109, for the arguments in favour of τοῦ πονηροῦ being taken as masculine rather than neuter.

αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ οὗς ἀληθεὶς ἔστιν. 18. καθὼς ἐμέ

ἡγιασμένους is not necessarily *impure*. Of the apostles it had already been said *ἦδη ὑμεῖς καθαροὶ ἔστε*, and the effective instrument of their *purification* was the *λόγος* which Jesus had spoken to them (15⁷), as the Divine *λόγος* is said here also to be the medium of their *consecration*. But the two ideas of *ἡγιασμός* and *καθαρισμός* are not identical. Just because the Eleven were already, in a sense, *pure*, being not "of the world" even as their Master was not "of the world" (v. 16), is their consecration for their future task a fitting boon to be asked in prayer of God who is Himself *ἅγιος* (v. 11). Cf. Paul's prayer for his Thessalonian converts that God would consecrate them wholly (*ἀγιασμοὶ ὑμᾶς ὁλοτελεῖν*, 1 Thess. 5²³).

ἐν τῇ ἀληθείᾳ. Truth would be the medium of their consecration, as (although this is not expressed in the present passage) the "Spirit of Truth" would be the Agent (cf. 16¹³). See also 8²⁶. So Paul said of his Thessalonian converts that God had chosen them *eis σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας* (2 Thess. 2¹³). Westcott makes the pregnant comment that "the end of the Truth is not wisdom . . . but holiness."

After ἀληθείᾳ the rec. text adds σου, but om. κ*ABC*DLW. What is meant by ἀληθείᾳ is explained in the next clause.

ὁ λόγος ὁ οὗς ἀληθεὶς ἔστιν. It is not always noticed that this is a quotation from the LXX of Ps. 119²⁸, ὁ λόγος σου ἀλήθεια (cf. 2 Sam. 7²⁰). Jesus had already said of the disciples, τὸν λόγον σου τηρήσαντες (v. 6, where see note); and thus they were in the way of consecration, which is in truth (cf. 14⁶). Such consecration is not an isolated event in the life-history of a disciple, but is a continuous process (cf. of *ἀγιαζόμενοι*, Heb. 2¹⁴).

Westcott quotes an interesting parallel from a Jewish prayer for the new year: "Purify our hearts to serve Thee in truth. Thou, O God, art Truth, and Thy word is truth, and standeth for ever."

18. καθὼς ἐμέ ἀπὸσταίλας. For this thought, five times expressed in this chapter, cf. v. 8 and see on 3¹⁷.

That the relation between Jesus and His disciples is comparable with that between the Son and the Father is several times stated in the discourses of Jesus as reported by Jn. As is the love of the Father to the Son, so is the love of Jesus for His disciples (15⁹). The glory which the Father gave to His disciples was given by Jesus to His disciples (17²⁶). As the Son lives by the Father (διὰ τὸν πατέρα), so His disciples live by Jesus (ἐν ἐμῇ, 6⁵⁶). As the Father knows the Son, and the Son the

ἀπὸσταίλας εἰς τὸν κόσμον, καθὼς ἀπὸσταίλα αὐτοὺς εἰς τὸν κόσμον" 19. καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτὸν, ἵνα ᾖσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

Father, so does Jesus know His sheep, and they know Him (10^{14,15}). As the Son is "in" the Father, so are His disciples "in" Jesus (14²⁰). These are amazing teachings, but they are deep-rooted in the Fourth Gospel. And, corresponding to them, we have the saying of this verse that as the Father sent the Son into the world, so Jesus sent His apostles into the world.

The comparison καθὼς . . . καὶ in such passages can never be exact or definite (see on 6⁷), but at the same time it points in each case to something more than a superficial analogy.

καθὼς ἀπὸσταίλα αὐτοὺς εἰς τὸν κόσμον. The words carry a reference not only to the original choice of the Twelve, *ἵνα ἀποσταίλω αὐτοὺς κηρύσσειν* (Mk. 3¹⁴; cf. Lk. 9²), but to their future mission, the apostle being used because of the *certainty* of this predetermined future in store for them. The actual commission is recorded at 20^{21,22}: καθὼς ἀπὸσταίλας με ὁ πατήρ, καθὼς πέμψω ὑμᾶς . . . λάβετε πνεῦμα ἁγίου. (No distinction can be drawn between ἀποσταίλω and πέμψω in such passages; see on 3¹⁷.) Cf. also 4²⁶.

19. καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτὸν. ἐγὼ is om. by κW, but in. BCDLNΘ rightly: it is here *emphatic*.

ὑπὲρ is a favourite prep. with Jn., who always uses it as meaning "on behalf of." See on 1¹², and cf. 6⁵¹.

ἐγὼ ἁγιάζω ἑμαυτὸν. At 10²⁸ He had spoken of Himself as One ἐν ᾧ πατήρ ἡγίασεν. But there is no inconsistency. The Father "consecrated" Jesus for His mission to the world; and now that His mission is about to be consummated in death, Jesus "consecrates" Himself, as He enters upon the Passion. So He had said before of His life, "I lay it down of myself" (10²⁹). In His death He was both Priest and Victim.

The two petitions for the disciples were for their *deliverance* from the Evil One (v. 15), and for their *consecration* (v. 17). These are the two purposes of the Atonement, as set out Tit. 2¹⁴, "Who gave Himself for us, in order that He might (1) redeem us from all iniquity, and (2) purify to Himself a peculiar people zealous of good works." So here the "consecration" of Himself to the Cross by Jesus was not only that (ὡς) His chosen apostles might in their turn be guarded and consecrated, but that the same consecration might be the portion of all future disciples (v. 20). There is a special emphasis on ἐγὼ. No one else could say, "I consecrate myself." It is only through His consecration that His disciples can be consecrated; and

20. Οὐ περὶ τούτων δὲ ἔρωσι μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ, 21. ἵνα πάντες ἐν ὧσι, καθὼς σὺ,

so in Heb. 10¹⁰ we find the confession, "We have been consecrated through the offering of the Body of Jesus Christ." In a sense, He is the consecrator of all such: "He that consecrates and they that are being consecrated are all of one" (ἐξ ἑνός, Heb. 2¹¹), a thoroughly Johannine statement, although it does not appear in Jn.

ἵνα ὦσι καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. Cf. v. 17 for truth, the Divine λόγος, the full revelation of the Father, as the medium of consecration to the Christian life.

The prayer of Jesus for all future disciples (vv. 20-26)

20. We now reach the third division of the Prayer of Jesus, which passes from the thought of the apostles to the thought of all those who should reach discipleship through their ministry.

ἀλλὰ καὶ περὶ τῶν πιστευόντων κτλ. πιστευόντων is a proleptic or anticipatory present participle, with the force of a future, *qui credituri sunt* (Vulg.). Some minuscules, which the rec. text follows, through misunderstanding, have adopted πιστευόντων.

διὰ τοῦ λόγου αὐτῶν. The "word" of the evangelical preachers was the message of God in Christ which they brought, such preaching being an essential preliminary to faith. Cf. Rom. 10¹⁴.

εἰς ἐμὲ. For πιστεύουσιν εἰς . . . , see on 1¹².

21. As the Church grew, so would the risk of disunion among its members be intensified. Jesus had already prayed that His apostles might be united in will and purpose even as the Father and the Son are united (v. 11, ἵνα ὦσιν ἐν καθῶς ἡμεῖς). He now repeats this petition for all future disciples, ἵνα πάντες ἐν ὧσι, stating more fully what the nature of this ideal unity was to be.

There is no suggestion of a unity of *organisation*, such as that which appears in Paul's conception of the Church as one body with many members, each performing its appropriate function (Rom. 12⁴, 1 Cor. 12¹²). No biological analogy is offered here to assist us in comprehending the sense in which Christians are intended to be *one*. Jesus had said already that His sheep would ultimately be One Flock, even as they had One Shepherd (10¹⁶). But the mystical phrases used in this passage transcend even that thought. For He prays that the unity of His disciples may be realised in the spiritual life, after the pattern of that highest form of unity, in which the Father is

Πάτερ, ἐν ἑμοὶ παρὼν ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας. 22. καθὼς τὴν δόξαν ἣν δίδωκας μοι

"in" the Son and the Son "in" the Father. This unity, however, as appertaining to Christian discipleship, is not invisible; it is to be such as will convince the world of the Divine mission of the common Master of Christians. And He has already explained that the badge of this unity is love, the love of Christian for Christian which all men may see (13³⁵).

ἵνα πάντες ἐν ὧσι. For the use of the neuter singular here, see on 10²⁸; and cf. ἵνα τὰ τέκνα τοῦ θεοῦ . . . συναγάγῃ εἰς ἐν (11²⁰).

καθὼς σὺ, Πάτερ, ἐν ἑμοὶ (cf. 14^{20, 26}) παρὼν ἐν σοί (cf. 14²¹). That men might come to acknowledge this central assertion of His claim had been the immediate object of His mission (see on 10²⁶).

Jn. always expresses the voc. by *πάτερ*. In this passage *πατήρ* is read by BDW, and by AB at vv. 24, 25. See Abbott, *Diát.* 2052, and cf. note on 8¹⁰.

ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν. Before *ὦσιν* the rec. text inserts *ἐν*, with *AC²PLNO*, but *BC²DW* *αὐτοὶ ἐν*. It has probably come in from the earlier clause *ἵνα πάντες ἐν ὧσι*.

The ideal is that all Christians may be *ἐν ἡμῖν*. "Abide in me" was the counsel of 15⁴ (cf. 1 Jn. 3²⁴ 5²⁰), but rightly obeyed this implies abiding in God; the use of the plural *ἡμῖν* here, recalling the plural verbs at 14²². Cf. 1 Jn. 1⁶, ἡ κοινωνία ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. To be "in Christ" is to be "in God." Those who are thus "in God" share the Divine life in common, and are therefore *one*, ἐν καθὼς ἡμεῖς (v. 11); it being always remembered that *καθὼς* in such passages is only suggestive of a partial, not a complete, analogy (see on v. 18 above, and cf. 6²⁰).

Ignatius has some sentences reminiscent of these thoughts, where he approves the Ephesian Christians for being closely joined with the bishop: "as the Church is with Jesus Christ, and as Jesus Christ is with the Father, that all things may be harmonious in unity (ἵνα πάντα ἐν ὁμόρῃ σύμφωνα ᾖ, *Eph.* 5).

ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας. The consequence of the spiritual unity of Christians, as indicated by their common love for each other, is that the world will be at last convinced (cf. 16⁹) that the mission of Jesus was divine, and that He is "the Saviour of the world" (4⁴⁰). For such forecasts of universal homage, cf. Rev. 3⁹ and 1 Cor. 15²⁸. See v. 23 below.

πιστεύῃ. So *W²BC²W*, but the rec., with *W²ADLN²*,

δίδωκε αὐτοῖς, ἵνα ᾧσαν ἐν καθὼς ἡμεῖς ἐν. 23. ἔγω ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσαν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με

has the inferior reading *πιστεύουσιν*. *πιστεύειν* indicates the gradual growth of faith, "may come to believe."

22. καὶ γὰρ τὴν δόξαν κτλ. "And I, even I, have given to them the glory which Thou hast given to me." *Quantas maiestas Christianorum!* is Bengel's penetrating comment. But what is this *δόξα*? It is not the glory of the *Eternal Word*, spoken of in v. 24. *That* a faithful disciple may hope to see, but not to share (although 1 Pet. 5¹ seems to claim more than is suggested in Jn.). It is rather the glory of the *Incarnate Word* (see on 1¹⁴), which Jesus exhibited in His earthly ministry (2¹¹), the manifestation of the Divine Nature in man. His disciples were the branches of which He was the Vine (15⁵), or, as it is expressed in 2 Pet. 1⁴, they had become *θεῖας κοινωνοὶ φύσεως*, "partakers of the Divine Nature." See on 8⁵⁴ for the "glorification" of the Son by the Father; and for the "glorification" of believers, cf. Rom. 8³⁰.

For δίδωκε (BCLFΔ), ADN^W have εἴδωκε; and for εἴδωκε (BCDLWΔ), KAN^W have εἴδωκε. See on v. 4 for similar variants.

ἵνα ᾧσαν ἐν καθὼς ἡμεῖς ἐν. The rec. (Θ) adds ἵσμεν, but om. BC*DLW. The consequence of the imparting of His Incarnate δόξα to His disciples by Jesus would be that, sharing this in common with Him and with each other, they would be spiritually united, and thus be *οἷς*, even as the Father and the Son are *οἷς*.

23. ἔγω ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, the nature of the unity of believers being once again illustrated by that highest pattern of Unity, the Unity of the Godhead. "I in them"; so He had spoken before (14²⁰), and the idea of Christ being "in" the believer is as familiar a thought to Paul as it is to Jn.; cf. Rom. 8³⁹, 2 Cor. 13⁵, Gal. 2²⁰ 4¹⁰.

ἵνα ᾧσαν τετελειωμένοι εἰς ἐν. The imparting of His δόξα to the disciples of Jesus would not only tend to unite them, but it would at last completely unite them, "that they may be perfected (cf. for τελειοῦσθαι used thus, 1 Jn. 3³ 4¹¹ II. 12; cf. Phil. 3¹²) into one." With *rec.* εἰς ἐν, cf. συναγάγῃ εἰς ἐν (12²⁸).

ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλες. Here is the final consequence of the imparting of the "glory" of Jesus to His disciples, viz. that the world might come to be assured of His Divine mission; the phrase being repeated from v. 21, γινώσκῃ being substituted for πιστεύειν. Cf. the concluding words of the Farewell Discourse, ἵνα γινῶ ὁ κόσμος . . . (14²²). This is Jesus' ideal of the world's future.

ἀπέστειλες καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. 24. Πάτερ, ὁ δίδωκός μοι, θέλω ἵνα ᾧπου εἰμὶ ἐγὼ κἀκεῖνοι ᾧσαν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν δίδωκός μοι ἐπὶ ἡγάπησάς με πρὸ

καὶ ἡγάπησας αὐτοὺς καθὼς κτλ. For thus will the world be led to the knowledge that God loved it (*αὐτοῖς*) with the same kind of love as that with which He loved His Son (5²⁰); and that therefore He had sent His Son. These are the thoughts of the "comfortable word" of 3¹⁸, which are here expressed as a prayer.

For ἡγάπησας there is a Western reading, ἡγάπησα (D a δ, etc.), which is a mistaken correction (introduced from 15⁹), the connexion of the passage with 3¹⁸ having been missed.

24. There follows the thought of those who have been "perfected into one" on earth, sharing the fellowship of their common Lord in heaven, as they behold His eternal glory.

πάτερ. See on v. 11.

ὁ δίδωκός μοι. *ὁ* is for *οὗς* (cf. v. 12), the neuter singular suggesting their unity, as at 6³², 32, where see note.

θέλω. He does not now say *ἠρωτῶ* (v. 20 and see on 11²²), but *θέλω*, "I wish." He has said repeatedly that He did not come to do His own will (*θέλω*), but the will of the Father (4³⁴ 5³⁰ 6³⁸⁻⁴⁰); and in the Agony at Gethsemane He distinguishes His human will from the Father's (*οὐκ ἐγὼ θέλω, ἀλλὰ τί σὺ*, Mk. 14³⁶). But at this moment of spiritual exaltation, the climax of His consecration of Himself to death, He realises the perfect coincidence of His will with the Father's, and so can say *θέλω* (cf. *ὁ νόος οὗς θέλει ζωοποιεῖ*, 5²¹). The use of *θέλω* at 21¹² is different, for there it is the *θέλω* of authority which the master may address to a disciple.

ἵνα ᾧπου εἰμὶ ἐγὼ κἀκεῖνοι ᾧσαν μετ' ἐμοῦ, *sc.* hereafter in glory. See 12²⁸ 13³⁰ 14¹ for the thought of the spiritual fellowship of His disciples with Christ continuing after death. Cf. 2 Tim. 2¹¹, 12, Rom. 8³⁷.

ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν. This is not the glory of the Incarnate Christ. That they had been permitted to see with the eyes of the body, *θεωροῦμεθα τὴν δόξαν αὐτοῦ* (see on 14¹⁴). *θεωρεῖν* is used here of spiritual perception (cf. 12⁴⁴, and see on 2²⁰). The *δόξα*, of which the vision is to be the portion of the saints, is the glory of the Eternal Logos, which He had with the Father "before the world was" (v. 3). They are to see Him "as He is" (1 Jn. 3²).

ἣν δίδωκός μοι. The *rec.* has *εἴδωκε* with BNFΔΘ, but KACDLW have *δίδωκε* (see on v. 4), which is accepted by Westcott-Hort against the testimony of B.

Against the interpretation of *δόξα* here as referring to the

καταβολῇ κόσμου. 25. Πάντα δίκαια, καὶ δὲ κόσμος οὐ οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀντίστοιχας· 26. καὶ

glory of the *Eternal Word*, several exegeses have urged that a "giving" of glory by the Father to the Son *before* the Incarnation is not explicitly mentioned elsewhere in the N.T. But there is no other passage which refers to the eternal relationships inherent in Deity with the same boldness and confidence of vision that appear in this Last Prayer of Christ. These are unique utterances (cf. also v. 5); and a clear distinction seems to be indicated between the *δόξα* of v. 22 which had been given to the disciples, and the *δόξα* of v. 24 which they might hope to contemplate hereafter, but which was given only to Christ.

ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου. This, in fact, is the *δόξα* of the *Eternal Word*. *Eternal Love is Eternal Glory*; even as *Eternal Love* and *Eternal Glory* may be regarded as respectively the subjective and objective aspects of *Eternal Life*.

πρὸ καταβολῆς κόσμου. *καταβολή* occurs only once in the LXX (2 Macc. 2²⁰, of the *foundation* of a house), and eleven times in the N.T., in nine of which it is followed by *κόσμου* (ἀπὸ κατ. κόσμ., Mt. 25³¹, Lk. 11³⁰, Heb. 4³ 5²⁰, Rev. 13⁸ 17¹⁷). We find πρὸ καταβολῆς κόσμου, as here, at Eph. 1⁴, 1 Pet. 1²⁰. The phrase also occurs in the *Assumption of Moses*, a first-century work, in a passage of which the Greek has been preserved (l. 13, 14, ed. Charles). The sentence "in that Thou hast loved me before the foundation of the world," suggests the idea of *predestination*, so frequently appearing in Jn. (see on 2⁴).

25. Πάντα δίκαια. That God is *righteous* is fundamental in the Jewish religion (cf. Jer. 12¹, Ps. 116⁹ 119¹³⁷), and fundamental, too, in Christianity (Rom. 3²¹, Rev. 16⁷, 1 Jn. 1⁹). The appeal at this point of the Prayer is to the *justice* of God, that He may distinguish between those who accept the Divine mission of Jesus, and the hostile world which rejects Him. For the former, Jesus has made the request that they may be with Him, hereafter (v. 24).

καὶ, before δὲ κόσμος, "is intended to keep the reader in suspense, aware that the meaning is incomplete" (Abbott, *Diat.* 2164). It is omitted by D.

ὁ κόσμος οὐ οὐκ ἔγνω. See on 8²⁶.

ἐγὼ δὲ σε ἔγνω. This is a parenthetical sentence, the real antithesis to "the world knew Thee not" being "but these knew," which follows. Jesus, as Incarnate, habitually claims a unique knowledge of God (7²⁸ 8²⁶ 10¹⁵).

καὶ οὗτοι ἔγνωσαν κτλ. "But these knew that Thou didst

ἐγνώρισα αὐτοῖς τὸ ὄνομα σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησας με ἐν αὐτοῖς ᾗ καὶ ἐν αὐτοῖς.

send me," this being the important thing to be assured of, viz. that God had sent Jesus, this refrain occurring for the last time (see on v. 8). The thought of Jesus returns from the Church of the future to the disciples in whose company He offered a last prayer. Its final clauses have to do with them. *οὗτοι, these*, knew this much at least, that the mission of Jesus was divine.

The contrast with the failure of "the world" to recognise Him is brought up by καὶ, used here adversatively, as often in Jn. (see on 3¹¹): "but these knew."

26. καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομα σου, repeated in slightly different form from v. 6, where see note. For γνωρίζω, cf. 15²⁶.

καὶ γνωρίσω, sc. in the Church of the future, by the Spirit which is to come (16¹³ 20²²).

ἵνα ἡ ἀγάπη ἣν ἡγάπησας με ἐν αὐτοῖς ᾗ. This is not a prayer that God may love Christian disciples with the same kind of love as that with which He loved Christ. Already, at v. 23, we have seen that even "the world"—in its alienation and hostility—was thus loved by God, although the world did not recognise it. But the prayer is that the love of God for all Christian disciples, similar as it is to the love of God for Christ, may be "in them," that is, their sense of it may become vivid and efficacious; so that they may recognise, in Paul's words, "that the love of God has been shed abroad in their hearts, through the Holy Spirit" (Rom. 5⁵).

For ἦν after ἀγάπη D substitutes the more usual ᾗ, *qua*; but there is an exact parallel to the true reading at Eph. 2⁸: διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς (cf. 7²⁸ for a similar constr.).

καὶ ἐν αὐτοῖς. "I in them." This has already been proclaimed as the ideal condition of the disciples of Christ (v. 23, where see note). Here the thought is, as in the preceding clause, of a growing sense of Christ's presence in the believer's heart. It is this for which the last petition is offered, "ut cor ipsorum theatrum sit et palestra huius amoris" (Bengel). *Ego in ipsis* is the last aspiration of Jesus for His own, before He goes forth to meet death.

The arrest of Jesus in the garden (XVIII. 1-11)

XVIII. 1. ταῦτα εἰπὼν. As soon as the Prayer of Consecration was ended (see Introduct., p. xx), Jesus and His disciples

XVIII. 1. Ταῦτα εἰπόν τ' ἦρσαν ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν, ὅπου ἦν κήπος, εἰς ὃν

left the upper room, and went out, ἐξῆλθεν perhaps implying (as was in fact the case) that they went outside the city.

σὺν τοῖς μαθηταῖς αὐτοῦ, sc. with the faithful Eleven (see on 2^o). This is one of the very rare occurrences of σὺν in Jn. (see on 12^o), and it is exchanged for μετά within a couple of lines, μετά τῶν μαθητῶν αὐτοῦ (v. 2).

πέραν τοῦ χειμάρρου τοῦ Κεδρὼν. The Kedron gorge between Jerusalem and the Mount of Olives rarely has any water in it. It is called χεῖμαρος by Josephus as well as in the LXX (Neh. 2¹⁴, x Macc. 12²⁴), but it is nearly always dry, except after very heavy rain.¹ The modern name is *Wady Sitti Maryam*.

The majority of texts (κ^o BCLN^o) give τῶν κέδρων; κ^o DW have τοῦ κέδρου; and ΔΔ c f g g vg. give τοῦ κέδρου. This last, despite the weakness of the MS. support, we take to be the true reading (as the Syriac vss. suggest), and that from which both the others have originated, owing to misunderstanding on the part of scribes. For κέδρων is the transliteration of the Hebrew כִּדְרֹן, *dārā*, the name as applied to a torrent being perhaps equivalent to our *Blackwater*. Josephus treats it as a declinable noun in the nom. case. Twice in the LXX (2 Sam. 15¹⁰, 1 Kings 15¹⁸) we find τῶν κέδρων after χεῖμαρος, the word being taken as a gen. pl., and the rendering of the phrase being "the ravine (or torrent) of the cedar trees." It is said that at the time cedars grew on the Mount of Olives, and some may have been as low as the *wady* at its base. But it is not likely that the ravine was called *Kidron* on that account. A Greek scribe, finding τοῦ κέδρων in his exemplar, would naturally take κέδρων as the gen. pl. of κέδρος, and would correct it either to τοῦ κέδρου or to τῶν κέδρων.²

The reading has been much discussed, because assuming τῶν κέδρων to have been the original reading, it has been argued that the evangelist was but ill acquainted with Hebrew names, if he supposed that *Kidron* meant "of the cedars." But, as the LXX shows in the passages cited above, χεῖμαρος τῶν κέδρων was treated as a correct rendering of כִּדְרֹן הַר, and it might have been adopted by Jn. as the title familiar to Greek ears. We hold, however, that it is not the original reading in this verse, so that the argument based on it is worthless.

ὅπου ἦν κήπος. Jn. does not give the name *Gethsemane*,³

¹ See G. A. Smith, *Jerusalem*, l. 80 f.

² Cf. Lightfoot (*Bibl. Essays*, p. 173), Westcott in loc., and Abbott (*Diab.* 2671-4).

³ Probably *εὐφρ* = "all prom." at the foot of the Mount of Olives.

ἐσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2. ᾧ δὲ καὶ Ἰούδας ὁ παραδίδους αὐτὸν τὸν τόπον, ὅτι πολλὰ αὐτὸν συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν

nor does Lk.; Mk. 14²⁸, Mt. 26⁴⁶ have χωρίον (i.e. a farm or small property) οὗ τὸ ὄνομα Γέθησημανι. Jn. alone speaks of it as κήπος, i.e. it was one of the private gardens in the eastern outskirts of Jerusalem (cf. 19⁴¹ for the garden of Joseph). The word κήπος is common in the LXX, but in the N.T. is found only here, at v. 26, 19⁴¹ (cf. 20¹⁵), and Lk. 13¹⁹. For ἦν, see on 11¹⁸.

εἰς ὃν ἐσῆλθεν, the verb showing that it was an enclosed place. The site that is now shown was recognised as the Garden of the Agony in the fourth century at any rate, and it is quite possible that tradition accurately preserved its position from the beginning.

Jn. does not insert at this point any account of the Agony in Gethsemane, as the Synoptists do (Mk. 14³⁶, Mt. 26⁴⁶, Lk. 22⁴⁶); but the allusion to "the cup which the Father gave" (v. 21, where see note) indicates that the omission was not due to ignorance. We have seen (on 12²²) that the prayer there recorded is virtually the prayer of anguish at Gethsemane.

It has been suggested, indeed, that the Prayer of the Agony, if it followed here, would be inconsistent with the Prayer of Consecration and Farewell that Jn. has just placed on record; so different are the sublime calm and dignity of c. 17 from the sadness and shrinking of "remove this cup from me—yet not what I will, but what Thou wilt" (Mk. 14³⁶). But such a criticism would be at variance with the facts of human experience, in which the moments of greatest spiritual depression and trial often follow close on moods of the highest spiritual exaltation. And it may have been so with the Son of Man Himself.

2. ᾧ δὲ καὶ Ἰούδας. The garden was a favourite resort of Jesus and His disciples (πολλὰ αὐτὸν συνήχθη), and probably belonged to a friend. It is specially mentioned by Jn. that Judas knew the place. Jesus was not now trying to escape arrest (cf. 10⁴⁰), for Jn. is anxious to indicate that His surrender to His captors was voluntary. Jesus had told Judas to delay no longer the execution of his purpose (13²⁷), and He proceeded the same night to a place where Judas knew that He was accustomed to resort.

ὁ παραδίδους αὐτόν, the pres. tense indicating that Judas was then engaged in the business of the betrayal. Cf. 13²¹.

τὸν τόπον. Cf. Lk. 22⁴⁶.

πολλὰ αὐτὸν, only here in Jn. Jesus went to the garden, as His custom was (κατὰ τὸ ἔθος, Lk. 22⁴⁶), and probably not

μαθητῶν αὐτοῦ. 3. ὁ αὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φωτῶν

only on this last visit to Jerusalem. *συνήθη* tells only that this was a place of habitual resort of Jesus and His disciples, but possibly they may have slept there occasionally. (Cf. Lk. 21³⁷, τὰς δὲ νύκτας ἐκτρέφοντες ὑπὸ λυχνίᾳ εἰς τὸ ὅρος τὸ καλοῦμαι Ὑλαιῶν.) If this be so, the sleep of the apostles in the garden during the hour preceding the arrest was natural indeed, although they had been bidden to keep awake.

3. The Synopists say nothing about soldiers taking part in the arrest of Jesus, and mention only the emissaries of the Sanhedrim (Mk. 14⁴³, Lk. 22⁴⁷ stating that members of the Sanhedrim were themselves in the crowd). Jn. mentions these latter (ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας) in the same terms that he has done before when telling of a projected arrest (7³⁰), where see the note for the constitution and authority of the Sanhedrim; but he adds here that Judas had brought with him also a detachment of soldiers (τὴν σπείραν).

Troops were always quartered in Fort Antonia, at festival seasons when the city was crowded, to be ready in case of a riot; and a representation from the Sanhedrim to the military authorities that soldiers might be needed to help the Temple guard (ὑπηρέτας: cf. 7³⁰) would naturally have been acted on. Pilate, the procurator, seems to have known that something important was taking place that night, for he was ready at an early hour in the morning to hear the case (v. 28; cf. Mt. 27¹⁹, for the dream of Pilate's wife). There is nothing improbable in Jn.'s statement that soldiers were present at the arrest.

The term *σπείρα* (if the soldiers were legionaries) was generally equivalent to the Latin *cohort*, which numbered 600 men. Polybius, indeed, uses it (xi. 23. 1) for *manipulus*, which is only one-third of a cohort. But here (if, as is probable, they were auxiliaries) and in the N.T. elsewhere (see esp. Acts 21³¹) it numbered 1000 men (240 horse and 760 foot), commanded by a chiliarch (cf. v. 12 below), a *tribunus militum*. It is not, however, to be supposed that Jn. means that the whole strength of the regiment (cf. Mk. 15⁴⁷) was turned out to aid in the arrest of Jesus; the words *λαβὼν τὴν σπείραν* indicate no more than that Judas had got the help of "the cohort," i.e. a detachment, with whom the commanding officer of the garrison came (v. 12), in view of possible developments.

Fam. 13 insert ὅλην before τὴν σπείραν (probably from Mk. 15⁴⁷), which shows that the scribe of the common exemplar thought that τὴν σπείραν was not sufficiently definite.

καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας, i.e. officers

καὶ λαμπάδων καὶ ὅσων. 4. Ἰησοῦς οὖν εἶδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐβόηθεν καὶ λέγει αὐτοῖς τίνα ζητεῖτε; 5. ἀπεκρίθησαν

of the Sanhedrim (see on 7³⁰ for οἱ ἀρχ. καὶ οἱ Φαρις., as indicating the Sanhedrim in its official capacity). *Ἐστ' ὑπηρέτας*, cf. 18¹², 19⁹ and Mt. 26⁵; they were the Temple police, under the control of the Sanhedrim.

μετὰ φωτῶν καὶ λαμπάδων. It was the time of the Paschal full moon, but lights were brought, nevertheless, to search out the dark recesses of the garden, in case Jesus should attempt to hide Himself.

φάνος (ἀπ. λέγ. in N.T.) is a "link" or "torch," made of strips of wood fastened together, and λαμπάς is an ordinary torch-light, the word being used in later Greek for a lantern. Both were carried by Roman soldiers on duty; cf. Dion. Hal. xi. 5, ἐξέτρεχον ἅπαντες ἐκ τῶν σκηνῶν ἀδρόσι, φανούς ἔχοντες καὶ λαμπάδας. Lights also were carried, when necessary, by the Temple guard; thus Lightfoot (on Lk. 22⁵) quotes: "The ruler of the mountain of the Temple takes his walks through every watch with torches lighted before him" (*Middoth* i. 2).

καὶ ὅσων. The Temple guard was not always armed (Joseph. *B.J.*, iv. 4. 6), but on this occasion they probably carried weapons as well as the soldiers. Mk. 14⁴⁸ speaks of a crowd with swords and staves (ὅχλος μετὰ μαχαίρων καὶ ῥόλων) who had been sent by the Sanhedrim.

4. Ἰησοῦς οὖν. *NDLW* have *δεῖ* for *οὖν*, εἶδὼς. Cf. 13³¹. Jn. is at every point careful to insist that Jesus foreknew the issues of His ministry, πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, "everything that was coming upon Him."

ἐβόηθεν, "I went out," sc. of the garden into which He had entered, εἰσβῆθεν (v. 1). The rec. text with *καὶ* *ἐβόηθεν* is more in the style of Jn. (see on 12⁴⁰).

καὶ λέγει αὐτοῖς. He does not address Himself directly to Judas, but to those who had come, armed, to arrest Him, and He asks τίνα ζητεῖτε; Cf. 18²⁰ 20¹⁸.

In the Synoptic narratives (Mk. 14⁴⁸, Mt. 26⁵, Lk. 22⁴⁷) Judas comes forward and identifies Jesus by a kiss, that is, by kissing His hand, the recognised salutation from a disciple to His Master (not by kissing His cheek, as Western painters have been accustomed to depict the act). Jn. does not mention this treacherous sign, and his omission to do so is a difficulty in the way of critics who think that Jn. displays special animus against Judas (see on 13²⁷). His reason for the omission is

¹ Quoted by Wetstein; cf. Treach, *Synonyms of N.T.*, p. 162, for the meaning of λαμπάς in the N.T.

αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἐγώ εἰμι. εἰστίκει δὲ καὶ Ἰούδας ὁ παραδίδους αὐτὸν μετ' αὐτῶν. 6. ὡς οὖν εἶπεν αὐτοῖς

probably that he is laying stress throughout on the *voluntariness* of Jesus' acceptance of arrest. Jesus does not wait to be identified by any one, for He at once announces who He is. Jn.'s narrative seems to suggest that He had not been recognised in the uncertain light, even after He came out of the garden and asked, "Whom seek ye?" Tatian places the kiss of Judas immediately *before* v. 4, i.e. before Jesus came out of the garden; and if it is sought to bring the evangelical narratives into exact correspondence, Tatian's solution may be the right one.¹

Jn. says (v. 5) that "Judas, who was in the act of delivering Him up" (ὁ παραδίδους αὐτόν, cf. 13³), was standing (ἑστῆκεν) with those who were making the arrest. Judas had done his part when he had guided the emissaries of the Sanhedrim to the place where Jesus was. The scene is described very vividly.

6. ἀπεκρ. αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. "Jesus the Nazarene," or "Jesus of Nazareth" was the name by which He had been popularly known. The blind man was told that it was "Jesus of Nazareth" who was passing by (Mk. 10⁴⁷, Lk. 18³⁷). The man with the unclean devil addressed Him as "Thou Jesus of Nazareth" (Lk. 4³⁴). The two disciples on the way to Emmaus spoke of Him thus (Lk. 24¹⁹). So did Peter in his sermon at Pentecost (Acts 2²²). In Mk.'s account of the Resurrection, the young man at the sepulchre says to the women, "Ye seek Jesus of Nazareth" (Mk. 16⁷). After His arrest, He was familiarly described in this way by the maid in the court of the high priest (Mk. 14⁶⁷, Mt. 26⁷¹). It is clear that the instructions given to those sent to apprehend Him were that they should take "Jesus of Nazareth." They inquired for Him by the designation by which He was best known. See 19¹⁸.

Jn.'s narrative indicates, as has been said above, that Jesus identified Himself voluntarily, by saying, "I am He" in answer to the request for "Jesus of Nazareth." And ἐγώ εἰμι in v. 5 may mean simply, "I am He of whom you are in search" (cf. 4³⁸, 9⁹). The reading of B ἐγώ εἰμι Ἰησοῦς πᾶσι carry this meaning.

6. The words which follow, "they retired and fell to the ground," then, imply no more than that the men who came to make the arrest (some of whom at least did not previously

¹ For a curious speculation as to a possible corruption of the text here, see Abbott (*Diat.* 1365).

Ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ θυσίω καὶ ἔπεσαν χαμαί. 7. πάλιν οὖν ἐπηρώτησαν αὐτοὺς τίνα ζητεῖτε; οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον. 8. ἀπεκρίθη Ἰησοῦς Εἰπαν ὑμεῖς οὖν τί ἐγώ εἰμι? εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τοὺς ὄντας ὑμῶν. 9. ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι Οὗτος δίδωσκάς

know Jesus even by sight) were so overcome by His moral ascendancy that they recoiled in fear. (For the Johannine *ἐς οὐρανὸν* see on 4⁴⁰.) On a previous occasion (9²⁴), when some wished to arrest Him, they had faltered and failed to do so. It may have been a similar shrinking which caused some now to recoil from their distasteful task, and in the confusion they, or some of the crowd, stumbled and fell. Indeed, ἔπεσαν χαμαί might be taken figuratively, as expressing discomfiture only. Thus in Ps. 27³, Isa. 8¹⁸, Jer. 46⁸, "stumbled and fell" means no more than that enemies were "overthrown"; and ἔπεσαν χαμαί might be rendered in colloquial English "were floored."

There is no hint in the Synoptists of any hesitancy on the part of those sent to make the arrest. The phrases ἀπῆλθαν εἰς τὰ θυσίω (cf. 6²⁰) and ἔπεσαν χαμαί (χαμαί is only found again in the N.T. at 9²) are peculiar to Jn. And it has been suggested (e.g. by W. Bauer) that Jn. means us to understand that ἐγώ εἰμι, as used by Jesus on this occasion, is the equivalent of the mysterious ΕΝΤΥΧΩ, *I (am) He*, which is the self-designation of Yahweh in the prophetic books (cf. 8²⁸ 13¹⁹ above, and Introd., pp. cxxviii ff.); and that so awful a claim overwhelmed with terror those who heard it made (cf. Dan. 10⁵, Rev. 17⁷). But this is too subtle a rendering of the Johannine narrative of the arrest. Cf. Rev. 17⁷.

In the *Gospel of Peter*, § 5, where the darkness at the Crucifixion is described, we have περιήρχοντο δὲ πολλοὶ μετὰ λόγων, νομίζοντες ὅτι νύξ ἐστιν. [τοὺς δὲ] ἐτάσαντο. This seems to be a reminiscence of Jn. 18³⁸; cf. also *Acta Thomas*, § 157.

7. The question and answer are repeated: "Whom seek ye? . . . Jesus the Nazarene." This time, those who had come to arrest Him knew to whom they were speaking, but they were so much overawed that they could only repeat what they had said before.

The rec. has αὐτοὺς ἐπηρώτησαν, with ΔΝΘ; but ABCL give the more usual order ἐπηρώτησαν αὐτούς.

8. The reply is stern and authoritative. He repeats ἐγώ εἰμι (see on v. 5).

εἰ οὖν ἐμὲ ζητεῖτε. "If, then, it is I (emphatic) whom you seek, let these (i.e. the Eleven) go their way," or "go home," for ἐτάσαντο has a suggestion of this meaning (see on 7²⁸). His solicitude for His faithful disciples is characteristic of the Good Shepherd (cf. 10¹³, and see on v. 19).

μου, οὐκ ἀπέλασα ἐξ αὐτῶν οὐδένα. 10. Σίμων οὖν Πέτρος ἔχων

9. Ἰνα πληρωθῇ ὁ λόγος κτλ. For the phrase ἵνα πληρ., introducing a saying of Jesus, see Introd., p. cxliii f. Another example is in v. 32. For Jn., the words of Jesus were possessed of authority, and inspired, like the language of the O.T., by foreknowledge of future events. The λόγος, or "saying" (see on 2nd), with which reference is here made is that of 17th loosely quoted. *ἔτι* is *recitantis*, but it does not introduce the exact words previously ascribed to Jesus.

The comment of Jn. (ἵνα πλ. δὲ λόγος κτλ.) would seem to limit the application of "I lost none of those whom thou gavest me" to the fact that the disciples were let go free when Jesus was arrested. Some at least of Jn.'s explanations of the words of Jesus are of doubtful accuracy (see on 2nd, 23); but it is hard to believe that he could have missed here the larger and more spiritual meaning of 17th, which is already indicated at 6th 10th.

ὡς δὲ δέδωκάς μου, οὐκ ἀπέλασα ἐξ αὐτῶν οὐδένα. The close verbal parallel in 2 Esd. 2nd is interesting: "servos quos tibi dedi, nemo ex eis interit, ego enim eos requiram de numero tuo," words which are addressed by God to the personified nation. Chapters i. and ii. of 2 Esdras are Christian, and probably belong to the second century. The passage quoted above may be a reminiscence of Jn. 18th or Jn. 17th or Jn. 6th. See on 3rd above for other parallels between 2 Esdras and Jn.

10. The incident of one of the Twelve attacking the high priest's slave is in all the Gospels (Mk. 14th, Mt. 26th, Lk. 22nd), although the names, Peter and Malchus, are given by Jn. only.

It appears from Lk. 22nd, that the apostles had two swords or knives in their possession; and Lk. also tells that, when they understood that the salutation of Judas was the signal for the arrest of Jesus, they exclaimed, "Lord, shall we smite with the sword?" It would seem that Peter, always hasty and impulsive, struck a blow without waiting for permission from Jesus. He had been forward in declaring that he would give his life for his Master, if there was need (13th). He did not generally carry a sword; ἔχων μάχαιραν implies that he happened to have one with him at the time, presumably because he and others had learnt from what Jesus had said previously that their Master was in danger. It was unlawful to carry arms on a feast-day, and—although at such a crisis, an eager disciple like Peter would probably have had no scruple in breaking the law if the safety of his Master was at stake—the fact that two of the company had knives with them earlier in the evening tends to show that the Last Supper was not

μάχαιραν εἰλκευον αὐτὸν καὶ ἔπαιων τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκτεfen αὐτοῦ τὸ ὄταρον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δοῦλῳ Μάλχος.

the Passover, and that the Johannine rather than the Synoptic tradition of the day of the Crucifixion is to be followed (see Introd., p. cvii f.).

Peter drew (see on 6th for *ἔλκυον*) the sword, καὶ ἔπαιων τὸν τοῦ ἀρχιερέως δοῦλον, "and struck the high priest's slave." This man was one of the crowd which had gathered; he was not one of the Temple guard (*ὑποπόλιος*, v. 3). There was something of a scuffle, and Peter hit out.

καὶ ἀπέκτεfen αὐτοῦ τὸ ὄταρον τὸ δεξιόν, "and cut off his right ear," the blow missing the slave's head, as he swerved to his left to avoid it. That it was the *right* ear is a detail only found in Lk. and Jn. *ὄταρον*, the true reading here (N^{BC}LW), is the word used by Mk. (14th); *ὄταρον*, of the rec. text (A^CDN⁸), is the word in Mt. 26th and in Lk. 22nd.

We have here, without doubt, a tradition of an historical incident. If he asked why Peter was not immediately arrested by the Temple guard or the soldiers who were standing by, the answer may be that it was not observed in the scuffle who had dealt the blow. The earlier Gospels do not disclose Peter's name, although by the time that Jn. wrote, there would be no risk in giving it. Again, an injury to a slave would not excite much interest; had Peter struck one of the officials, it would have been a different matter. Lk. tells, indeed, that Jesus healed the wound (Lk. 22nd), apparently suggesting that the ear had not been wholly severed from the man's head.

ἦν δὲ ὄνομα τῷ δοῦλῳ Μάλχος. Here, again, is a detail that comes from first-hand knowledge. No evangelist has it except Jn. The name *Malchus* is found five times in Josephus, and probably goes back to the root *mal* or "king." Cf. N^{BC} 10th.

11. Jesus forbids the use of arms in resisting His arrest. The Synoptists represent Him as expostulating against it, and especially against the violent way in which it was effected (Mk. 14th, Mt. 26th, Lk. 22nd); but in Jn.'s narrative there is none of this. He moves voluntarily towards the predestined end.

Βάλε τὴν μάχαιραν εἰς τὴν θήκην, "put back the sword into the sheath." Mt., alone of the Synoptists, tells of this saying, which he gives in a more diffuse form: ἀποστρέφόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται (Mt. 26th), the latter clause suggesting the hand of an editor. According to Jn., Jesus gave no reason for the quiet command, "Put up your sword." See on v. 36 below.

11. εἶπεν οὖν ὁ Ἰησοῦς τῷ Πιλάτῳ Βάλα τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον δὲ δίδωκέ μοι ὁ Πατήρ, οὐ μὴ πῶς αὐτό;

12. Ἦ οὖν σφέτερά καὶ ὁ χιλιάρχος καὶ ὁ ὑπηρέτης τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔθρουν αὐτόν, 13. καὶ ἤγαγον πρὸς Ἀννᾶν

After *μάχαιραν* the rec. adds *σου* (from Mt. 26⁶⁸), but om. *καὶ* *αὐτόν*.

καὶ *αὐτόν* does not occur again in the N.T.

τὸ ποτήριον δὲ δίδωκέ μοι ὁ πατήρ, οὐ μὴ πῶς αὐτό; This recalls the prayer of Jesus at Gethsemane, as recorded by the Synoptists (Mk. 14³⁶, Mt. 26²⁹, Lk. 22⁴²). See on v. 1 above and on 12²⁸.

οὐ μὴ πῶς αὐτό is probably to be taken as an interrogative. Abbott, however (*Diat.* 934 f., 2232), prefers to take it as an exclamation, "I am, of course, not to drink it!" [*sc.* according to your desire], comparing οὐ μὴ πῶς of Mk. 14³⁶, Mt. 26²⁹, Lk. 22⁴². See on 6²⁷.

Jesus is bound and brought to the house of Annas (vv. 12-14)

19. Jn. does not record explicitly that His disciples fled in fear after Jesus had been arrested (Mk. 14⁵⁰, Mt. 26⁶⁸), although he has told that Jesus earlier in the night had predicted that they would abandon Him (16²⁸). Jn. implies, however (see on v. 15), that Jesus was abandoned at this point by His friends.

The arrest was effected by the Roman soldiers (see on v. 3 for *συνεῖρα*), with their commanding officer (cf. Acts 21³¹ for *χιλιάρχος*), acting in co-operation with the Temple police (οἱ ὑπηρέται τῶν Ἰουδαίων). *συνελαβόντες* does not occur again in Jn., but it is the verb used by the Synoptists in this context.

καὶ ἔθρουν αὐτόν. That was a matter of course; probably His hands were fastened behind His back. The Synoptists do not mention this detail until a later point in the narrative (Mk. 15¹, Mt. 27¹; cf. v. 24). It was a patristic fancy that the binding of Jesus was foreshadowed in the binding of Isaac at the altar (Gen. 22⁷); see on 10¹⁷ below.

19. ἤγαγον. So *ABDW* (and Lk. 22⁵⁴) the rec. has *ἀνέγαγον* (with *AC²LNT²*, as at Mk. 14⁵⁴, Mt. 26⁶⁷).

πρὸς Ἀννᾶν πρῶτον. Annas was not, at this time, the high priest, but he had held the office before and was a personage of such influence that he was often called "high priest" in a loose way (cf. Lk. 3¹, Acts 4⁶, and see on 7²⁹), although that great office was now held by his son-in-law Caiaphas (see on 11⁴⁹ above).¹ It was to his house that Jesus was brought after

¹ The title *ἀρχιερεὺς* included all ex-high priests (see Schäfer, *Hist. of Jewish People*, Eng. Tr., II. 1 p. 203).

πρῶτον· ἦν γὰρ πνευμένος τοῦ Καϊάφα, ὅς ἦν ἀρχιερεὺς τοῦ ἐναντιοῦ

His arrest, and there an informal and extra-judicial questioning of Him went on during the night hours (Mk. 14⁵⁴, Mt. 26⁶⁷). Mk. does not give any name: he only says, "they led Jesus away to the high priest"; but Mt. inserts the name *Caiaphas* at this point, in which he seems to have been mistaken. Caiaphas presided at the formal meeting of the Sanhedrim (Mk. 15¹, Mt. 27¹, Lk. 22⁵⁴, Jn. 18²⁴), held the next morning as early as possible, when the sentence of death, already agreed on (Mk. 14⁵⁴), was ratified, and submitted to Pilate, who alone had authority to order it to be carried out.

It was during the night, at the house of Annas (not the house of Caiaphas, or the formal place of meeting for the Sanhedrim, which could legally meet only by day), that the evidence, such as it was, was prepared, and that the Prisoner was treated with insult and contumely. Such irregular proceedings would not have been countenanced at a formal meeting of the Sanhedrim, but they were winked at in the courtyard of Annas' private house, which was the scene of Peter's denial and the reproachful look which Jesus bestowed on him (Lk. 22⁶¹). Probably some of the evidence as to blasphemy was repeated in due form at the official sitting of the Sanhedrim, at which Luke (who says nothing of the preliminary hearing before Annas) states that Jesus admitted His claim to be Messiah (Lk. 22⁶⁷), in similar words to those which Mk. 14⁵⁸, Mt. 26⁶⁴ ascribe to Him at the earlier cross-examination.

Such seems to have been the course of events on the night of the arrest and the next morning; but it is not possible to reconcile precisely all the evangelical accounts.¹ The narrative of Jn. seems at certain points (vv. 13, 19-23, 26) to be based on first-hand knowledge, to which the other evangelists had not access.

ἦν γὰρ πνευμένος τοῦ Καϊάφα. This piece of information is not given in the other Gospels, nor does the word *πνευμένος* occur again in the N.T.

ὅς ἦν ἀρχιερεὺς τοῦ ἐναντιοῦ ἐκείνου. This is repeated from 11⁴⁹, 51. Caiaphas was the official high priest, and that a man of his principles should have held the position in that fateful year had grave and awful consequences. See on 11⁴⁹.

The Sinai Syriac places v. 24 at this point after v. 13. The marginal texts of the Jerusalem and Philoxenian Syriac also have here "Annas sent Jesus (bound) to Caiaphas," although v. 24 is retained in its traditional place. Similarly the Cursive

¹ See, for careful discussions, Schmiedel in *E.B.* 4380 f., and Moffatt in *D.C.G.* II. 750 f.

ἐκείνου 14. ἦν δὲ Καϊάφας ὁ συμβουλευσάς τοὺς Ἰουδαίους ὅτι συμ-
φέρει ἕνα ἀνθρώπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

15. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής.

225 and Cyril Alex. add after πρώτων, ἀπέστειλεν οὖν αὐτὸν ὁ
ἄννης δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

These additions or transpositions are due probably to a desire to bring Jn.'s narrative of the examinations of Jesus by the Jewish authorities into line with the narrative of the Synoptists, who say nothing of the part played by Annas. If v. 24 is moved to a point between v. 13 and v. 14, then all that happens takes place in the house of Caiaphas (as is explicitly said by Mt.), and Annas really does nothing, although Jesus in the Johannine narrative is brought to his house in the first instance.

But, if this were the original position of the words "Annas sent Him bound unto the high priest," it is difficult to find a reason for their being moved by a scribe to their traditional place, after v. 23. See, further, *Intro.*, p. xxvii.

14. The reference is to 11⁵⁰, the unconscious prophecy (as Jn. deems it) made by Caiaphas, which expressed his deliberate conviction that Jesus must be brought to His death. For ἀποθανεῖν (κBC*DWΘ), the rec. here has ἀπολέσθαι (with AC²N), which may be the original reading, corrected by scribes to bring the words into verbal correspondence with 11⁵⁰.

At 11⁵⁰ we had συμφέρει . . . ἵνα εἰς ἀνθρώπου ἀποθάνῃ, but here συμφέρει ἕνα ἀνθρώπου ἀποθανεῖν, a more correct constr.

Peter's first denial of Jesus (vv. 15-18)

15. ἠκολούθει, a descriptive impf. The Synoptists say that Peter was following (ἀπὸ μακρόθεν) at a safe distance (Mk. 14⁵⁴, Mt. 26⁵⁴, Lk. 22⁵⁴), but they do not mention a companion.

Σίμων Πέτρος. Jn. likes to use the double name (see on 1⁴⁰) when Peter has been absent from the picture for some little time, but he generally relapses into the simple "Peter" as the story proceeds; see, e.g., 13³⁶, 18¹⁶, 11 20², 24 21 7, 13, 17, 20, 21. Jn. never gives the short title "Peter" to this apostle at the *beginning* of an incident in which he is concerned. In the present passage we have *Simon Peter* (v. 15), followed by *Peter* (vv. 16, 17, 18); then there is an interval, and so when the courtyard scene is resumed, we have *Simon Peter* again (v. 25), followed by *Peter* (vv. 26, 27).

καὶ ἄλλος μαθητής. So W^aABD²W². The rec. has ὁ ἄλλος

ὁ δὲ μαθητής ἐκείνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ συνεωπλήθη τῷ

(from v. 16) with κ^aCLNOTAΘ, thus identifying Peter's companion here with "the Beloved Disciple."

This "other disciple" was "known to the high priest," and so was admitted into the courtyard or αὐλή of the house where Jesus had been brought. He was sufficiently well known to the portress, at any rate, to persuade her to admit his companion. It does not follow that he was a personal friend of Annas or of Caiaphas, or of the same social class, although this is possible. As Sanday put it: "The account of what happened to Peter might well seem to be told from the point of view of the servants' hall."¹ The word γνωστός as applied to persons is uncommon, as Abbott points out (*Diat.* x. ii. p. 351 f.), but it is to press it too far to interpret it here as meaning "a familiar friend," with an allusion to Ps. 55¹⁸. Abbott adopts the curious view that the "other disciple" was Judas Iscariot, whose face would have been familiar to the portress, because of his previous visit or visits to the high priest in pursuance of his scheme of betrayal. But that Judas should wish to introduce Peter, or that Peter would have tolerated any advances from him or accepted his good offices, is difficult to believe.

The view most generally taken² as to the personality of this ἄλλος μαθητής is that he was John the Beloved Disciple, whose reminiscences are behind the Gospel, and whose identity is veiled in some degree (see on 13²⁶; and cf. 1¹⁷ 1¹⁸). This agrees with the close association elsewhere of Peter and John (see *Intro.*, p. xxxvi). Indeed, John the son of Zebedee had priestly connexions. His mother was Salome, the sister of the Virgin Mary (see pp. 73, 84 f., and note on 19²⁵); and Mary was a kinswoman (συγγενίς, Lk. 1³⁶) of Elisabeth, who was "of the daughters of Aaron" (Lk. 1⁹). Hence John was connected with a priestly family on his mother's side, and there is no improbability in his being "known to the high priest."³

But the available evidence does not permit us securely to identify the ἄλλος μαθητής, as Augustine saw (*Tract.* cxiii. 2), saying that it is not plain who he was. This unnamed disciple was probably some one of influence and social importance; if

¹ *Criticism of Fourth Gospel*, p. 107.

² It was taken by Chrysostom and Jerome (*Epist.* cxxvii. 3), both of whom regard John the son of Zebedee as the Beloved Disciple.

³ Nonnus, in his paraphrase, explains the phrase by saying that it was because of John's fishing business, ὑποβάλλων κατὰ τέχνην, which apparently means that the high priest bought fish from him; but this is not convincing.

Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, 15. ὁ δὲ Πέτρος ἀσπάζεται πρὸς τῇ
 we were to guess, the names of Nicodemus and Joseph of
 Arimathea suggest themselves at once. There were disciples
 outside the circle of the Twelve, some of them men of rank,
 members of the Sanhedrim itself (see 12⁴⁰); and it is quite
 likely that Peter was known, by sight at least, to one of these
 who had attended at the house of Annas.² It is probable that
 it is to this unnamed disciple (whether John or another)
 that the details given in vv. 19-23 about the private
 examination of Jesus at night by the high priest, and also
 perhaps about the private examination before Pilate (vv.
 33 f.), are ultimately due. There are also traces of first-hand
 information in the statements that "it was cold" (v. 18),
 and that a kinsman of the slave Malchus identified Peter
 (v. 26).

εἰς τὴν αὐλὴν κτλ., "into the courtyard." All the evan-
 gelists represent this courtyard as the scene of Peter's denial.
 He was not admitted even so far, until his unnamed friend
 intervened, but was standing outside at the door. See on 10¹
 for αὐλὴ and θύρα. The examination of Jesus was not con-
 ducted in the outer court where all the servants were, but
 in a chamber of the house of Annas. Mk. implies that this
 chamber was not on the ground floor, as he says that Peter
 was κάτω ἐν τῇ αὐλῇ, "below, in the court" (Mk. 14⁶⁰).

ADDITIONAL NOTE ON XVIII. 15

Delf identified the ἄλλος μαθητὴς of v. 15 with the Beloved
 Disciple, whom he distinguished from John the son of Zebedee.
 In connexion with the remark that he was "known to the high
 priest," Delf cited the statement of Polycrates (see *Intro.*, p. i)
 that the Beloved Disciple wore the priestly frontlet; and in-
 ferred that he belonged to an aristocratic priestly family in
 Jerusalem, it being thus easy for him to obtain access to the
 high priest's house.³ We have already treated the problem of
 the ἄλλος μαθητὴς.

But a larger question is raised by the words of Polycrates,
 to which some reference may be made at this point. Poly-
 crates says of the Beloved Disciple ἑνὶ τῷ πάλαιον
 πεφορεῖς, an observation difficult to explain. This πάλαιον
 was a golden plate attached in front to the turban or mitre
 of Aaron (Ex. 28^{36c} 29⁶ 39^{30c}, Lev. 8⁷), and in later times was

part of the official dress of the high priest (cf. Josephus, *Ant.*
 iii. vii. 6).⁴

Similar statements are made about James the Just, and
 about Mark.⁵

Of James the Just, Epiphanius says: τὸ πέταλον ἐπὶ τῆς
 κεφαλῇ: ἐξ ἧν ἀντὶ φορεῖν (*Hæ.* xxix. 4). He adds that his
 authority was the ἱστορηματιογράφοι of former writers of repute;
 and Lawlor⁶ has shown that he is alluding to the ἱστορήματα of
 Hegesippus. Hegesippus, as quoted by Eusebius (*H.E.* ii. 23),
 said that to James alone was it allowed to enter εἰς τὰ ἔγρια
 of the Temple, which he used to frequent in prayer for the
 people, and that his custom was to wear not woollen but linen
 garments.⁷ Epiphanius may be reproducing other words of
 Hegesippus when he tells (*Hæ.* xxix. 4) that James exercised
 the priestly office according to the old priesthood (ἱερατεύοντα
 κατὰ τὴν παλαιὰν ἱερωσύνην); but he is probably in error when
 he says that James alone was permitted to enter the Holy of
 Holies once a year, as the high priest did, διὰ τὸ Ναὸν αἰὼν
 αὐτὸν εἶναι καὶ μεμύχθαι τῇ ἱερωσύνῃ (*Hæ.* lxxviii. 13). He
 adds explicitly, ὁ ἱακωβὸς διέφερε τῇ ἱερωσύνῃ, καὶ πέταλον ἐπὶ
 τῇ κεφαλῇ ἐφόρετα.

Of Mark, Valois quoted a legend as a note on Eus. *H.E.*
 v. 24, as follows: "beatum Marcum iuxta ritum carnalis
 sacrificii pontificalis apicis petalum in populo gestasse
 Iudæorum . . . ex quo manifeste datur intelligi de stirpe
 ex Leuitica, imo pontificis Aaron sacre successionis originem
 habuisse."⁸ Mark was probably of Levite race (compare
 Acts 4³⁸ with Col. 4¹⁰), and the Vulgate Preface to his Gospel
 speaks of him as "sacerdotium in Israel agens,"⁹ so that
 it is quite possible that he was one of the Jewish priests who
 accepted Christ (Acts 6⁷; cf. Acts 21⁴⁰).

The language of Polycrates, then, about John ἑνὶ τῷ
 ἑνὶ τῷ πάλαιον πεφορεῖς is almost identical with what is

¹ The word is used in *Protævangeliū* 5 as if it meant the λόγιον
 or oracle of the *Urim* and *Thummim*, from which it was clearly dis-
 tinguished.

² Bingham (*Ant.* ii. ix. 5) and Routh (*Reliquiæ Sacre*, ii. 27) give
 the facts. A special treatise, *De lamina pontificali apostolorum Ioannis
 Jacobi et Marci* (Tübingen, 1755), was written by J. F. Cotta—a scarce
 book, as to which I am indebted to Dr. Wieland, the University
 Library at Tübingen, for information. It does not seem to add any-
 thing to what was known before.

³ *Eusebiana*, pp. 10-14. 99.

⁴ The priests wore linen only (Ex. 28⁴² 40¹², 14); but according to
 Josephus (*Ant.* ix. xi. 6), the Levites in the time of Agrippa obtained
 permission to do so at the same.

⁵ The Passional from which Valois derived this is not known.

⁶ See Wordsworth and White, *Nov. Test. Lat.*, p. 171.

² So Stanton, *The Gospels as Historical Documents*, iii. p. 143.

³ *Studium und Kritik*, 1892, p. 83; cf. Sanday, *Criticism of Fourth
 Gospel*, p. 100.

told about James and Mark. If the *πέταλον* were worn by the high priest only on great occasions, it is impossible to suppose that John, James, or Mark ever wore it. But if it was (even occasionally) worn by the ordinary Jewish priest in N.T. times, Mark may have worn it. And if John and James were eligible for the priesthood, they too might have had the privilege. But while James and John were certainly akin to the priestly race on their mother's side, the argument of Epiphanius to prove that James also was "mingled with the priesthood" by blood is not convincing. Yet we know so little of the insistence upon hereditary qualifications for the Jewish priesthood in the first century, that it is not easy to reject the explicit statements made about John and James as well as about Mark.¹

Jerome, when discussing the statement of Polycrates about John, understands *ιερεὺς* to mean a Christian priest, and translates: "qui supra pectus domini recubuit, et pontifex eius fuit, auream laminam in fronte portans" (*de script. eccl.* 45). This explanation will not apply to the parallel traditions about James and Mark, upon the Jewish character of whose priesthood stress is laid. It is conceivable (although improbable) that the Beloved Disciple might have been allowed by his Christian brethren to wear the insignia of a Jewish priest at Ephesus, where he was so greatly venerated. But neither James nor Mark would ever have been allowed such a distinction as Christian priests at Jerusalem while the Temple was yet standing. Further, it would be strange that Polycrates should call John a Christian *ιερεὺς*, while studiously avoiding in his case the title *ἐπισκοπος*, which he gives to others of repute.² And, finally, that the mitre or *πέταλον* should have been used as an ornament of Christian bishops in the first century, but never heard of again until three centuries later at least, is highly improbable.

Others interpret the wearing of the *πέταλον* by John and the others as metaphorical only.³ The dress of the high priest is used in Rev. 2:17 as the symbol of the investment of the true

¹ The legend is that Mark was *τολμοδιδρακτες*, which would have made him ineligible as a Jewish priest, being blemished; but the Vulgate Preface says that he mutilated his thumb after he became a Christian, precisely that he might be counted *sacerdotio reprobus*.

² The title *ιερεὺς* (sacerdos) for a Christian minister is used by Tertullian, Cyprian, and Origen (see my essay on Cyprian in *Early Hist. of Church and Ministry*, pp. 223, 228). It might therefore have been used by Polycrates; but the context makes it improbable that he did use it thus.

³ So Routh (*Rel. Sacr.* ii. 28), Stanley (*Apostolic Age*, p. 275); and cf. Lightfoot (*Galatians*, p. 362).

Christian with the sacerdotal character; cf. Ex. 28:31, 32 with the "white stone" and the "new name" of Rev. 2:17. This idea is worked out in detail by Origen (*in Lev. Hom.* vi.), who treats the *πέταλον* as symbolic of the knowledge of divine things by all baptized persons; cf. Clem. Alex. *Strom.* v. 6. If we pursue this line of thought, we recall that engraved on the *πέταλον* were the words "Holy to Yahweh," *ἁγίασμα κυρίου* (Ex. 28:30), and the command to Moses was *ἐγράψαμεν αὐτοῖς, ὡς ἐπαγγέλιον μοι* (Ex. 28:31). The *πέταλον*, in short, was the symbol of consecration, which was the topic of Christ's intercession for His apostles (Jn. 17:9). John, James,⁴ and Mark were all *ἁγιασμένοι* (Jn. 17:10); and the tradition of wearing the *πέταλον* in their case might have grown out of a metaphorical statement as to their personal holiness. But this view does not explain why the *πέταλον* symbol should have been used only of John, James, and Mark among the saints of the apostolic age.

We are inclined to accept the tradition that James, John, and Mark literally wore the *πέταλον*, at least occasionally, in virtue of their service as Jewish priests. It is to be remembered that James, John, and Peter were the "pillars" of the Jerusalem Church (Gal. 2:9); they were the heads of the conservative or Judaizing party as contrasted with Paul. Of these, Peter was suspect by the more rigid Jews (Acts 12:17). But his disciple Mark was under no such suspicion, for he had actually separated himself from Paul because of the latter's liberal policy (Acts 13:13, 15¹⁶). John had, indeed, incurred the hostility of the Temple authorities in early days (Acts 4:18); but there is no later indication of opposition to him by them, or any trace of distrust of him by his fellow-disciples. James was thoroughly respected by all. James, John, and Mark were, then, the three Christian leaders who were most fully trusted by the conservatives at Jerusalem.⁵ While whole-hearted disciples of Jesus, they were Jews who were understood to have pride in their Jewish heritage. Provided that they were qualified for the priesthood, there would be nothing surprising in their occasional discharge of priestly offices; for by the first disciples the Christian faith was not regarded as inconsistent with Judaism. Thus the tradition that they had been privileged to wear the priestly *πέταλον* is less improbable in their case than it would be in that of any other early leader of the Church of whom we have information.

⁴ Epiphanius (*Hær.* xxix. 4) applies the word *ἁγιασμένος* to James.

⁵ Barnabas had been too warm a supporter of Paul to be free from suspicion in Jewish circles (Acts 9:29).

θύρας ἔειπεν. ἐξήλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυραῳγῇ, καὶ εἰσέγαγεν τὸν Πέτρον. 17. λέγει οὖν τῷ Πέτρῳ ἡ παιδοῦσκη ἡ θυραῳγὸς Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνδράποδοι τούτου; λέγει ἐκείνος Οὐκ εἰμί. 18. εἰσήρκεσαν δὲ οἱ

16. For ἄλλος, *form*. 13 have ἐκείνος, *ille* occurs in some O.L. codices.

καὶ εἶπεν τῇ θυραῳγῇ, καὶ εἰσέγαγεν τὸν Πέτρον, *i.e.*, apparently, the friend spoke to the portress and brought Peter in; but the rendering "and she brought Peter in" is defensible.

The θυραῳγὸς was a maid-servant (*παιδοῦσκη*), as at Acts 12¹³ and 2 Sam. 4¹ (LXX), a custom which Moulton-Milligan illustrate from papyri.

17. μὴ καὶ σὺ ἐκ τῶν μαθητῶν ἐστίν. The form of the question μὴ καὶ . . . shows that the portress expected a negative answer: "You are not another of His disciples, are you?" See on 6th; and cf. v. 25. That is, she knew that the person who had already been admitted as γνωστὸς τῷ ἀρχιερεὶ was a disciple of Jesus, although not necessarily of the inner circle. τοῦ ἀνδράποδοι τούτου, "of this person," a contemptuous way of speaking.

According to the Johannine account, the first challenge to Peter and his first denial of his Master occurred as he was being admitted to the courtyard. The Synoptists put it later, after he had been admitted and was warming himself at the fire, when he was recognised by a slave girl who saw his face lit up by the flames (Lk. 22³⁰). Mk. says that after Peter repudiated any knowledge of Jesus he went outside into the vestibule or porch (*προαύλιον*, Mk. 14⁶⁶; cf. εἰς τὴν πυλῶνα, Mt. 26⁷¹), and that the second interrogation of him (this time apparently by the maid who was portress) took place there.

18. The soldiers had now gone back to barracks, the Temple police (*ἐπαγροῖται*) being sufficient guard. The policemen and the slaves lit a fire in the courtyard, as it was a cold night. ὅτι ψύχος ἦν is a touch peculiar to Jn., and suggests that the story has come from one who was present, and who shivers as he recalls how cold it was in the open court. Jerusalem is 2400 feet above sea-level, and it is chilly at midnight in spring-time.¹

ἀνθράκας occurs again in the N.T. only at 21⁹ (cf. Eccles. 11³, 4 Macc. 9²⁰): it means "a heap of charcoal," probably burnt in a brazier. True coal was not known in Palestine until the nineteenth century. Lk. mentions the lighting of a fire, using the words ἀνάψαντες τὴν ἑν μέσην τῆς αἰλῆς, and says

¹ Aphrahat finds here a fulfilment of Zach. 14⁴. "There shall be cold and frost" (in the LXX and Peshitta). (*Select. Dom.* xvii. 10.)

δοῦλοι καὶ οἱ ἐπαγροῖται ἀνθράκας πεποικότες, ὅτι ψύχος ἦν, καὶ θερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὶς καὶ θερμαίνόμενος.

19. Οὗ οὖν ἀρχιερεὺς ᾤκησαν τὸν Ἰησοῦν περὶ τῶν μαθητῶν

that they were all sitting round it. Mk. says that Peter was warming himself in the light (*θερμαίνόμενος πρὸς τὸ φῶς*, Mk. 14⁶⁶), *i.e.* leaning towards the dim flame of the fire. Mt. does not say anything about a fire in the courtyard.

For ἀνθράκας πεποικότες the Vulgate has only *ad prunas*, several O.L. codices giving *ad carbones*. This is a rendering which, as Wordsworth-White point out, seems to represent a reading πρὸς τὴν ἀνθράκην, for which there is no Greek authority extant.

ὁ Πέτρος μετ' αὐτῶν. So WBCLW, the rec. giving the order of words as μετ' αὐτῶν ὁ Πέτρος. Θ omits Πέτρος. It was necessary for Peter to mingle with the slaves and the police in the courtyard; to have kept to himself would have made him an object of suspicion. The Synoptists represent him as sitting near the fire, with the others; Jn. alone says that he was standing, ἐστὶς.

Jn. follows Mk. (14⁶⁶) in telling that Peter was warming himself (*θερμαίνόμενος*); and, like Mk., he tells it twice (see v. 25). Jn.'s narrative of Peter's denials is interrupted by an account of the examination of Jesus which was taking place in the house of Annas (vv. 19-23). After the examination has been described, the story of Peter is resumed. Evidently it was while he was waiting in the outer court that he denied his Master for the second and third times (vv. 25-27).² This is consistent with Mk.'s order of events.

Examination of Jesus before Annas (vv. 19-23); He is sent on to Caiaphas (v. 24)

19. ὁ . . . ἀρχιερεὺς. The "high priest" who conducted the informal examination at the house of Annas was most probably Annas himself (see v. 24). Caiaphas, however, may have been present, and it is possible that he was the ἀρχιερεὺς of v. 19 and v. 22. But the real leader was Annas (see on 11th), and it was probably by his orders that Jesus was brought to his house in the first instance (see on v. 13). Jn. does not tell, as the Synoptists do, of the cross-examination by the hostile priests and scribes tried to make Jesus incriminate Himself, when they found it difficult to get legal evidence as to His alleged blasphemy about the destruction of the Temple (Mk. 14⁶⁶, Mt. 26⁶⁸). The episode of the

² Cf. Introd., p. xcvi.

αὐτοῦ καὶ περὶ τῆς διδοχῆς αὐτοῦ. 20. ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρηγοῖα λέλαλῃκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ

Cleansing of the Temple, and the words "Destroy this Temple and I will raise it up in three days," have been given by Jn. in another context (2¹⁹⁻²²), where see note). Jn. merely says here that the high priest questioned Jesus about His disciples, probably as to who they were and as to their reasons for attaching themselves to Him, and about His doctrine (διδοχῆ, cf. 7⁴⁰). This latter inquiry would cover everything. But the details given here of the reply of Jesus to the high priest are found only in Jn. (See also on v. 32.)

20. ἀπεκρίθη αὐτῷ Ἰησοῦς. See on 1²⁰ for the omission of δ before Ἰησοῦς.

Jesus, in His reply, ignores the question as to His disciples and does not mention them. As to His teaching, He declares that it was always available for, and open to, every one, and that there was nothing secret about it. The reply of Socrates to his judges has often been quoted as a parallel: "If any one says that he has ever learnt or heard anything from me in private, which all others could not have heard, know ye that he does not speak the truth" (Plato, *Apol.* 33 B).

ἐγὼ παρηγοῖα λέλαλῃκα (not διδάλῃκα, as the rec. text has it) τῷ κόσμῳ, "I have spoken openly to the world," i.e. to all and sundry. ἐγὼ is emphatic: it was *His* teaching that was challenged. For παρηγοῖα see on 7⁴, and for κόσμῳ see on 1²; cf. ταῖνα λαλῶ εἰς τὸν κόσμον (8²⁶), where, however, the meaning is slightly different. The Jews had said of Him παρηγοῖα λαλεῖ (7²⁰); and when they had challenged Him on another occasion to speak plainly (εἰπὲ ἡμῖν παρηγοῖα, 10²⁴) He had done so, with such openness that they had sought to arrest Him (10²⁹). When His own disciples had found difficulty in understanding His mysterious teaching about His approaching departure, He proceeded to make it quite plain (16^{25, 29}).

ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ (the true text has no article before συναγωγῇ) καὶ ἐν τῷ ἱερῷ, "I always taught in synagogue and in the temple"; i.e. it was His custom to teach in these public places, not that He *never* gave any private teaching to an inquirer like Nicodemus (3³). The discourse about the Bread of Life was given in the synagogue at Capernaum, according to the Johannean narrative (6⁵⁹), and the Synoptists frequently speak of His practice of teaching in the synagogues of Galilee. Jn. tells of His teaching in the Temple several times (1¹⁸ γλ. 28 8²⁰ 10²³). Cf. Mk. 14⁴⁹, καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων. The fact of His public teaching was

ἐλάλησα οὐδέν. 21. τί με ἔρωτες; ἐρώτησον τοὺς ἀκηκόοντας τί ἐλάλησα αὐτοῖς· ὅτι οὐκ οἶδαν ἃ εἶπον ἐγώ. 22. ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκότας τῶν ὑπηρέτων ἔθηκεν βάπτισμα τῷ Ἰησοῦ εἰπὼν οὕτως ἀποκριτὴ τῷ ἀρχιερεῖ; 23. ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ

notorious. It had been given ἐν τῷ ἱερῷ, ὅπου πάντες (not πάντοτε with the rec. text) οἱ Ἰουδαῖοι συνέρχονται, "where all the Jews come together."

καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. This is like the utterance of Messiah at Isa. 48¹⁶, οὐκ ἀπ' ἀρχῆς ἐν κρυπτῷ λελάλῃκα (cf. Isa. 45¹⁵). But we have had the contrast between ἐν κρυπτῷ and ἐν παρηγοίᾳ before (see 7⁴); and it is not necessary to suppose that there is here a veiled allusion to the Isaiah passage, although it is possible.

See on 3¹¹ for Jn.'s use of λαλεῖν as signifying frank and unreserved speech. It is noteworthy that the strongest repudiation in the Gospels of cryptic or esoteric teaching in the words of Jesus is found in Jn.

21. Τί με ἔρωτες, ἐρώτησον, the rec., with some lesser uncials, has the stronger ἐπερωτᾷς, ἐπερωτήσων (cf. v. 7).

τί με ἔρωτες; It was a recognised principle of law that a man's evidence about himself was suspect. See on 5¹¹. τί ἐλάλησα αὐτοῖς . . . ἃ εἶπον ἐγώ. The two verbs have the same meaning (see on 3¹¹).

22. εἰς παρεστηκότας τῶν ὑπηρέτων. So K² BW aff., but AC² D² M² N² ΓΔ² syrr. have the order εἰς τῶν ὑπηρ. παρεστ. For the constr. εἰς τῶν . . . cf. 12¹² 10²⁴.

This ὑπηρέτης was one of the Temple policemen, who have been mentioned vn. 3, 12 as having taken part in the arrest of Jesus; he was standing by to guard the prisoner.

βάπτισμα is also used by Mk. (14⁶⁶) in the same context, and is applied again, 12³, to the insults offered to Jesus by the Roman soldiers. As Field has shown (*in loc.*), it means a slap on the cheek, given with the open hand by way of insulting rebuke rather than with the intention of inflicting bodily injury. Cf. Isa. 50⁶, τὸν νύμφον μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς βλαστῆρας. βλαστῆρας was used by the older Greek writers for βλαβεῖν, "to strike with a stick," but it came to be reserved for "to slap." Cf. Hos. 12³, Mt. 5³⁹ 26⁶⁷. Abbott (*Diat.* 493) cites 1 Esd. 4²⁶, where one of the king's favourite women slaps him playfully.

οὕτως ἀποκριτὴ τῷ ἀρχιερεῖ; "Answerest Thou the high priest," i.e. probably Annas, "so unbecomingly?"

It is obvious that conduct of this kind on the part of an underling would not have been permitted at a formal judicial sitting of the Sanhedrim.

καὶ οὐκ ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; 24. ἀπὸστελεν οὖν αὐτὸν ὁ ἄνθρωπος δεδεμένος πρὸς Καϊάφαν τὸν ἀρχιερεῖα.

28. ἀπεκρ. αὐτῶ ἡγοῦς. See on 1st for the omission of δ before ἡγοῦ.

μαρτύρησον, i.e. give your testimony in legal fashion. εἰ δὲ καλῶς, τί με δέρεις; δέρειν, "to beat," is the word used in the same context at Lk. 22⁶⁰. It is used of an insulting blow in the face, as here, at 2 Cor. 11³⁰.

This dignified reply shows that the precept of Mt. 5³⁹ is not always to be obeyed in the letter.

24. ἀπὸστελεν cannot be treated as a pluperfect, as the A.V. treats it: "had sent," in order to escape the difficulties that arise if Caiaphas is supposed to have been the high priest of vv. 19, 23 (see on v. 13). ἀπὸστελεν οὖν κτλ., means, "So Annas sent Him to Caiaphas," i.e. when his preliminary inquiry was over. οὖν is read by BC*LNW⁶ and must be retained; it has δέ, and the rec. text omits any conjunctive particle, an omission which obscures the sense. See p. 37 f.

δεδεμένον. He had been unbound, no doubt, during the inquiry (cf. v. 12); but He was bound again, on being sent off to the official place of meeting of the Sanhedrim, where Caiaphas would preside, in order to ratify the sentence that had already been informally arranged. This official hall was not the palace of the high priest, but was situated on the western side of the Temple mount.²

Peter's second and third denials of Jesus (vv. 25-27)

25. The courtyard scene is now taken up again from v. 18, where see note. We had there δ Πέτρος ἰσθῆς καὶ θερμαινόμενος, and the phrase is repeated to bring us back to what has been said before, but with the characteristic substitution of Σίμων Πέτρος for δ Πέτρος of v. 18, as the apostle has been out of the narrative for some paragraphs (see on v. 15 above).

That there was some interval between the first denial of Peter and the third is apparent from the Synoptists, although they do not agree in small details. Mk. and Mt. suggest that the second interrogation of Peter followed hard upon the first, but this is told explicitly only by Lk. (μετὰ βραχίον, Lk. 22⁶⁰). Then Mk. 14⁷⁰ and Mt. 26⁷⁰ say that the third interrogation was μετὰ μισθού after the second, but Lk. allows an hour

² See Schürer, *Hist. of Jewish People*, II. I. p. 190 f. Schürer holds, however, that on this occasion the Sanhedrim did meet in Caiaphas' house, referring to Mt. 26⁶⁸.

25. Ἦν δὲ Σίμων Πέτρος ἰσθῆς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρώγητο ἑκάστος καὶ εἶπεν Οὐκ ἔμην. 26. λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγκλητὴς ὡς οὐ ἀπέκρινεν Πέτρος τὸ ὅτιον Οὐκ ἔγωγε εἶδον ἐν τῇ κήρῃ

to elapse (διαστάντης ὥστε ὥρας μᾶλλον, Lk. 22⁶⁰). Jn. brings the second denial nearer to the third than Lk. does; but that there was more than an hour's interval between the first denial and the third, as Lk. records, is quite in agreement with the Johannine account.

εἶπον οὖν αὐτῷ. The speakers are not defined: *on lui dit*. Μὴ καὶ σὺ ἐκ τῶν μαθ. αὐτοῦ κτλ. The question and answer are almost the same as those of v. 17; and the question is again expressed as if a negative answer were expected (see on v. 17). This is a point peculiar to Jn.'s narrative; he describes the first two interrogatories as put in a form which almost suggested that Peter should say "No!" In this (see also on v. 27), Jn. gives a less severe account of Peter's lapse from courage and faithfulness than the Synoptists do.

26. The slaves of the high priest have been mentioned as present in the courtyard (v. 18). One of them is here described as a kinsman of Malchus (v. 10), a remark which has been thought to imply some acquaintance with the high priest's household (see on v. 16). The reason for the slave's insistent identification, viz. that he had seen Peter with Jesus at Gethsemane, is not found elsewhere; the Synoptists telling that Peter was suspected because of his Galilean accent. "Did not I see thee in the garden with Him?" ἐγώ is emphatic, "I, with my own eyes." But the slave apparently was not able to satisfy the bystanders that he was right, for Peter's denial was accepted. The temptation to say "No" was even greater this time than before, for the mention of the blow struck at Malchus suggests that Malchus' kinsman suspected Peter of having been the assailant. Had Peter been arrested on this count, he would have been dealt with very severely. To be a "disciple" of Jesus was not a legal offence, although the confession of it might lead to trouble; but to have drawn a weapon and assaulted one of the high priest's household was another matter.

27. πάλιν αὐτὸν ἠρώγησαν. No words are given; only the fact of the denial is recorded. This is in strong contrast to the denial with curses and oaths which is described by Mk. 14⁷¹ (followed by Mt. 26⁷¹, but not by Lk.).

According to the Lucan narrative, at this point, "the Lord turned and looked upon Peter" (Lk. 22⁶¹). Accordingly, we must suppose Jesus to have come down from the chamber

μετ' αὐτοῦ; 27. πάλιν οὖν ᾤρησάτο Πέτρος, καὶ ἐθέλει ἀλέκτωρ ἐφώνησεν.

28. Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον.

where He had been informally examined, and to have been passing through the courtyard on His way to Caiaphas for formal trial and sentence, when Peter again denied his discipleship, and was overheard by his Master. Jn. hurries over this scene of painful memories.

ἐθέλει ἀλέκτωρ ἐφώνησεν, "immediately a cock crew." Lk. 22³⁴ has παρακρήνη, but Mt. 26⁷⁴ has ἐθέλει as here. In Jn. ἐθέλει always connotes immediate consecutiveness (see on 5⁷).

All the evangelists speak of the actual crowing of a cock (Mk. speaks of two crows, 14^{68, 70}) within the precincts of the palace, and find in it the literal fulfilment of the prediction made by Jesus (13³⁰). Salmon¹ held that this prediction "meant no more than that Peter should deny Him thrice before the hour of cockcrow, viz. that hour of early morning which was technically known as ἡ ἀλεκτοροφωνία" (cf. Mk. 13³⁰). C. H. Mayo made a further suggestion; viz. that the signal heard by Peter was "the gallicinium, the signal given on the *buccina* at the close of the third night watch, and the change of guard."² This is probably what happened. "Before a cock shall crow" (13³⁰) would be a vague note of time, for cocks are apt to crow at uncertain hours during the night. But "before the ἀλεκτοροφωνία" is precise; and the hour of ἀλεκτοροφωνία was made public by a military signal.

On this interpretation, the word πρὸς in v. 28 is peculiarly appropriate, for, according to Roman reckoning, the four watches of the night were ὀφεί, μεσονύκτιον, ἀλεκτοροφωνία, and πρῶη. As soon as the signal had sounded at the close of ἀλεκτοροφωνία, it would be πρῶη.

Jn. says nothing about Peter's bitter tears of repentance for his failure. Every one knew, when the Fourth Gospel was written, that Peter had repented, and his return to his Master's favour is specially recorded in the Appendix (21¹⁹). It is quite in the manner of Jn. to omit something which no Christian needed to be told.

Jesus is brought before Pilate and accused by the Jews
(vv. 28-32)

29. Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα κατὰ. We have in v. 24 the statement that Jesus was "sent to Caiaphas,"

¹ *Human Element in the Gospels*, p. 509.

² *J.T.S.*, July 1921, p. 367.

i.e. to the formal meeting of the Sanhedrim, not necessarily or probably held in the house of Caiaphas, over which Caiaphas would preside. Nothing is told here of the proceedings (see on v. 13, and cf. Mk. 15¹, Mt. 27¹), which were only formal, as the decision had been already reached at the irregular meeting in the house of Annas. But as the Sanhedrim could not execute the sentence of death (see v. 31) without the sanction of the Roman authorities, they had now to bring Jesus before Pilate, that he might give the necessary orders.

ἀπὸ τοῦ Καϊάφα need not mean "from the house of Caiaphas" (cf. Mk. 5², Acts 16⁴⁰), but more naturally means "from Caiaphas," *i.e.* from the ecclesiastical court over which he presided. Some O.L. codices, e.g. ϵ ff. g, etc., have *ad Caiphan*, a reading due to a misunderstanding of the sequence of events. See *Introd.*, pp. xxvi-xxviii.

εἰς τὸ πραιτώριον. πραιτώριον signified a prætor's or general's quarters in a camp, and the word came to be used of the official residence of a governor (cf. τὸ πραιτώριον of Herod at Caesarea, Acts 23³⁵). It is not certain where the *praetorium* at Jerusalem, that is, Pilate's house, was situated; but it is probably to be identified with Herod's palace on the Hill of Zion in the western part of the upper city. Pilate was certainly lodged there on one occasion, for Philo (*ad Caium*, 38) reports that he hung up golden shields ἐν τοῖς κατὰ τὴν ἱερόπολιν Ἡρώδου βασιλείῳ. Further, Gessius Florus, who was procurator of Judea about thirty-five years after Pilate, had at one time Herod's palace as a residence, for Josephus says so in a passage so illustrative of the Passion narratives that it must be quoted: *Θλώρος δὲ τότε μὲν ἐν τοῖς βασιλείῳς αὐλίσσεται, τῇ δ' ὑστεραίᾳ βῆμα πρὸ αὐτῶν θέμενος καθίσταται, καὶ προσελθόντες οἱ τε ἀρχιερεῖς . . . παρίστησαν τῷ βῆματι* (*Bell. Jud.*, ii. 14, 8). And in ii. 15, 5, Josephus explicitly calls the Procurator's residence ἡ βασιλικὴ αὐλή; cf. Mk. 15¹⁵, *ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον*. The mention of the βῆμα placed in full view of the high priests and the notables who came before Florus for judgment is noteworthy (cf. 19¹³ below).

The other site suggested for the *Prætorium* is the Castle of Antonia, to the north of the Temple area, a fourth-century tradition placing Pilate's house in this neighbourhood. That a large part of the garrison lived here is admitted, but that does not favour the idea that it was the Procurator's residence. The course of the Via Dolorosa, as now shown, favours Antonia as the place of condemnation of Jesus; but there is no real authority behind this tradition.¹

¹ See G. A. Smith, *Jerusalem*, ii. 573 f.; G. T. Purves in *D.B.*,

ἦν δὲ πρωὶ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιαν-
θῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. 29. ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω

πρωὶ, i.e. early in the morning of Friday, 14 Nisan (see on v. 27). Pilate must have known already that Roman soldiers had been sent to arrest Jesus the night before (v. 3), and he may have been warned to be ready at an early hour. The Jewish ecclesiastics who accompanied Jesus to the Prætorium did not enter ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. See on 1:14. By going into a house from which the leaven had not been removed (Ex. 12:15), they would have been incapacitated from eating the Passover that evening. Ceremonial uncleanness in many cases lasted until sunset only (Lev. 11:24, 14:25, Num. 19:7, Deut. 23:1, etc.); but in the case of the Passover one who was unclean had to postpone his observance for a whole month (Num. 9:11; cf. 2 Chron. 30:17). This would have been inconvenient for the priests, and so they remained outside the house, Pilate having to come out to ask for the charge against Jesus, and to go back again into the Prætorium to question Him as to His defence.

For ἀλλὰ φάγωσιν (ABC*DNWΘ), the rec. has ἀλλ' ἵνα φάγωσι. For φαγῶν τὸ πάσχα, which must mean the eating of the Passover meal itself, cf. Mk. 14:18, Mt. 26:17.

The scruple of the priests about entering the Prætorium is recorded by Jn. only. It is an instance of his "irony" (see on 1:20) that he does not comment upon it. These men were about to pollute their souls by unscrupulous testimony which was to bring Jesus to a horrible death, yet were unwilling to incur technical or ceremonial uncleanness while giving that testimony. There is no perversion so sinister as that of the human conscience.

30. The narrative of Pilate's action in regard to Jesus is told with more fulness in Jn. than in the Synoptists (cf. Mk. 15:11, Mt. 27:11f., Lk. 23:11).

ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω. As the Jews would not enter the Prætorium, Pilate came outside. This is the force of οὖν, "therefore" . . . The redundant ἐξῆλθεν . . . ἔξω is for the sake of explicitness "he came out, outside"; cf. 19:4 and see on 4:30. The rec. text, with AC'D²⁰⁰ om. ἔξω, but ins. NBC*LNW.

Abbott points out (*Diat.* 1969) that Jn.'s habit is to introduce a personal name *without* the article; but here we have ὁ Πιλάτος, as at Lk. 23:1.

For φωνῶν (NBC*L), the rec. has εἶπε.

s.v. "Prætorium"; Sanday, *Sacred Sites*, p. 52 f. Westcott and Swete favour Antonia.

πρὸς αὐτοὺς καὶ φησὶν τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; 30. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ ἔτι μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παραδόκαμεν αὐτόν. 31. εἶπεν οὖν αὐτοῖς ὁ Πιλάτος Δάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ἡμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ

τίνα κατηγορίαν φέρετε κτλ. Pilate (see on v. 28) knew something of the case already; but it was necessary for him to be notified formally of the nature of the accusation brought against the prisoner.

The rec. has κατὰ τοῦ ἀνθρώπου τούτου, with AC'D²⁰⁰LNWΘ, but NC*Be om. κατὰ. Cf. Lk. 6:7, ἵνα εἰρῶσιν κατηγορίαν αὐτοῦ.

30. The Jews are not sure of their case, and so they hesitate to specify the charge in explicit terms. They say, in effect, "That is our business; we would not have brought the prisoner for sentence, if we were not satisfied with His guilt."

Εἰ μὴ ἦν οὗτος κακὸν ποιῶν κτλ. "If this person were not doing wrong, we should not have delivered Him up to thee." For κακὸν ποιῶν (NC*BLWe), the rec., with AC'D²⁰⁰NTΔΘ, has κακοποιός, a word found in N.T. only in 1 Pet. 2:12, 14, 3:18, 4:15. Perhaps ἦν followed by the pres. part. suggests a *habitual* evil-doer (cf. Abbott, *Diat.* 2277).

οὐκ ἂν σοι παραδόκαμεν αὐτόν. σοι *may* be emphatic, "we should not have delivered Him up to thee" (cf. Abbott, *Diat.* 2566b). In any case, the reply of the Jews is an insolent one.

31. Pilate, however, knew how to deal with insolence of this kind: "Very well; take Him yourselves (ὁμοῖς being emphatic) and judge Him according to your own law," an answer not unlike that of Gallio in Acts 18:14. Pilate repeats this Δάβετε αὐτόν ὑμεῖς at 19:5; throughout he is unwilling to take any responsibility, and he knows that if the Jews take over the case for final settlement, they cannot inflict the death penalty. On the other hand, if they wish *him* to send Jesus to death, they must satisfy him that their sentence was a just one.

This rejoinder discomfited the Jewish accusers of Jesus, who are bent upon His death, although they are not sure of their legal position as regards evidence; so they can only say, "It is not lawful for us to put any one to death."

This was, in fact, the law from the time that Judæa became a Roman province. The *jus gladii* was reserved to the procurator (Josephus, *B.J.* 11. viii. 1). Josephus tells of a case in which the high priest had sentenced some persons to death by stoning, a sentence against which some citizens successfully protested as *ultra vires*, the high priest being deposed for his presumption (*Antiq.* xx. 9. 1). No doubt, violent and high-handed action on the part of the Sanhedrim may have been occasionally winked at by the Roman authorities, for political

Ἰουδαῖοι Ἡμῖν οὐκ ἔστιν ἀποκτείνειν σὸδενα. 32. ὅτι ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημεῖον τοῦ θανάτου ἡμελλεν ἀποθῆσκειν.

33. Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος καὶ

reasons. If Jesus had been killed by the agents of the Sanhedrim before He had gained the ear of the Jerusalem populace (cf., e.g., 7^{1, 20}), it might have been overlooked by the procurator; but the chief priests were not sure now that they had the people with them, and their only safe course was, having examined Jesus themselves, to bring Him to Pilate for sentence.

32. In this, the evangelist, as is his wont, sees the fulfilment of a saying of Jesus. If the Jews had put Jesus to death by stoning, His death by crucifixion, of which He had already spoken (12²⁰), would not have taken place; and stoning was the Jewish penalty for blasphemy, of which the Sanhedrim had found Him guilty. Jn. has told nothing as yet of the charge of blasphemy, and he gives no particulars of it, merely indicating at a later point in the narrative (19⁷) that it was reported to Pilate (see on v. 19 above).

ὅτι ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ. Cf. v. 9 for the phrase ὅτι πληρωθῇ, introducing another saying of Jesus, and see Intro., p. clv, for Jn.'s doctrine that the words of Jesus were predestined to fulfilment, even as the words of the O.T. Scriptures. The saying to which allusion is made here is, "I, if I be lifted up from the earth, etc." (12³², where see note). There, as here, Jn. adds the comment σημεῖον τοῦ θανάτου ἡμελλεν (see on 6⁷ for this verb) ἀποθῆσκειν. See Intro., p. clv, for the comments which Jn. is accustomed to make on his narrative; and cf. 3¹⁴ for the predictions by Jesus of His death.

The first examination of Jesus by Pilate (vv. 33-37)

33. The Roman soldiers, at this point, took charge of Jesus. Pilate retired from the open court, where he had met the Jewish leaders, and went back into his palace, summoning Jesus to come before him for private examination.

εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν. So καὶ ἄλλοι (cf. 19⁷), but BC⁵D¹⁰⁰LW support πάλιν εἰς τὸ πραι. For πάλιν, which here signifies "back" to the place where Pilate was before, see on 1²⁶.

For εἰσῆλθεν, see on 1²⁶. The disciple who seems to have been present at the examination of Jesus by Annas (see on v. 15) may also have been a witness of the scene in Pilate's palace which is here told so vividly. The priestly accusers of Jesus could not follow Him inside the house, because of their

ἐφόβησαν τὸν Ἰησοῦ καὶ εἶπεν αὐτῷ Χὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; 34. ἀπεκρίθη Ἰησοῦς Ἀπὸ σκευτοῦ σὺ τοῖτο λέγεις, ἢ ἄλλοι εἰπὼν σοὶ περὶ ἐμοῦ; 35. ἀπεκρίθη ὁ Πιλάτος Μὴτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ ὁ ἀρχιερεὺς παραβάντων ἐν ἐμοὶ τί ἐποίησας; τὸ

scruples about ceremonial uncleanness (v. 28); but it is not likely that admission to the chamber of inquiry was forbidden to others duly introduced who wished to hear what was going on.

Χὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; This question was immediately put to Jesus by Pilate;¹ as all the evangelists tell (Mk. 15², Mt. 27¹, Lk. 23³); but it is only Lk. who explains that Jesus had first been accused *to* Pilate of claiming to be a King (Lk. 23²). Pilate fixes upon this point as one which it was necessary for him as procurator to examine, and he puts his question in a form which suggests that he expected a negative answer. "Thou! (σὺ is emphatic) art *Thou* the King of the Jews?" Evidently, Pilate did not believe that Jesus was a revolutionary leader, as he had been informed (Lk. 23²). There was nothing in His appearance or His demeanor to make such a charge plausible.

34. ἀπεκρίθη Ἰησοῦς. The rec. has ἀπεκρ. αὐτῷ ὁ Ἰησ., but αὐτῷ is om. by ABC⁵D¹⁰⁰L and ὁ by BL. ἀπεκρ. Ἰησοῦς is a frequent Johannine opening (see on 1²⁶, but cf. v. 37 and 19¹¹). We have ἀπεκρίνω (see on 5¹⁷).

Ἀπὸ σκευτοῦ is the better reading (8BC⁵LN) as against the rec. Ἀπὸ ἰσχυροῦ (9).

The answer of Jesus is to put another question, viz. whether Pilate has any reason of his own, apart from the accusation just now made by the Jewish leaders (ἢ ἄλλος εἶπεν σοὶ περὶ ἐμοῦ); for supposing that Jesus had claimed to be "King of the Jews."

35. But Pilate will not bandy words with an accused prisoner. What could he know about Jesus except what he had been told? "Am I a Jew?"

For the form of the question Μὴτι ἐγὼ . . . ; see on 4²⁹. "Thy nation (for ἔθνος, cf. 11²⁸⁻²⁹) and the chief priests have delivered Thee to me," the chief priests representing the leaders of the Sanhedrim (cf. 11²⁹ 12¹⁰).

τί ἐποίησας; "What did you do?" That was the point which Pilate wished to find out. What action of Jesus had provoked this fierce hostility? Was it an action which ought to be punished, from Pilate's point of view, with death?

¹ The language in which the conversation with Pilate was carried on was probably Greek; but it is, of course, possible that Pilate was able to speak the vernacular Aramaic sufficiently for the purposes of a judicial inquiry.

36. ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ

36. But Jesus does not answer this question. He goes back to the charge that He had claimed to be "King of the Jews." He had refused such a title already (6²⁴), but He had often spoken of a coming kingdom. It was the kingdom of which Daniel had written (Dan. 2⁴⁴ 14²⁷), a spiritual kingdom of which the saints were to be citizens. And this He states before Pilate, that there may be no ambiguity in His position. When cross-examined by the priests, as the Synoptists tell, He had accepted their statement that He claimed to be Messiah (Mk. 14⁶⁴, Mt. 26⁶⁴, Lk. 22⁶⁷), and so far there was some plausibility in their accusation of Him before Pilate. But He did not interpret the title of Messiah as implying earthly domination and national leadership against the suzerainty of Rome; and this was the gravamen of the charge brought against Him, so far as Pilate was concerned. Hence He tells the procurator that His kingdom is not "of this world" (cf., for the phrase *δὲ κόσμος οὗτος*, 8²² 14³⁰). He does not claim to be "King of the Jews" in any sense that was treasonable to Rome.

εἰ ἐκ τοῦ κόσμου τούτου κτλ., "If my kingdom were of this world, then would my officers (*ὑπηρέται*) be striving, so that I should not be delivered to the Jews," *i.e.* the hostile Jews, as regularly in Jn. (see on 5¹⁹).

Except in this passage, *ὑπηρέται* in Jn. is always used of the Temple police, the "officers" of the Sanhedrim. *ὑπηρέτης* occurs only 4 times in the LXX (Prov. 14³⁵, Wisd. 6⁴, Isa. 32², Dan. 3⁴⁶), and always means the minister or officer of a king, as here. Jesus tells Pilate that He, too, has His *ὑπηρέται*, as well as the high priests, but that just because His kingdom is of the spirit they are not defending Him by force.

Who are meant here by the *ὑπηρέται* of Jesus? Certainly not the small and timid company of His disciples, who made no attempt to prevent His arrest, with the sole exception of Peter, whose action only showed the uselessness of trying to resist the police and the soldiers. Jesus, indeed, according to Mt. (26⁵²) as well as Jn. (18¹¹), forbade Peter to employ force; but He did not suggest that the resort to arms by the disciples would have been of any practical use. Pilate knew very well that the followers of Jesus were not numerous enough to resist by force the carrying out of any sentence of his.

The *ὑπηρέται* of Jesus upon whom He might call, if He would, were mentioned by Him, according to Mt. 26⁵², at the moment of His arrest: "Thinkest thou that I cannot beseech

ἐμοὶ ἂν ἡγωνίζομαι, ἵνα μὴ παραδῶ τοὺς Ἰουδαίους· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐν τούτῳ. 37. εἶπεν οὖν αὐτῷ ὁ Πιλάτος Οὐκ οὖν βασιλεὺς εἶ σὺ; ἀπεκρίθη δ' Ἰησοῦς Σὺ λέγεις ὅτι βασιλεὺς

my Father, and He shall even now send me more than twelve legions of angels?" These were the *ὑπηρέται* of the kingdom which Jesus had come to establish.

ἡγωνίζομαι. The verb does not occur again in Jn.; cf. 1 Tim. 6¹².

νῦν δὲ κτλ., "but now, as things are, my kingdom is not from hence," *sc.* of this world. For Jn. 24, cf. 8²² 9²¹ 15²³.

37. Οὐκ οὖν βασιλεὺς εἶ σὺ; Pilate fastens on this mention of Jesus' kingdom: "Well then, are you a king?" The concluding *οὖν* is incredulous in its emphasis: "you poor prisoner." *οὐκ οὖν* is found again in the Greek Bible only in the A text of 2 Kings 5²⁸.

ἀπεκρίθη δ' Ἰησοῦς. The art. is omitted, according to Jn.'s usual habit when using this phrase (see on 1³⁰, 10⁴), by LWTA; but it must be retained here, being read by *ABD*¹⁰⁰N.

Σὺ λέγεις ὅτι βασιλεὺς εἰμι. Westcott-Hort note in the margin that this might be taken as a question: "Do you say that I am a king?" But the Synoptists agree in giving as the reply of Jesus to the question "Art thou the King of the Jews?" the words *οὐ λέγω* (Mk. 15², Mt. 27¹¹, Lk. 23³), which is neither a clear affirmation nor a denial, but an assent given as a concession. But cf. the answer *ἡμεῖς λέγομεν ὅτι ἐγὼ εἰμι* to the question of the priests, "Art thou the Son of God?" in Lk. 22⁷⁰. Here, in like manner, we must translate, "Thou sayest that I am a king." This is the point on which Pilate has been insisting, that Jesus' claim seemed to be one of kingship, and Jesus admits it again (cf. v. 36), but adds some explanatory words.

The R.V. margin offers the alternative rendering, "Thou sayest it, because I am a king," but the Synoptic parallels do not support this.

It has been alleged that *οὐ λέγω* or *οὐ εἶπας* was a Rabbinic formula of solemn affirmation (Schöttgen on Mt. 26⁶³), but Dalman has shown that this cannot be sustained. Where "thou hast said" appears in the Talmud, it is merely equivalent to "you are right."¹ In any case, we have here not an ellipse such as *οὐ λέγω*, with nothing added, but a complete sentence, "Thou sayest that I am a king."

After *εἰμι* the rec. adds *ἐγὼ* (repeating it again in the next sentence, *ἐγὼ εἰς τοῦτο κτλ.*) with *ΑΙΔΑΝΘ*, but *ABD*¹⁰⁰PL omit the first *ἐγὼ*. If it were genuine, it might carry a reference

¹ Cf. Dalman, *Words of Jesus*, Eng. Tr., pp. 309-312.

εἰμι. ἐγὼ εἰς τοῦτο γενένημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὃ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

38. λέγει αὐτῷ ὁ Πιλάτος τί ἔστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδὲμίαν

to the contemptuous σὺ in Pilate's question; but the answer is more dignified, without any emphasis on the "I": "Thou sayest that I am a king."

ἐγὼ εἰς τοῦτο γενένημαι. Here the ἐγὼ is impressive: "To this end I have been born."¹ See note on 1³; and cf. Lk. 1²⁸ τὸ γεννημένος ἔγωγε, Jn. 16²⁵ ἐγενήθη. The reference is to the Nativity, not to the Incarnation; cf. also Rom. 14⁸.

καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, a favourite Johannine phrase, e.g. 9³⁵ 16³³; see on 11²⁷.

ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Truth is one of the keywords of the Fourth Gospel (see on 1¹⁴). It was John the Baptist's privilege to bear witness to the truth (5²⁰), but in a deeper and fuller measure was this the purpose of Jesus' mission. His witness to the truth was not confined to this "good confession" before Pilate (1 Tim. 6¹⁹), but was continuous throughout His ministry (3¹. 34 7⁸¹⁴). Cf. Rev. 1⁸.

πᾶς ὃ ὢν ἐκ τῆς ἀληθείας (for this description of a candid mind, cf. 1 Jn. 3¹⁹) ἀκούει μου τῆς φωνῆς, "heareth my voice," i.e. hears with appreciation and obedience, for such is the force of ἀκούειν followed by the gen. (see on 3⁴). The sheep hear the voice of the Shepherd (10²⁶. 27); and the spiritual deafness which does not hear it is blameworthy (see on 8²⁷, and cf. 1 Jn. 4⁷). No such claim on man's allegiance was ever made by any other master: "Every one who is of the truth heareth my voice."

Pilate suggests to the Jews, unavailingly, that Jesus should be released (vv. 38-40)

88. Pilate is now convinced that Jesus' "kingdom" is not a temporal one, and that He is innocent of revolutionary designs. His rejoinder is perhaps wistful rather than cynical or careless: "What is truth?" But to this, the greatest of questions, he does not wait for an answer. He goes outside again (πάλιν, see v. 29) to the Jews assembled in the courtyard, and roundly tells them that he can find no reason why Jesus should be put to death.

ἐγὼ οὐδὲμίαν εὗρισκω ἐν αὐτῷ αἰτίαν. This is the order of

¹ The phrase is reproduced by Justin of Christ: εἰς τοῦτο γενένηται (d. p. l. i. 13).

εὗρισκω ἐν αὐτῷ αἰτίαν. 39. ἔστιν δὲ συνθήκη ὑμῶν ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα

words in BL, but the rec., with ΜΑΝΩΤΑΘ, puts αἰτίαν after οὐδὲμίαν. According to Jn., Pilate says this three times to the Jewish accusers (19⁴⁻⁹); as also does Lk. 23³⁴. 38, who has αἰτίαν for αἰτίαν. The αἰτία is the *crimen*, the thing charged against the prisoner; cf. Mk. 15²⁸, Mt. 27²⁰, and see on 19¹⁹. For this use of αἰτία, cf. Gen. 4²³, Prov. 28¹⁷.

At this point in the narrative, Luke gives an incident unrecorded by the other evangelists (Lk. 23³²⁻³⁴). He says that Pilate caught at the word "Galilean" which had been used by the accusers of Jesus, and, anxious to evade responsibility, sent Jesus to Herod, the tetrarch of Galilee, who was then at Jerusalem. According to this story, which has every mark of genuineness and which no one was likely to invent, Jesus kept silence before Herod, and having been mocked by the soldiers was sent back to Pilate. Herod was not anxious to involve himself in any question of treason against the imperial authority.

Pilate's next effort to save Jesus, or to save himself from the shame of condemning one whom he believed to be innocent, was to appeal to a Passover custom of releasing a prisoner from custody. Of this custom we know nothing beyond what is told in the Gospels, but there is nothing improbable in the statement that it prevailed at Jerusalem. Livy tells of something similar at the Roman *Lectisternia* (Livy, v. xiii. 8), and there is an allusion to it in Dion. Halicarn. (xii. 9).¹

89. This συνθήκη (cf. 1 Cor. 8⁷ 11²³) is alluded to by the other evangelists (see Mk. 15²⁰, Mt. 27²⁰); Lk. (23¹⁷) even makes it an *ἀνάγκη*.

βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; Mk. 15⁹ has the question in the same words, Jesus being described as "the King of the Jews" by Pilate, with a contemptuous allusion to the charge made against Him by the chief priests.

At this stage in the narrative, Mt. 27¹⁹ tells that a dream of Pilate's wife was reported to him, warning him not to condemn Jesus. There is nothing of this in the other Gospels, but the incident, if genuine, would fully account for Pilate's hesitancy in signing the death warrant.

40. ἐκράγαζον (see on 11²⁸ for this verb) οὖν πάλιν πάλιν, "Then they yelled again, etc." Jn. condenses the story; he has not told before of the wild shouts of the crowd. After πάλιν, the rec. inserts πάντες, but om. RBLW. For πάλιν, N substitutes πάντες.

¹ See E.B. 476 for these passages.

τῶν Ἰουδαίων; 40. ἐκράνυσαν οὖν πάλιν λέγοντες Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληροῖτης.

XIX. 1. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἡμοτίμωσεν. 2. καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν

Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. Mk. 15¹¹ (followed by Mt. 27¹⁶) tells that the priests had suggested this to the mob. Mt. alone says that Pilate had offered the alternative "Jesus, or Barabbas" (Mt. 27¹⁷, where a famous variant gives Jesus as the name also of the robber, whose patronymic was Barabbas). Lk. 23¹⁸ says that Barabbas was an insurgent and a murderer (cf. Acts 3¹⁶); Mk. 15⁷ saying that he was an associate of such. Mt. 27¹⁶ only says that he was a "notable" prisoner (δῆμον ἐπίσημος), and the article here, τὸν Βαρ., would agree with this, "the well-known Barabbas."

ἦν δὲ ὁ Βαραββᾶς ληροῖτης. Jn.'s description of him is powerful in its brevity, and provides a good illustration of his "irony" (see on 1⁴⁶). For ληροῖτης, cf. 10¹⁻⁸.

The release of Barabbas, which must have followed here, is not explicitly related. Probably Pilate ascended his βῆμα (cf. 19¹³) to pronounce the formal sentence which would free the prisoner.

Jesus is scourged and mocked by the soldiers (XIX. 1-5). Pilate makes another unavailing attempt to save Him (vv. 6, 7)

XIX. 1. Pilate went back into the palace, where Jesus was, and ordered Him to be scourged, in the hope (apparently) that this sufficiently terrible punishment would satisfy the chief priests (cf. Lk. 23¹⁶). Mk. 15¹⁶, Mt. 27¹⁶ connect the scourging and the mock coronation with the death sentence (see on v. 16 below), but Jn.'s narrative is very explicit and is to be followed here. The "Pillar of the Scourging" is now shown in the Church of the Holy Sepulchre, but in the fourth century it was shown to the Bordeaux Pilgrim in the traditional house of Calaphas. The original pillar to which the Lord was bound was, no doubt, inside the Prætorium. Cf. Mt. 20¹⁹, Lk. 18²⁸.

2. In the account of the mockery of Jesus by the soldiers of Pilate, Jn. follows Mk. 15¹⁷, or, at any rate, uses phrases which recall Mk. There is no probability that he uses Mt. Lk. 23¹¹ ascribes this cruel indignity to the soldiers of Herod. The soldiers were amused by the idea that the poor prisoner claimed to be a king, and their rough jests were directed rather against the Jews than against Jesus personally. "This, then, is the King of the Jews!"

πλέξαντες στέφανον ἐξ ἀκανθῶν. Verbally identical with Mt.

ἐτίθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἡμάτιον πορφυροῦν περιέβαλον αὐτόν, 3. καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἔδιδον αὐτῷ βαπτίσματα. 4. Καὶ ἐξῆλθεν πάλιν ἔξω

27²⁸; Mk. 15¹⁷ has πλέξαντες ἀκανθῶν στέφανον. Lk. does not mention the mock coronation. Pseudo-Peter (§ 3) attributes the jest to an individual; τρεῖς αὐτῶν ἐνεγκαν στέφανον ἀκανθῶν ἔθηκεν ἐπὶ τῇ κεφαλῇ τοῦ κυρίου.

The soldiers plaited the twigs of some thorny plant into a crown or wreath (cf. ὁ στέφανος . . . ὁ πλεκτός, Isa. 28⁵).

ἐτίθηκαν αὐτοῦ τῇ κεφαλῇ. This phrase, too, might be thought to come from Mt. 27²⁸ ἐτίθηκον ἐπὶ τὴν κεφαλὴν αὐτοῦ, for Mk. 15¹⁷ has only περιέθυσαν αὐτῷ. But Jn. says nothing of the mock sceptre which Mt. mentions, a detail which is not in Mk. It would be precarious to infer that Jn. is using Mt.'s narrative.

καὶ ἡμάτιον πορφυροῦν περιέβαλον αὐτόν. This is reminiscent of Mk. 15¹⁷ ἐνδύοντι αὐτὸν πορφύρῳ, rather than of Mt. 27²⁸ or Lk. 23¹¹ (where, however, we find περιβαλὼν αὐτὸν ἰσθῆτα λαμπρῶν).¹ The substitute for the regal purple (cf. 1 Macc. 8¹⁴, etc.) may have been the scarlet cloak of one of the legions (χλαμύδα κοκκίνη, Mt. 27²⁸). Jesus had first been stripped of His own outer clothing (ἐκδύοντες αὐτόν, Mt. 27²⁸). For ἡμάτιον, see on v. 23.

3. καὶ ἤρχοντο πρὸς αὐτόν. This clause is omitted in the rec. text, following AD²⁵⁹⁷TA, but is retained in MBLNW⁰. It is descriptive of the soldiers approaching Jesus with mock reverence. Philo has a story of the mock coronation of a half-witted man called Carabas by the mob at Alexandria, which illustrates this. "They approached, some as if to salute him, others as if pleading a cause, others as though making petition about public matters" (*in Flacc.* 6).

καὶ ἔλεγον Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων. This is verbally identical with the pretended salutation as given in Mt. 27²⁹. The soldiers cried *Ave!* as they would to Cæsar. The art. ὁ before βασιλεὺς τ. Ἰ. suggests their derision.

καὶ ἔδιδον αὐτῷ βαπτίσματα. "They slapped Him" with the palms of their hands. See on 18²⁵ for βάπτισμα. ἔδιδον (MBLNW) is to be preferred to the rec. ἔδιδον (AD²⁵⁹⁷TA⁰). They gave Him some slaps in the face, during their cruel horse-play, but this was not a continuous form of insult, like the shouting of *Ave*.

4. Pilate had gone into the Prætorium to order the scourging, and he now comes out again to make another appeal to the pity of the Jews. The exact reading is not certain. ABL give

¹ Cf. *Introd.*, p. xcvi.

ὁ Παλᾶτος καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδεμίαν αἰτίαν εἰρόσκω ἐν αὐτῷ. 5. ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκαθάρτον στέφανον καὶ τὸ πορφυρεῖον ἱμάτιον. καὶ λέγει αὐτοῖς Ἰδοὺ ὁ ἄνθρωπος. 6. ὅτε οὖν ἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ

καὶ ἐξῆλθεν, κδ^α omit καί; and NWΘ have ἐξῆλθεν οὖν (as at 18³⁴; see 18³² and cf. v. 5).

Pilate says to the Jews that He is bringing Jesus out to them, that they may understand that, as he said before (18³²), he can find no fault in Him. Up to this Jesus had been inside the Prætorium, and the scourging and mockery were probably not visible to the waiting Jews.

Ἰδε, a favourite word in Jn.; see on 1³⁸.
ὅτι οὐδεμίαν αἰτίαν εἰρόσκω ἐν αὐτῷ. κ³⁸ has the shorter form ὅτι αἰτίαν οὐκ εἰρόσκω. The phrase has occurred 18³², and appears again 19⁶, in slightly different forms.

8. Jesus was brought out, no doubt weak and faint after the scourging, still wearing the mocking insignia of royalty. These He probably continued to wear until He was brought out for the last time for formal sentence (v. 15; cf. Mt. 27³¹).

φορῶν. This is the regular word for "wearing" clothes; cf. Mt. 21⁸, Jas. 2⁸.

καὶ λέγει αὐτοῖς (sc. Pilate) Ἴδοὺ ὁ ἄνθρωπος. For Ἰδοὺ (κβλ.), the rec. has Jn.'s favourite ἴδε (cf. vv. 4, 14). In this verse B omits ὁ before Ἰησοῦς (see on 1³⁸), and also before ἄνθρωπος (cf. Zech. 6¹³ Ἰδοὺ ἄνθρωπος, referring to "the Man whose name is the Branch," the future Builder of the Temple). For Ἰησοῦς N has Πιλάτος by mistake.

Ἰδοὺ ὁ ἄνθρωπος, *Eccle homo!* This, on Pilate's lips, meant, "See the poor fellow!" ὁ ἄνθρωπος, expressing pity. This is a classical use (cf. Dem. *de falsa leg.* 402, § 198, and *Meid.* 543, § 91); see also Mt. 26³⁸. Pilate thought to move the priests to compassion by exhibiting Jesus to them, who had been scourged by his orders, and whom the soldiers had treated as an object of mockery and rude jesting.

Jn. may mean to represent Pilate, like Caiaphas (11⁴⁹), as an unconscious prophet, his words, "Behold the Man!" pointing to the Ideal Man of all succeeding Christian generations. Abbott (*Diat.* 1966c) recalls some passages from Epictetus, in which ὁ ἄνθρωπος is thus used of the ideal of humanity. But such an interpretation of Pilate's famous words is probably a Christian afterthought.

The whole clause λέγει . . . ἄνθρωπος is omitted in the O.L. texts *α ε ς ς* r, and also by the Coptic Q, an interesting combination.

6. ὅτε οὖν ἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ. The common people

ἐπηρέται, κραύγαντες λέγοντες Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Παλᾶτος Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐκ εἰρόσκω ἐν αὐτῷ αἰτίαν. 7. ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθάναι, ὅτι ὕψος Θεοῦ ἐναντίον ἐποίησαν.

are not mentioned; the chief priests were the important persons whom Pilate wished to move from their purpose. But the sight of Jesus only angered them; and they, with their satellites (αἱ ἐπαχθῆται), raised the shout of "Crucify!" It has been implied throughout that this was the death which they had designed for Jesus, but the word σταύρωσον is used now for the first time. Cf. Mt. 27³².

For ἴδον (κδ^α NWΘ) the rec. with BΘ has ἔδον. After κραύγαντες (cf. 18³²), the rec. adds λέγοντες with ABD^α NWΘ (cf. 7²⁶); but om. it. Again, after σταύρωσον ἑῖς κδ^α NWΘ add αὐτόν (as at v. 15); but om. BΓ.

Λάβετε αὐτὸν ὑμεῖς καὶ κτλ. "Take Him yourselves, etc." Pilate repeats this suggestion, which had disconcerted the priests when he made it before (18³¹, where see note). He now adds "and crucify Him," although he and they both knew that the Sanhedrim could not legally do this. He also says for the third time that he can find no just cause for a death sentence (cf. 18³² and v. 4). Jn., like Lk. (23^{4, 14, 22}), is careful to record that Pilate three times affirmed his conviction of Jesus' innocence.

7. The chief priests, however, make an unexpected rejoinder. They tell Pilate that, according to Jewish law, Jesus ought to be put to death as a blasphemer, and they warn him by implication that he must not set aside their law in such a matter. It was the Roman practice to respect the laws and customs of Judea, as of other distant provinces of the empire; and of this the accusers of Jesus remind Pilate.

Ἡμεῖς νόμον ἔχομεν, viz. Lev. 24¹⁶, which enacted that a blasphemer should be stoned to death. The chief priests knew that this could not be put into operation (see on 18³¹). In any case, the witnesses had to cast the first stone (Deut. 17⁷), and those who bore witness as to the blasphemy of Jesus were not in agreement with each other (Mk. 14⁴⁶). The Sanhedrim, therefore, were content, in this particular case, that the responsibility lay with Pilate.

κατὰ τὸν νόμον (the rec. adds ἡμῶν with AΓΔΘ, but om. κδ^α NWΘ LNWA) ὀφείλει ἀποθάναι. For the verb ὀφείλει, see on 13³⁴.

ὅτι ὕψος Θεοῦ ἐναντίον ἐποίησαν. This charge was better founded than the charge of treason, alleged to be inherent in

8. Ὅτε οὖν ἤκουσεν ὁ Πειλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη. 9. καὶ ἐπηλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ

Jesus' claim to be a king. "Son of God" was a recognised title of Messiah (see on 1st); and in his examination before the chief priests Jesus had admitted that He was the Messiah (Mk. 14²⁶, Mt. 26⁶⁴, Lk. 22⁶⁷), in the last passage the phrase ὁ υἱὸς τοῦ θεοῦ being explicitly used). But He had been suspected of, and charged with, blasphemy on several occasions before this, according to Jn. See 5¹⁸ 10³³ 11⁴⁷. To the question τίνα στανὸν σὺ ποιεῖς; (8²³), the Jews had good ground for believing that υἱὸς θεοῦ would be His answer.

The omission of the def. articles in υἱὸς θεοῦ is probably due to the tendency to drop the article before familiar titles rather than to the phrase being used in any sense less exalted than the highest, as may be the case at Mt. 14³³. But in this, the Messianic sense, Pilate could not have understood it, any more than the centurion at the Cross (Mt. 27⁵⁴). It must have suggested to Pilate a vague, mysterious claim on the part of Jesus to be more than human; and hearing of it awakened in his mind a superstitious fear. υἱὸς θεοῦ is frequently used in inscriptions as a title of the Emperor.¹

The second examination of Jesus by Pilate (vv. 8-11)

8. ὅτε οὖν ἤκουσεν ὁ Πειλάτος τοῦτον τὸν λόγον κτλ. Observe that ἀκούειν followed by the acc. does not connote an intelligent hearing (see on 3rd); as Abbott says (*Diat.* 2586), "the hearing does not produce (upon Pilate) any result beyond emotion."

μᾶλλον ἐφοβήθη, "he was more alarmed than he had been before" (see on 18²³).

9. The first questioning of Jesus by Pilate has been described, 18²³⁻²⁵.

καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν: cf. 18²⁵.

Pilate's question, τίθεν εἰ σὺ; is no formal interrogatory as to the birthplace or domicile of Jesus. He had learnt already that He was of Galilee (Lk. 23^{6, 7}). But Pilate has been moved by the dignified bearing of the prisoner, and is uneasy because of the strange claim which He was said to have made for Himself, that He was υἱὸς θεοῦ (v. 7). The question recalls the similar question τίς υἱὸς εἶ; which was put by the Jews who were impressed, despite their incredulity, by His words (8²⁵).

ὁ δὲ ἰη. ἀπέκρινεν (cf. 1st, Lk. 22⁶⁷ 20²⁶) οὐκ ἔβουκεν ἀντῆν.

¹ Doissman, *Bible Studies*, Eng. Tr., 167.

τίθεν εἰ σὺ; ὁ δὲ ἰησοῦς ἀπέκρινεν οὐκ ἔβουκεν ἀντῆν. 10. λέγει οὖν ἀντῆν ὁ Πειλάτος ἑβραὶ σὺ λαλεῖς; σὺς εἰπας ὅτι ἔξουσίαν ἔχω ἀπολῶσαι σε καὶ ἔξουσίαν ἔχω σταυρῶσαι σε; 11. ἀπεκρίθη αὐτῷ

The silence of Jesus under cross-examination is mentioned in all the Gospels. Mk. 14⁴¹, Mt. 26⁶⁸ note His silence before the high priest; Lk. 22⁶⁸ says that He did not answer Herod at all; Mk. 15⁵, Mt. 27¹⁴ state that He would not reply to the accusations which the Sanhedrim put before Pilate; and in the present passage His silence is irritating to the dignity of Pilate, who in this repeated inquiry was trying to elicit something that would save Him. Salmon suggested¹ that the silence of Jesus is sufficiently explained by bodily fatigue and exhaustion; and so far as this last examination by Pilate is concerned, it may well be that His exhaustion after being scourged was such that speech was difficult for Him. After the scourging Jn. ascribes only one sentence to Jesus (v. 11) before He was crucified. But bodily fatigue would not, by itself, explain His silence when cross-examined by the high priest (Mk. 14⁴¹) or before Herod (Lk. 23⁷); and His refusal to answer questions which were not asked in sincerity, but out of mere curiosity or with intent to betray Him into some dangerous admission, is explicable on moral grounds. Indeed, the dignity of His silence before His accusers does not need exposition. He was moving to a predestined end, and He knew it.

Many commentators, following Chrysostom and Augustine, find in the silence of Jesus before His judges a fulfilment of Isa. 53⁷.

10. Pilate's dignity is offended by receiving no answer to his question. The silence of Jesus amounts to contempt of court. Ἐμοὶ εὐ λαλεῖς; "Do you not speak to me?" ἔμοι placed first for emphasis. "I have power (ἐξουσία) to release you, and I have power to crucify you" (the rec. text interchanges the order of these clauses).

ἐξουσία (see on 1st) is "authority," rather than "power." Pilate had both, but he is reminded by Jesus that his authority, like all human authority, is *delegated*; its source is Divine, and therefore it is not arbitrary power which can be exercised capriciously without moral blame.

11. ἀπεκρ. αὐτῷ ἰησοῦς. ANTΔΘ om. ἀντῶν, which is retained by MBD^{ms}W; and KALNWΘ ins. ὁ before ἰησ., but om. BD^{ms}W. Cf. for similar variants, 18²⁴.

Οὐκ εἶπες ἔξουσίαν κτλ. So BWTΔΘ, but KAD^{ms}W have ἔχουσ.

¹ *Human Element in the Gospels*, p. 512; cf. *contra*, Moffatt, D.C.G. II. 754.

Ἰησοῦς Οὐκ εἶχεν ἔξουσίαν κατ' ἐμοῦ σθεμεῖν· εἰ μὴ ᾗ δεδομένον σοι ᾖ· ὁ δὲ τοῦτο ὁ παραδόνς με σοι μεῖζονα ἁμαρτίαν ἔχει.

εἰ μὴ ᾗ δεδομένον σοι ᾖ· ὁ δὲ τοῦτο. This doctrine of authority is expressed by Paul in other words (Rom. 13¹⁻⁵). For *ᾖ*, see on 3⁵. It must mean "from God"; the suggestion that it means "from the ecclesiastical authority" is untenable. Pilate's *ἔξουσία* was not, in fact, delegated to him by the Sanhedrin.

ὁ παραδόνς με σοι κατλ. So κΒΔΘ; and the rec., with AD²⁵⁹LNW, has *παραδόνς*. Judas is repeatedly described in Jn. as the person who was to deliver Jesus up (cf. 6^{64.71} 12⁴ 13² 18^{1.6}), but he is not indicated in this passage. He did not deliver Jesus up to Pilate; and he disappears from the Johannine narrative after the scene of the betrayal in the garden (18²⁹). In Mt. 27³⁴ he is represented as repenting, after the priests brought Jesus before Pilate; but the other evangelists say nothing as to this. It is remarkable that it is not told anywhere that Judas bore "witness" to what Jesus had said or done. His part was finished when he identified Jesus at Gethsemane.

Those who delivered Jesus to Pilate were the members of the Sanhedrin (18^{30.33}; cf. Mt. 27³, Acts 3¹³), with Caiaphas as their official chief. *ὁ παραδόνς με σοι* is Caiaphas, as representing those who were ultimately responsible for the guilt of putting Jesus to death.

μεῖζονα ἁμαρτίαν ἔχει. These words are commonly taken to mean "has greater sin" than *you*; i.e. that Caiaphas was more guilty than Pilate; and this was, no doubt, true. But such an interpretation will not suit the context, or explain *διὰ τοῦτο* at the beginning of the sentence. "Your power and authority are delegated to you from God, therefore Caiaphas, who brought me before you for sentence, is more guilty than you." That is not easy to understand; for the *ἔξουσία* of Caiaphas was a trust from God, equally with that of Pilate. Wetstein suggested a better explanation: "Your power and authority are delegated to you from God, therefore Caiaphas is more guilty than he would be if you were only an irresponsible executioner, for he has used this God-given authority of yours to further his own wicked projects." *μεῖζονα ἁμαρτίαν ἔχει*, "he has greater sin," not than *you* (which is not in question), but than he would have had if Pilate had not been a power ordained of God. "Therefore his sin is the greater" is the meaning.

For the Johannine phrase *ἔχειν ἁμαρτίαν*, cf. 9⁴¹.

12. Ἐκ τούτων δὲ Παῦλος ἐξήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκράυσαν λέγοντες Ἐάν τοῦτον ἀπολύσῃς, σὺ εἰ φίλος τοῦ Καίσαρος· πᾶς δὲ βασιλεὺς τῶν αὐτῶν ἀντιλέγει τῷ Καίσαρι.

13. ὁ οὖν Παῦλος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν

Pilate again fails to obtain the consent of the Jews to acquit Jesus; and pronounces the formal sentence of death by crucifixion (vv. 12-16).

12. ἐκ τούτων, "thenceforth." See on 6⁵⁰.

οἱ δὲ Ἰουδαῖοι ἐκράυσαν λέγοντες κατλ. ἐκράυσαν (BD²⁵⁹) represents the yell of fury with which the Jews received Pilate's last attempt to set Jesus free. The rec., with κ, has *ἐκραζον*, and ALNΘ have *ἐκράιζον*, but the impf. does not represent the meaning so well as the aor. does. Mt. 27³⁴ relates that after Pilate's failure to persuade the Jews he ostentatiously washed his hands, thereby endeavouring to shift his responsibility.

The last argument which the chief priests used, and which was effective, although their former overtures to Pilate (18³⁰ 19⁹) had failed, was an appeal to his fears. "If you release Him, you are no friend of Cæsar." There is no need to limit the term *φίλος τοῦ Καίσαρος*, as if it were an official title (cf. 15²⁰); the expression is used generally. The official title is probably not found before Vespasian.

πᾶς δὲ βασιλεὺς τῶν αὐτῶν ποῦν κατλ., "every one who makes himself a king," which was the charge brought in the first instance against Jesus (see on 18³⁰), *ἀντιλέγει* (only here in Jn.), "opposes Cæsar." Here was a veiled threat. If Pilate were reported at Rome to have set free a man making pretension to the title "King of the Jews," it might go badly with him. Treason to the emperor was the cardinal offence for a viceroy or procurator.

13. We must read *τῶν λόγων τούτων*, with κΒΒW, rather than *τοῦτον τὸν λόγον* of the rec. text, which has come in from v. 8. Pilate not only heard what the Jews said, but he appreciated its force (see on 3⁴ for ἀκούειν followed by the gen.). The reference is to the threat of v. 12. Pilate could not afford to have it reported to the emperor that he had acquitted a prisoner who was accused of setting himself up as a king. His position would be safe only if the Jews asked for an acquittal; for then he could always say that the charge had broken down.

ἤγαγεν ἔξω τὸν ἦν, "he led Jesus out," sc. from the Pretorium, where He had been under examination (v. 9).

ἐκάθισεν ἐπὶ βήματος must be rendered "he sat down on

Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον,

the judgment seat," i.e. Pilate sat down, the examination being over, intending now to give judgment with full dignity. Before he finally passed sentence, he gave the priests another opportunity of claiming, or acquiescing in, the release of Jesus. This (intransitive) rendering of ἐκάθισεν agrees with Mt.'s report καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ βήματος (Mt. 27¹⁹), as well as with the only other place where ἐκάθισεν occurs in Jn. (12³⁴). We have καθίσας ἐπὶ τοῦ βήματος used of Herod and of Festus in Acts 12³⁴ 25⁴⁻⁷.

καθίζεν, however, is used transitively in 1 Cor. 6⁴, Eph. 1²⁰ (cf. *Hermas*, *Vit.* iii. ii. 4), and Archbishop Whately maintained¹ that ἐκάθισεν should be rendered transitively here, the meaning being that Pilate did not sit on the βῆμα himself, but set Jesus on it in derision. It is worthy of note that there was a tradition current in the second century that Jesus had thus been placed by the Jews on the judgment seat. It appears in the *Gospel of Peter* (§ 3): ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρείσους, λέγοντες, Δικαίους κρίνει, βασιλεῖ τοῦ Ἰσραὴλ. Justin (whence-soever he obtained the tradition) has it also: διαστρώσαντες αὐτὸν (referring to Isa. 58⁶) ἐκάθισαν ἐπὶ βήματος, καὶ ἔκρινον Κρίνον ἡμῶν (*Apol.* i. 35). Perhaps it came from a misunderstanding of Jn. 19¹³, attributing this derisive action to Pilate, not to the Jews. But a misunderstanding it must be, for, apart from the intransitive use of καθίζεν being always found elsewhere in the Gospels, it is inconceivable that a Roman procurator should be so regardless of his dignity, when about to pronounce sentence of death, as to make a jest of the matter.²

ἐπὶ βήματος, "upon a judgment seat" *sc.* perhaps upon one improvised for the occasion, as the Jews would not enter the Prætorium, and judgment had to be given in public.

The rec. text has ἐπὶ τοῦ βήματος, but τοῦ is omitted by MABD³FLN, and it probably came in from such passages as Acts 12³⁴ 25^{4, 7}.

Josephus (*Bell. Jud.* ii. ix. 3), when telling of another sentence pronounced by Pilate, has ὁ Πλάτων καθίσας ἐπὶ βήματος ἐν τῷ μεγάλῳ σταδίῳ, judgment in this case also being delivered in the open air. Here we have ἐπὶ βήματος εἰς τόπον κτλ., instead of ἐν τόπῳ. Perhaps εἰς is used because of the verb at the beginning of the sentence (see on 9¹); but it is possible that it is used for ἐν here, as it often is in Mk.⁴ and in Lk. and Acts. See on 1³⁰ 9⁷.

¹ See Salmon, *Introd.* to N.T., p. 67 n.

² See Zahn, *Einleitung in N.T.*, § 69, and Abbott, *Diat.* 2337.

³ See Turner in *J.T.S.*, Oct. 1924, p. 14.

Ἐβραϊστὶ δὲ Γαββαθᾶ. 14. ἦν δὲ Παρασκευὴ τοῦ πάσχα, ὥρα ἦν

εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ (see on 5¹) δὲ Γαββαθᾶ. Λιθόστρωτον is not the interpretation of the name Gabbatha (see on 4²⁰); Jn. gives the two names, Greek and Aramaic, of distinct derivation, by which the place was known. The word Λιθόστρωτον does not occur again in the N.T., and in the LXX it is found only at Esth. 1⁴, Cant. 3¹⁶, a Chron. 7⁸; in the last-mentioned passage being applied to the pavement of Solomon's temple. (cf. Josephus, *Antt.* viii. iii. 2).

The situation of the Prætorium has been already discussed (see on 18²⁰), and we have identified it with Herod's Palace, which was to the south of the Temple area. But the name Gabbatha is not known elsewhere. Its derivation is probably from the root גבא "to be high," so that גבא would mean "an elevated place."¹ G. A. Smith (*Jerusalem*, ii. 575) suggests that it is derived from גב, "to pack closely," so that Gabbatha would be equivalent to "a mosaic."

It was customary to place the βῆμα or judgment seat on a dais of tessellated or mosaic pavement, in order that the judge might be seen and heard conveniently; and Julius Cæsar is said to have carried about with him *tessellata et sectilia pavimenta*, to be laid down wherever he encamped (*Suet. Jul.* 46). A portable dais of this kind could not, however, have given its name to a locality; Λιθόστρωτον was probably one of the names by which the elevated place of judgment came to be known, because of the mosaic pavement which was laid down for the sake of dignity.

14. ἦν δὲ Παρασκευὴ τοῦ πάσχα, i.e. "Friday of the Passover week." Elsewhere (Mk. 15⁴², Lk. 23⁵⁴, Mt. 27⁶², and Jn. 19³¹) παρασκευὴ means the day of preparation for the Sabbath, as here (see on 19³¹ for a possible exception). Thus Josephus has ἐν σάββατον ἢ τῇ πρὶ αὐτῆς παρασκευῇ (*Antt.* xvi. 6. 2); and in the *Didache* (§ 8) παρασκευῇ again means Friday (cf. Clem. Alex. *Strom.*, § 75).

In the year of the Passion, the Passover, i.e. Nisan 14, fell on a Friday (v. 31). Had the meaning of παρασκευῇ τοῦ πάσχα here meant "It was the Preparation day of the Passover," i.e. the day before the Passover, we should have had ἡ παρασκευῇ with the def. article. See on v. 42.

ὥρα ἦν ὥς ἔσπερ. So MABNW and vss. For ἔσπερ, ἡ²⁰FLN read ἔσπερ, thus harmonising the text with Mk. 15³⁴. Eusebius (as quoted by Severus) explains the variant by ascribing it

¹ See Nestle in Hastings' *D.B.*, s.v. "Gabbatha," for the difficulties of the etymology.

ὡς ἔργη καὶ λέγει τοῦ Ἰουδαίου Ἰβη, ὁ βασιλεὺς ὧρων. 15. ἐκρά-
γασαν οὖν ἐκείνοι Ἄρον ἄρον, στυάμενον αὐτόν. λέγει αὐτοῖς
ὁ Πιλάτος τὸν βασιλεῖα ὧρων σταυρώσα; ἀπεκρίθησαν οἱ ἄρχιερεῖς

to the confusion between Γ (3) and F (6).¹ But the textual evidence for *ἐργη* is overwhelming.

In Mk. 15²⁵ Jesus is said to have been crucified at "the third hour," the darkness beginning at "the sixth hour" and continuing until "the ninth hour," when He died. This is corrected by Jn.,³ who tells that the Crucifixion did not begin until after "the sixth hour," i.e. after noon. The hypothesis that Jn.'s method of reckoning time was different from that of the Synoptists is inadmissible (see on 1²⁰). That a discrepancy should exist as to the actual hour will not surprise any one who reflects on the loose way in which time intervals are often reported by quite honest witnesses.⁴ Jn. is specially careful to fix the time at which things happened, and he is here followed by the *Acts of John* (§ 97), in which it is distinctly said "at the sixth hour." Indeed it is difficult to believe that all that happened on the day of the Passion before Jesus was actually crucified was over by 9 a.m., as Mk.'s report indicates.

For Ἰβη "behold," a favourite word with Jn., see on 1²⁰; and cf. v. 14 above for the derisive Ἰβη, ὁ βασιλεὺς ὧρων. The sarcasm of Pilate is directed against the Jews, not against Jesus.

15. ἐκράγασαν οὖν ἐκείνοι. So W^{BL}, ἐκείνοι being emphatic: the rec. text has οἱ δὲ ἐκράγασαν. W has ἔλεγον. For *κραυγάζειν*, see on 11⁴⁸ (cf. v. 6).

Ἄρον ἄρον. Cf. Lk. 23³¹ αἶρε τούτον, and Acts 21²⁸. Moulton-Milligan illustrate this usage of αἶρον from a second-century papyrus letter in which a mother says of her son: "He upsets me; away with him!" (ἄρον αὐτόν).

τὸν βασιλεῖα ὧρων σταυρώσα; Pilate's ironical question is made specially incisive by the prominence in the sentence of τ. βασιλεῖα ὧρων.

οἱ ἄρχιερεῖς, who have been the prime movers throughout (cf. vv. 6, 27, and 12¹⁰), in their eagerness to answer Pilate, not only deny that Jesus was their King, but repudiate the idea that they have any king but Caesar, thus formally denying the first principle of the Jewish theocracy that "Yahweh was their King" (1 Sam. 12¹⁸). Implicitly, they denied the ideal of the Messianic King, in order to conciliate a heathen power; and thus, by saying "We have no king but Caesar," they abandoned that which was most distinctive of the religion of Judaism. In words, they not only rejected Jesus; they re-

Οὐκ ἔχομεν βασιλεῖα εἰ μὴ Καίσαρα. 16. τότε οὖν παρέδωκεν αὐτόν αὐτοῖς ἵνα σταυρωθῇ.

judicated the claims of the Christ, to whose Advent they professed to look forward. So, at least, the Johannine narrative implies.

To be sure, they did not mean as much as this; they were so anxious to gain their point that they did not measure their words. By the time the Fourth Gospel was written, the Jewish state had been overthrown by Titus; and some of those who had avowed before Pilate their unreserved loyalty to Caesar had doubtless fallen, fighting against Caesar's legions.

16. τότε οὖν παρέδωκεν κτλ. Pilate's efforts to save Jesus had failed. The people had taken up the cry, "Crucify Him!" The priests had just announced their loyalty to Caesar in extravagant terms, and Pilate was afraid of their innuendo (v. 12) that he was not overzealous in Caesar's cause. *Therefore*, afraid of the popular clamour, and not specially interested in the fate of an unpopular fanatic (as he deemed Jesus to be), "he delivered Him to them," i.e. to the Jews (cf. 18³⁰ ἵνα μὴ παραδοθῇ τοῖς Ἰουδαίοις); "that He might be crucified."

The usual form of sentence in such cases was "ibis ad crucem," but the Gospels do not record that it was formally pronounced. This may have been done, but in any case Pilate's attitude was rather that he acquiesced in the capital penalty being inflicted than that he approved it. According to Roman custom, after the death sentence was pronounced, the criminal was first scourged, and then led off to execution without delay. So Josephus says of crucifixions under the procurator Florus: *μαστιγισάτω τε πρὸ τοῦ βήματος καὶ στυγρῇ προσβολῇ* (*Bell. Jud.* ii. 14. 9). Mk. (followed by Mt.) represents the scourging of Jesus as taking place at this point, that is, after His sentence. According to Jn. (19¹), He had already been scourged by Pilate's order, in the hope that the Jews would be satisfied with this sufficiently terrible punishment (cf. Lk. 23²⁶). It is probable that Jn.'s report is the more accurate here; and it is not likely that Pilate would have permitted a *second* scourging.

The Crucifixion and the title on the Cross (vv. 17-22)

17. παρέλαβον οὖν τὸν ἦν. "So they received Jesus," *sc.* at the hands of Pilate (cf. 1¹⁴, 14⁹, the only other places where Jn. used *παρελαμβάνειν*).

AW add καὶ ἀπηγγέγον αὐτῷ ἵνα σταυρωθῇ, and D^{ssm} ΓΔΘ read καὶ ἔγγαγον; but BL 33 a b c e f f add nothing (cf. Mk. 15²⁰

¹ See E.B., 1773.

² See D.B., Extr. v. 478.

³ See Introduct., p. cviii.

17. Παράλαβεν οὖν τὸν Ἰησοῦν καὶ βαστάζων αὐτοῦ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃ λέγεται Lk. 23³², Mt. 27³², from a reminiscence of which passages ἀπήγαγον has crept into the Johanneine text.

Βαστάζων αὐτοῦ τὸν σταυρὸν. So K; the rec. has βαστάζων τὸν στ. αὐτοῦ. B has αὐτοῦ. For βαστάζων, see on 12².

A criminal condemned to be crucified was required to carry his own cross; cf. Plutarch (*de sera numinis vindicta*, 9), *ταῖς τοῖς κακοῦσι ἐκφέρει τὸν αὐτοῦ σταυρὸν*, and Artemidorus (*Oneir.* ii. 56), ὃ μέλλων σταυρῷ προσελθούσῃ πρότερον αὐτὸν βαστάζει, a custom which gives special point to the exhortation, Mk. 8³⁴. The Synoptists speak of the Cross being borne by Simon of Cyrene, and do not mention that Jesus carried it Himself; however, the ancient explanation is sufficient, viz. that Jesus carried it as they were leaving the Prætorium, but that when He was found to be overcome by its weight, Simon was compelled to carry it for Him. The patristic idea that Jesus bearing His Cross was typified by Isaac, upon whom τὰ ἑῷα (Gen. 22²) were laid, as he went to the place of sacrifice, goes back to Melito¹ and Tertullian.² See on 18¹².

ἐξῆλθε, "He went out," for executions were not allowed within the city walls. See on v. 20.

εἰς τὸν λεγ. Κρανίου τόπον κτλ. Γολγοθᾶ is the translation of the Aramaic ܡܬܬܪܐ, Hebrew מְתָרָה which is transl. by *κρανίον* in Judg. 9⁵³, 2 Kings 9²⁵. For Ἑβραϊστί, see on 5¹; and for Jn.'s habit of giving Aramaic names with their Greek equivalents, see on 1³⁸. Mk. 15²² and Mt. 27³² give the Greek name as *Κρανίου*, Lk. 23³² giving *Κρανίον*, while Mt. and Mk. as well as Jn. supply also the Aramaic designation.

We do not know why this place was called "the Place of a Skull" (*Calvaria*). Origen is the first to mention a tradition, afterwards widely prevalent, that Adam was believed to be buried on this site (*Comm. in Mt.* 27³²); but no evidence has been found to show that this was a pre-Christian tradition, and the idea may have grown out of a passage like 1 Cor. 15⁵². It has been suggested in modern times that this place-name was given because of the shape of the knoll or little hill where the Crucifixion was carried out. But there is no tradition whatever in favour of this, nor is there any evidence in the Gospel narratives to support the popular idea that Calvary was on a hill or rising ground. Yet another explanation of the name "Golgotha" is that it means "the place of skulls," i.e. a public place of execution, where the bodies of the victims were

¹ Cf. Routh, *Rel. Sacr.* i. 122.

² *Respons. ad Iudaeos*, x.

Ἑβραϊστί Γολγοθᾶ, 18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἔλλοντο δύο ἄνδρες καὶ ἑντεῖθεν, μέσον δὲ τὸν Ἰησοῦν. 19. ἔγραψεν

left. This would require *κρανίον* not *κρανίον*, not to speak of the facts that bodies were never left unburied in this way near a town, and that Joseph of Arimathea's "new tomb" (19⁴) would certainly not have been built near a place so abhorrent to a Jew. The tradition reproduced by Origen may be pre-Christian; and if so it gives an explanation of the name *Golgotha*, but no other explanation is, in any case, forthcoming. See on v. 20.

18. ὅπου αὐτὸν ἐσταύρωσαν, "where they crucified Him," i.e. the soldiers¹ (see v. 23), who were told off for the purpose.

μετ' αὐτοῦ ἄλλους δύο. Mt. and Mk. call them *λῃσταί* (such as Barabbas was, 18⁴⁰); Lk. says *κακούργους*; Jn. does not apply any epithet to them. All the evangelists note that the Cross of Jesus was placed between the other two. Mediaeval fancy gave names to the robbers, Dismas or Titus or *πιστός* to the penitent (who is generally represented as on the right side of the Cross of Jesus), Gestas or Dumachus or *θεομαχός* being the impenitent one.

ἑντεῖθεν καὶ ἑντεῖθεν. Cf. Dan. 12⁵ (Theodotion); the LXX has the more usual *ἐνθεν* καὶ *ἐνθεν*: cf. 1 Mac. 6²⁸ 9².

19. τίτλων. The title or *titulus*, the technical name for the board bearing the name of the condemned or his crime or both, is only so called by Jn. In Mk. it is called ἡ ἐπιγραφή. Also it is only Jn. who tells that Pilate wrote it. As it appears in Jn. it included both the Name (Ἰησοῦς ὁ Ναζωραῖος; see 18⁵) and an indication of the crime, conveyed in words of mockery (ὁ βασιλεὺς τῶν Ἰουδαίων). In Mk. and Lk. only the *αἰνία* is given, the name being absent, while Mt. has *οὗτος ἰσχυρὸς Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων*.² It is not possible to determine which form is verbally correct, but probably it was considered sufficient to give the *αἰνία* only. In Suetonius (*Domit.* 10) the terms of a similar *titulus* are preserved: "impic locutus parmlarius," i.e. "a parmlarian (the name by which the adherents of a gladiatorial party were known) who has spoken impiously."

¹ Le Blant argued that soldiers would not have been put to work of this kind, and that executions were entrusted not to the legionaries, but to civil police or apparitors attached to the court of the procurator. But his arguments are taken from the conditions of a later age. See the art. "Bourreaux" in Cabrol's *Diet. d'archéologie chrétienne* for a full discussion. Cf. Acts 22²⁸⁻²⁹: the scourging of Paul was about to be entrusted to soldiers under the command of a centurion.

² The Gospel of Peter gives it in the form *αἰνία ἰσχυρὸς ὁ βασιλεὺς τῶν Ἰουδαίων*.

δι καὶ τίτλον ὁ Παλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δι γερρα-
 μένων ΠΙΣΤΟΥΣ Ὁ ΝΑΖΩΡΑΙΟΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
 ΔΑΙΩΝ. 20. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν
 Ἰουδαίων, διὰ ἕγγος ἦν ὁ τόπος τῆς πόλεως θενσι Ἰστανράθῃ δ
 Ἰησοῦς καὶ δι γερραμένων Ἑβραϊστί, Ῥωμαιστί, Ἑλληνιστί.
 21. Διέγον οὖν τῷ Πιλάτῳ οἱ ἄρχιερεῖς τῶν Ἰουδαίων Μὴ γράψῃ
 Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' δι ἐκείνος εἶπεν βασιλεὺς ἐμὶ τῶν
 Ἰουδαίων. 22. ἀπεκρίθη ὁ Παλᾶτος Ὁ γέγραφα γέγραφα.

Ἦρκεν ἐπὶ τοῦ σταυροῦ: in Mt. 27³⁷ we have ἐνέθηκεν
 ἐπάνω τῆς κεφαλῆς αὐτοῦ, which suggests that the cross was of
 the shape called *crux immissa*, with a cross-bar for the arms,
 as painters have generally represented it to be.

20. τοῦτον οὖν τὸν τίτλον κτλ. "This title, then (οὖν being
 a favourite conjunction with Jn.; see on 1st), many of the
 Jews read," as they would have opportunity of doing, the
 place being near the city, and as they would be able to do,
 because it was written in Aramaic as well as in Latin (the
 official language) and Greek (a detail peculiar to Jn.). That
 "many of the Jews" read the title placed in mockery above
 the cross, "the King of the Jews," is not explicitly stated by
 any other evangelist, and Jn. makes no comment on it. But
 the irony of the statement is plain enough, and it is probably
 intentional. See on 1st.

ἕγγος ἦν κτλ. We may translate this either by "the place
 where Jesus was crucified was near to the city," or "the place
 of the city where Jesus was crucified was near"; but the former
 rendering is to be preferred. He suffered, not within the city
 walls, but "without the gate" (Heb. 13¹²); cf. Mt. 27³³,
 Num. 15³⁵, Acts 7⁶. The traditional site of Golgotha may
 not be the true one, but it has better claims to recognition than
 any other.¹ Although within the present walls of Jerusalem,
 it may have been outside the walls as they existed in the first
 century.

21. οἱ ἄρχιερεῖς τῶν Ἰουδαίων. That the "chief priests" were
 "of the Jews" seems superfluous to mention, but Jn.
 writes for Greek readers. See on 2^d, and cf. 6^d.

They were uneasy about the title, lest any should fail to
 understand that it was written in mockery, and so they appealed
 to Pilate to change it. None of this is told by the Synoptists.

ἐκείνος, *ipse*, is used for clearness. See on 1st.

22. ὁ γέγραφα γέγραφα. Pilate was a true Roman in his
 respect for an official document. He was himself responsible
 for the phrasing of the *titulus*; and, once written and affixed

¹ Cf. Sir C. W. Wilson, *Golgotha and the Holy Sepulchre* (1907); the
 fullest and best discussion of the site of Calvary.

23. Οἱ οὖν στρατιῶται, διὰ ἰστανάρισαν τὸν Ἰησοῦν, ἔλαβον τὰ
 ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστω στρατιώτῃ μέρος,
 καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἀραφός, ἐκ τῶν ἀνδρῶν ὁρατός δι'

to the cross, it was the expression of a legal decision. From
 the legal point of view he was right in refusing to alter its
 terms. *Littera scripta manet*.

To the form of expression, "What I have written, I have
 written," Lightfoot (*Hor. Heb.* iii. 433) gives some Rabbinic
 parallels (cf. also Gen. 43¹⁴, Esth. 4¹⁹); but they are hardly
 apposite, as Pilate was not a Jew. Cf., however, διὰ ἰστανάρισαν
 πρὸς ἑμὰς ἵστηκαν (1 Macc. 13³⁰). The perf. tense γέγραφα
 marks the permanence and abiding character of his act. Jn.
 uses the perfect as distinct from the aorist, with strict linguistic
 propriety.

The distribution among the soldiers of Jesus' garments
 (vv. 23, 24)

23. ἔλαβον τὰ ἱμάτια αὐτοῦ. Nothing is said of the clothes
 of the crucified robbers. It was customary to remove the
 clothes before a condemned person was nailed to the cross,
 and by Roman law they were the perquisites of the soldiers who
 acted as executioners.¹ But, presumably, the clothes of the
 malefactors were not worth anything, and so are not mentioned.

Of the soldiers there was the usual quaternion (*τετραδίων*,
 Acts 12⁴); and according to the Synoptists (Mk. 15⁴⁰, Mt. 27³⁸,
 Lk. 23⁴⁰) a centurion was also present. The Synoptists do not
 give any detailed account of the doings of the soldiers; they
 merely say, paraphrasing the words of Ps. 22¹⁸ (which was
 no doubt in their minds), that the soldiers divided the clothes,
 casting lots. But throughout the Johannine account of the
 Crucifixion (vv. 23-37), the fuller testimony of an eye-witness
 (see v. 35) reveals itself. This account is due to one who was
 near the Cross all the time. And so Jn. tells that it was for the
 χιτὼν or long cassock-shaped coat (as distinguished from the
 ἱμάτιον or outer cloak: cf. v. 2 and Mt. 5²⁶, Lk. 6²⁹), which
 was woven in one piece, that lots were cast; and he adds that
 this was *ἡ γραφή πληρωθῆ*, quoting Ps. 22¹⁸ from the LXX:

διμερίσαντο τὰ ἱμάτια μου ἐαυτοῖς
 καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον.²

In this verse ἱμάτια and ἱματισμός represent distinct Hebrew

¹ See art. "Bourreau" cited above.

² Barnabas (16) quotes from this verse, ἐπὶ τὸν ἱμ. μου ἐβ. κλήρον,
 of the Crucifixion in like manner.

δλου. 24. εἶπαν οὖν πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν, ἀλλὰ
 λάχωμεν περὶ αὐτοῦ τίς ἐσται ὡς ἡ γραφὴ πληρωθῇ διαιμερίσαντο
 words, *ἡμῶν* and *ἐκείνων*, but it is not always possible to distinguish
 the meanings of these. In the original context, we have the
 ordinary parallelism of Hebrew poetry; but Jn. finds in the
 words an inspired forecast of that which was witnessed at the
 Crucifixion, viz. the division of some garments, and the drawing
 of lots for one in particular. "These things, *therefore*, the
 soldiers did." Jn. sees in all the incidents of the Passion the
 fulfilment of the Divine purpose disclosed in the O.T., and so he
 says that these things happened ὡς ἡ γραφὴ πληρωθῇ.¹

The *χιτών* was *ἄραφος* (this word does not occur else-
 where in the Greek Bible), "without seam," as was the robe
 of the high priest's ephod (a long garment, *ὑποδήτης* ποδήρης,
 Ex. 28³²). Josephus (*Ant.* III. vii. 4) calls this robe of the high
 priest a *χιτών*, and (following the directions given in Exodus) he
 explains elaborately that it was woven in one piece.² But this
 is only a verbal coincidence; the idea of a high-priestly robe
 does not enter here.³ *χιτών* is the ordinary word for the long
 coat worn in the East under the cloak. It was of some value,
 and Jn. records that the soldiers said (the witness was near
 enough to hear the words) *Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ
 αὐτοῦ τίς ἐσται*.

Field (*in loc.*) urges that *λαγχάνειν* is unprecedented in the
 sense of "to cast lots," its usual meaning being "to obtain
 by lot." But Symmachus translated *ῥῆνι ῥῆνι* in Ps. 22¹⁸ by
ἐλάχωνον.

The account of this incident in the second-century *Gospel
 of Peter* is as follows: *τελευτώντες τὰ ἐνδύματα ἐμπεσθέντες αὐτοῦ
 διαιμερίσαντο, καὶ λαχὼν ἔβαλον ἐν' αὐτοῦ, "having set His
 garments before Him, they parted them among them and cast
 a lot for them."* It is not stated by Pseudo-Peter that this
 was the act of the *soldiers*, who appear a little later as a body
 of eight men, with a centurion, guarding the tomb, while Jn.
 is explicit that there were only four: *τέσσαρα μὲν, ἑκάστην
 στρατιωτῆν μέμον.* The unusual word *λαχὼν*, for *αἰώνος*, in
 Pseudo-Peter may have been suggested by Jn.'s *λάχουμεν*. It
 is reproduced by Justin (*Tryph.* 97), who quotes Ps. 22¹⁸⁻²⁰ from

¹ Cf. *Introd.*, pp. 153 ff.

² Philo (*de Prof.* 20) says that the high priest in Leviticus represents
 the Divine Word, and that he is forbidden to "rend his clothes"
 (Lev. 21¹⁰), because the Word is the bond of all things. But this has
 no bearing on the text here.

³ Ingenious computers have discovered that by applying *Gematria*,
χιτών=87=1196. Cyprian (*de unit.* 7) found in the seamless robe
 a symbol of the Unity of the Church.

τὰ ἱμάτια μου ἐαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κληρὸν. Οἱ
 μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

25. Εἰσπήκισαν δὲ παρὰ τῇ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ,
 καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρίας ἡ τοῦ Κλωπᾶ, καὶ Μαρίας

the LXX, and adds: *ὅτε γὰρ ἐσταύρωσαν αὐτόν, ἐμπεσόντες τοὺς
 ἔλαιος τὰς χεῖρας καὶ τοὺς πόδας αὐτοῦ ὤρξαν, καὶ οἱ σταυρώσαντες
 αὐτὸν ἐμέρισαν τὰ ἱμάτια αὐτοῦ ἐαυτοῖς, λαχὼν βάλαντες ἑαυτοὺς
 κατὰ τὴν τοῦ κληρὸν ἐπιβολὴν ὃ ἐκεῖσεσθαι ἔβουλον.*

οἱ μὲν οὖν στρατ. κτλ. *μὲν*, recalling what the soldiers did,
 corresponds to *οἱ* in v. 25 introducing the fact that the women
 were present. *μὲν οὖν* occurs again in Jn. only at 20³⁰, where
 also it is followed by a corresponding *οἱ*.

Three sayings of Jesus from the Cross, before His death
 (vv. 25-30)

26. εἰσπήκισαν δὲ παρὰ τῷ σταυρῷ κτλ. From the Synoptic
 parallels (Mk. 15⁴⁰, Mt. 27⁵⁵; cf. Lk. 24¹⁰) we gather that
 Mary Magdalene, Mary the mother of James and Joseph,
 and Salome the wife of Zebedee and mother of the apostles
 James and John, were present at the Cross. Jn. enumerates
 Mary the mother of Jesus (whose presence the Synoptists do
 not mention), her sister, Mary the wife of Clopas, and Mary
 Magdalene, *i.e.* four persons and not three as one reading of
 the text might suggest. Not only does the Peshitta make this
 clear by putting "and" before "Mary the wife of Clopas";
 but the balance of the sentence, if four persons are indicated,
 is thoroughly Johannine. If we compare this with the Synoptic
 parallels we reach two important conclusions: (1) Salome was
 the sister of Mary the mother of Jesus, and therefore John the
 son of Zebedee and Salome was a maternal cousin of Jesus.
 (2) Mary the wife of Clopas is the same person as Mary the
 mother of James and Joseph (cf. Mt. 27⁵⁶, Mk. 15⁴⁰, Lk. 24¹⁰).
 It would be impossible to equate the Synoptic
 "Mary, the mother of James and Joseph" with the Lord's
 mother, for no one can suppose that the Synoptists, when telling
 the names of the women at the Cross, would have described the
 mother of Jesus in so circuitous a manner. This James is
 called by Mk. δ' *ἱσακώβος ὁ μικρὸς* or "James the Little," the
 adjective not relating to his dignity, but to his stature. Of
 him we know nothing more.

Attempts have been made to identify Clopas with Alphæus,
 who was father of one of the Twelve (James the son of
 Alphæus, Mk. 3¹⁸, Mt. 10³, Lk. 6¹⁵, Acts 1¹³); but philo-
 logical considerations will not permit us to reduce *Clopas* and

ἡ Μαγδαληνή. 26. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα δι' ἑαίετα, λέγει τῇ μητρὶ Γυναίκα, ἰδοὺ οἱ υἱοί σου. 27. εἶτα

Alphæus to the same Hebrew original.¹ The N.T. tells us no more of Clopas (Cleopas of Lk. 24¹² is a different name); but Hegesippus² (*A. circa* 150 A.D.), states that he was the brother of Joseph, the Lord's foster-father, and so "the Lord's uncle." Hegesippus also says that he had a son, Symeon or Simon, who became second bishop of Jerusalem, "being a cousin of the Lord," succeeding James the Just, "the Lord's brother," who was the first bishop. See, further, Additional Note on 2¹².

The MSS. vary as to the spelling of Mary Magdalene's name (*Μαριάμ* or *Μαρία*), but Mary of Clopas seems to be always *Μαρία*. As we have seen (on 11², 20), B 33 always describe Mary of Bethany as *Μαριάμ*, while K always has *Μαρία*. But when Mary Magdalene (whom we take to be the same person) is mentioned the usage is different. In 19¹⁶ 20¹, 21 B gives *Μαρία*, and K 33 give *Μαριάμ*. At 20¹⁴, 21 B 33 agree in reading *Μαριάμ*. Probably the Hebrew form *Μαριάμ* should be adopted throughout (this is the spelling in Pseudo-Peter).³

26. Ἰησοῦς κτλ. For the omission the article before Ἰησοῦς when followed by οὖν, see on 6¹⁶.

τῇ μητρὶ. So *MBL*. *AD¹⁰⁰NLTA*Θ, some O.L. texts, and the Coptic Q add *αὐτοῦ*, as in the rec. text.

The true reading, both here and in v. 27, seems to be *ἡ* (a favourite word with Jn.; see on 1²⁹), and not *ἰδοὺ* which occurs only 16¹² 19¹⁶. In v. 26 *KAΘ* give *ἰδοὺ*, but *BD¹⁰⁰N* have *ἡ*. In v. 27 *ἰδοὺ* is read by *AD¹⁰⁰*, *ἡ* being read by *MBLN*Θ.

The Coptic Q and the O.L. omit the introductory *γυναίκα*, perhaps feeling it to be harsh.

The reasons for identifying "the disciple whom Jesus loved" with John the son of Zebedee and Salome, the maternal cousin of Jesus, have been given in the Introduction, p. xxxvif. We now find John at the Cross, with the women, including the Virgin Mother and his own mother Salome.

It was natural that the Virgin should be commended to his care, rather than to the care of "the brethren." James and Simon and Joseph and Jude, with whom she had been so intimately associated in the past, and whose home she had probably shared (see on 2¹²), because they were not yet disciples; they had not accepted the claims of Jesus or believed in His mission. As we have seen, John was nephew to Mary,

and in sympathy he was nearer to her than these stepsons. And so Jesus bade His mother look to John, His beloved friend and cousin, to be her "son." He is going from her, but John will take His place in such measure as is possible.

The words "Woman, behold thy son . . . behold thy mother" are more than a mere commendation¹ or suggestion from a dying friend. They convey a command from Him who was, to Mary, as well as to John, Master and Lord. He did not address her as "Mother," even while He shows tender solicitude for her future. "Mother," as a title of address by Jesus, was abandoned long since, and for it "Woman," a usual title of respect, has been substituted. See on 2⁴.

When Jesus said to John "Behold thy mother," John's own mother, Salome, was present and may have overheard the words. But the Virgin was her sister, broken-hearted and desolate, with whom she was in complete sympathy, for she too had accepted Jesus as Master. She was not necessarily set aside or superseded by the charge to her son to regard her sister Mary as a second mother, and treat her with filial care.

The place which this farewell charge occupies among the Words from the Cross is noteworthy, as will be seen if they are read in their probable sequence.

ADDITIONAL NOTE ON THE WORDS FROM THE CROSS

The evangelical narratives of the Passion reflect at least three distinct lines of tradition. The Marcan tradition (which according to Papias goes back to Peter, whose disciple Mark was) is followed with amplifications of a later date by Matthew. It is also followed by Luke, who seems, however, to have had some additional source of information. His account of the trial before Herod (23³⁻¹²), e.g., has no parallel in the other Gospels; and it has been often observed that Luke alone mentions Joanna, the wife of Chuza, Herod's steward, as one of the women who accompanied Jesus in His public ministry (Lk. 8⁹) and were present at the Crucifixion (Lk. 23⁴⁹) and heralds of the Resurrection (Lk. 23⁴⁹ 24¹⁰). To this Joanna, Luke's special information as to the Passion may possibly be due. The third distinct tradition of the Passion is that of Jn., which goes back for details to the personal witness of the Beloved Disciple (19²⁶).

The Marcan tradition reports one Word from the Cross, the Lucan tradition three, and the Johannine tradition yet

¹ See E.B., v. "Clopas," and Delamann, *Bible Studies*, p. 315 n.

² As reported by Eusebius (*H.E.* iii. 11, iv. 22).

³ For the spelling, see Westcott-Hort, *Appendix*, 156.

¹ Wetstein cites a parallel from Lucian (*Toxaris*, 22). The bequest of Eudamidas was, "I leave to Aretæus my mother, to cherish and support in her old age."

another three. There is nothing surprising in this variation. Independent witnesses may honestly and truthfully give different, although not inconsistent, reports of the same events. They report only what they have personally observed, and only such part of that as has specially impressed them or is suitable for the purposes of their narrative, if they are writing one. It may not be possible to harmonise precisely the various accounts of the Passion, or to place the Words from the Cross in exact chronological sequence. But there is no critical objection to the order which has generally commended itself to students of the Gospels, as being suggested by the sacred text. It may be set out as follows:

1. Πάτερ, ἄφεσ αὐτοῖς: οὐ γὰρ οἴδασιν τί ποιοῦσιν (Lk. 23³⁴). This comes in the Lucan narrative, according to the received text, immediately after the statement that Jesus had been crucified between the two thieves. But that it is part of the original text of Lk. is uncertain; it is omitted by ¹⁰BD* and other authorities, and Westcott-Hort "cannot doubt that it comes from an extraneous source."¹ Wherever it comes from, whether the knowledge of it came to Lk. from some eye-witness, such as Joanna, or whether it found its way into the text of Lk., after his narrative was completed, it has an unmistakable note of genuineness.

2. Ἀπὸν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσθι ἐν τῇ παραδείσῳ (Lk. 23⁴²). This was addressed to the penitent thief, and, like the First Word, must have been said at the beginning of the awful scene. "It was now about the sixth hour," is Lk.'s comment (Lk. 23⁴⁴); i.e. it was about noon. See on Jn. 19¹⁴. The report of this saying must have come from some one who stood near the Cross, and so was able to hear what was said.

3. Γίνεαι, ἡμεῖς δὲ οἶός σου . . . Ἰδοὺ ἡ πόλις σου (Jn. 19²⁶⁻²⁷). There is no difficulty in understanding why this saying should have been specially treasured in memory by the Beloved Disciple, and thus recorded at last in the Fourth Gospel. It was specially addressed to him, and to her whom he was to cherish henceforth as a mother; there is no reason to suppose that other bystanders were unable to hear the words.

If we examine the sequence of these first three Words from the Cross, in the order seemingly suggested in the Gospel texts, we cannot fail to notice the narrowing of the circle of interest, as death draws near. That always happens. When death is at a distance, men are still concerned with the wider interests of life; then it draws closer, and it is only the nearer and more intimate interests that appeal; and the time comes when the energies of thought are taxed to the full by the

¹ Notes on Select Readings, p. 68.

messages of farewell to those who have been best beloved. So it was with the Son of Man. In the hour of death, the first movement of the heart of Jesus is towards those who had brought Him to the Cross. "Father, forgive them." His mission of Redemption is still in His thoughts. Then, as strength ebbs away, the cry of the penitent thief by His side reaches Him, and the response to the individual pleading does not fail. "This day shalt thou be with me." But the circle is narrowing fast. His dying eyes are fixed upon those who have been dearest. The forgiveness of enemies; the consolation of the fellow-sufferer; these give place to the thought of mother and of friend. "Behold thy son . . . behold thy mother." These are the stages of the approach of death, for the Perfect Man.

4. Εἰ, Εἰ, lama sabachthani? θεὸς μου, θεὸς μου, ἵνατί με ἐγκατέλιπες; (Mt. 27⁴⁶, Mk. 15³⁴). This is the only Word from the Cross which rests upon the Marcan tradition, and may be taken as due to Peter. It was uttered "with a loud voice," and so could be heard even by those standing at a distance, as Peter probably was. (Cf. Mt. 27⁴⁶, ἦσαν δὲ ἱερεῖς γινώσκοντες πολλοὶ ἀπὸ μακρόθεν θεωροῦντες.) There is no hint in any Gospel that he was one of the little circle who stood near the cross. This cry was misunderstood by the crowd, who thought that Jesus was calling for succour upon Elijah the prophet, an observation (Mk. 15³⁵) which shows that we have here to do with words actually used, and not with words afterwards placed in the mouth of Jesus, being thought appropriate as the opening phrase of a Messianic Psalm (Ps. 22¹). Indeed, the difficulty that interpreters have always felt in explaining these words of seeming despair as spoken by One who was Himself Divine, proves that they are not likely to have been the invention of pious fancy dwelling afterwards on the Agony of Calvary. They were reproduced later in a Docetic form in the apocryphal *Gospel of Peter*: Ἡ δύναμις μου, ἡ δύναμις, κατέλειψέν με. Why they are not recorded by Lk. or Jn. it is idle to conjecture.

5. Δάψω (Jn. 19²⁸). This was spoken near the end. Although the actual word δάψω is recorded only by Jn., yet the incident of the Lord's thirst being assuaged is given in Mk. 15³⁶ (Mt. 27⁴⁹). "I thirst" would naturally have been said in a low voice, so that it could be heard only by those near the Cross.

That Jn. should have specially recorded this word is in keeping with the emphasis laid, throughout the Fourth Gospel, on the *humanity* of Jesus. As He asked the Samaritan woman for water when He was thirsty (4⁷), so now. Jn. is anxious to

expel Docetic doctrine (1 Jn. 4⁵), and both here and at 19³⁴ he brings out recollections of the Beloved Disciple which forbid any theory of Christ's Person that does not recognise His manhood. Jesus was *thirsty* at the Cross.

6. *Τερλάσσει* (Jn. 19³⁰). That after He had assuaged His thirst, Jesus uttered a loud cry, just before the end, is recorded Mk. 15³⁷, Mt. 27⁴⁶; cf. also Lk. 23⁴⁶. But the spectator upon whose testimony Jn. is dependent not only heard the cry, but identified the word spoken. This, for Jn., who sees all through the Passion the predestined march of events to the fulfilment of God's purposes,¹ is the Great Word. Everything had happened as it did happen, in order that the Divine purpose, as foreshadowed in the O.T., might be accomplished (*τελειωθῇ* 19³⁰). And *τερλάσσει* marks this Consummation.

7. *Πάτερ, εἰς χεῖρας σου παρατίθειαι τὸ πνεῦμά μου* (Lk. 23⁴⁶). Lk. specially notes that this was after the Great Cry (*φωνήσας φωνῇ μεγάλῃ*), and that this was the last word spoken. To the utterance of faithful confidence from the ancient Psalm (31⁵), the one word "Father" was prefixed, which charged it for future generations with a deeper meaning. In the Psalm, it is the trustful prayer of life; on the lips of Jesus (and thereafter; cf. Acts 7⁵⁹), it became a prayer of the dying. It is noteworthy that the two personal cries of Jesus from the Cross (Noe. 4 and 7) are old and familiar verses from the Psalter.

Jn. does not record this, but we cannot know his reason. If it was indeed the last word spoken, the Beloved Disciple must have heard it, as well as the witness, Joanna or another, from whom it was transmitted to Lk. It is just possible that the words of Jn. 19³⁰, *παρέδωκεν τὸ πνεῦμα*, contain a reminiscence of Lk.'s *παροῦσθαι τὸ πνεῦμά μου*. But in any case Jn. never attempts to tell *all* that had happened, or all that he knew; his method is to select and arrange the sayings and acts of Jesus which best bring out the main thesis of his Gospel (20³⁰). And *τερλάσσει* is, in his scheme, the final word of the Cross.

Of other arrangements of the Seven Words, that of Tatian, our earliest harmonist, is the most noteworthy. It differs in one particular only from that which has been set out here. Tatian in his *Diatessaron* puts "Father, forgive them . . ." immediately before "Father, into thy hands . . ."; thus contradicting the order in which Lk. (who alone records them both) places the two sayings, "Father, forgive them" and "This day shalt thou be with me in Paradise." Bishop Andrewes in his *Litania* places our No. 3 before our No. 2, an arrangement adopted also in some German hymns. Certainty

¹ Cf. Introd., pp. ciii ff.

λέγει τῷ μαθητῇ Ἰδὲ ἡ μήτηρ σου. καὶ ἐπ' αὐτῆς ὅτι ὥρας ἔλαβεν ὁ μαθητὴς ἀδελφὴν εἰς τὸ ἴδιον. 28. Μετὰ τοῦτο εἶπεν ὁ Ἰησοῦς

cannot be reached, but a clearer insight into the significance of these Words is gained by any honest attempt to reach the order in which they were spoken.

27. *Ἐπ' αὐτῆς ὅτι ὥρας*, "from that hour." It has been thought that this implies that Mary did not wait for the end, but that John led her away at once. It may have been so, but in that case John returned soon, for he is present at the Cross later (vv. 28-35). Cf. 12³⁸.

That Jn. does not mention the cry *Eli, Eli, lama sabachthani*? which is reported by Mk. (15³⁶) followed by Mt. (27⁴⁶) as having been uttered "with a loud voice," may perhaps be explained as due to the absence of the eye-witness at this point. The aged disciple recalls only his own personal experiences. Another possible explanation is that Jn. has omitted this saying, because he wishes to emphasise the voluntary character of Christ's death. See on v. 30.

εἰς τὸ ἴδιον, "to his own home." The phrase is used thus Esth. 5¹⁴, 3 Macc. 6²⁷, Acts 21⁸, and it is the most natural meaning. It occurs twice elsewhere in Jn. (12¹¹ 16²²), where the sense is probably the same, but is not quite so clear as it is here (see note on 12¹¹). John brought the Virgin Mother to his own lodging¹ (see on 20²⁰), and she lived with him thereafter; but we cannot build on the phrase *εἰς τὸ ἴδιον* a theory which would give him a house of residence at Jerusalem (see on 18²⁰).

28. *μετὰ τοῦτο*. The phrase does not convey that the incident of vv. 28-30 immediately followed on that of vv. 25-27. In fact, there was interposed the long interval of darkness and of silence, of which all the Synoptists speak as lasting for some three hours (Mk. 15³³, Mt. 27⁴⁵, Lk. 23⁴⁴). But it means, as it does elsewhere in Jn.² that the second incident was later than the first; whereas the phrase *μετὰ ταῦτα* does not carry the sense of strict chronological sequence so explicitly.

εἶπεν ὁ Ἰησοῦς κτλ. The same phrase occurs in 13¹, where in like manner it leads up to the statement that the appointed hour had come. He knew that "all things had now been finished," ἥδη πάντα τετέλεσται. Jn. never allows

¹ Latham, *The Risen Master*, p. 216, suggests that John brought her to Bethany, and thinks that she could not have been in Jerusalem on the day of the Resurrection, or she would have been sent for when the tomb was found empty.

² Cf. Introd., p. cviii.

ὅτι ἤδη πάντα τετέλεσται, ἵνα τελευτήῃ ἡ γραφή, λέγει Διψῶ.

his readers to forget that events which he records were eternally fore-ordained, and that Jesus was conscious of this. Primarily ἤδη πάντα τετέλεσται may have reference to the details of the Passion, and the Lord's word τετέλεσται may be taken to mean that the Passion with its anguish and its sordid accompaniments was now over. And so "that the Scripture might be accomplished, Jesus said, I thirst."

28, 29, 30. ἵνα τελευτήῃ ἡ γραφή. So ABLNWT. ἡδυσθη and *fam.* 13 have the more usual πληρωθῇ. Some have found a more complete consummation expressed by τελευτήῃ than πληρωθῇ would convey, but this is over subtle. If a reason is sought for the choice of the word τελευτήῃ, it may be found in the preceding τετέλεσται; τελείν suggesting τελειών.

ἵνα τεκ. ἡ γρ. probably refers to what follows, not to what precedes.¹ Jn. held that every incident of the Crucifixion took place as foreshadowed in the O.T. Scriptures, and that the Divine purpose as expressed therein might be accomplished. For him, the thirst of Jesus and its relief were foretold and fore-ordained in Ps. 69²¹: εἰς τὴν δίψαν μου ἐπέτισάν με ὁ θεός. That this is the passage in Jn's mind appears from the mention of ὁ θεός after the word διψῶ. The phrasing of the parallel narrative (Mk. 15³⁶), σπύγγον δέοντα περιθεὶς καλάρημ ἐτίθειεν αὐτόν, shows that Mk. (followed by Mt. 27⁴⁸) had the same passage from the Psalter in his thought. The ὁ θεός, or *poeta*, was the sour wine which was the usual drink of the legionaries, some of which, according to Lk. (23³⁶), had already been offered by the soldiers to Jesus in mockery, as if it were a coronation cup.

It is not doubtful, however, that Jn. intends τετέλεσται to have a deeper significance than that the various incidents of the Passion were now finished. τετέλεσται is not a cry of relief that all is over; it is a shout of Victory. The mission of Redemption has now been perfected. See on 4⁴¹ According to the Synoptists (see Additional Note on v. 26) τετέλεσται was cried "with a loud voice." This may have some bearing on the request suggested in the preceding word διψῶ. Jesus may have desired that those who were present, the idle spectators and the soldiers as well as the faithful disciples, should understand that He counted His Death as a Victory. He may have wished to announce this publicly, so that all could hear. But if He was to speak now, after the long torture of

¹ Abbott (*Diat.* 2113) connects πάντα τετέλεσται with ἵνα τελευτήῃ ἡ γραφή.

the Cross, "with a loud voice." His parched throat must be cooled. It was necessary that He should ask for drink. And so, *ὅτι οὐκ ἔλαβεν τὸ ὄψος*, "when He had therefore taken the wine." He cried τετέλεσται, that all might know that great fact of which He was Himself assured, ἤδη πάντα τετέλεσται. It was this majestic word which seems specially to have impressed the centurion who was there. "When the centurion, which stood by over against Him, saw that He so gave up the ghost, he said, Truly this man was a Son of God" (Mk. 15³⁹). "Certainly this was a righteous man" (Lk. 23⁴⁷). At any rate, Jn. regards it as the Final Word, and will add nothing to it.

But whether this connexion between the two words διψῶ and τετέλεσται be suggested by Jn. or no (and it may be thought over subtle), διψῶ must be taken in its plain meaning of *physical* thirst. This Jesus felt, and a merciful bystander relieved Him.

We are not to confuse this incident with the refusal by Jesus, before He was crucified, of the drugged wine which it was customary to offer criminals who were condemned to the Cross (Mk. 15²³, Mt. 27³⁴). The Talmudists say of this kindly custom "they gave them to drink a little frankincense in a cup of wine . . . that their understanding might be disordered."¹ This Jesus refused because He willed to endure the Cross with full and unimpaired consciousness. But now all is finished. The work of redemption has been completed. It is no part of Christ's revelation that the enduring of *purposeless* pain is meritorious. The pains of thirst were terrible to one exposed to the scorching heat of midday, while hanging naked on the Cross. And so Jesus said, "I thirst," in His death-agony.

It would seem that some provision had been made for relieving the thirst of the dying men.

σκεῦος ἕκαστο ὄψους μυστόν, "a vessel full of vinegar was set there"; it was quite ready. Some have imagined that this also was a drugged potion, such as that of Mt. 27³⁴ (οἶνον μετὰ χολῆς), given with the view of hastening the death of the sufferers. But there is no ground for this in the evangelical narratives. Mt., who follows the words of Ps. 69²¹, takes the word χολή from thence, this being the only place where χολή is mentioned in the Gospels, viz. in connexion with the draught offered to Jesus *before* He was crucified. Neither Mt. (see 27³⁴) nor any other evangelist mentions χολή in connexion with the final draught accepted by Jesus at the end. Barnabas (§ 7) says, indeed, *στανυράθεις ἐποτίζετο ὄζει καὶ χολῇ*, but he probably

¹ Lightfoot, *Hor. Hebr.* iii. 434, quotes this from *Sanhedr.* fol. 43. 1.

29. οὗτος ἔκαστο ὄξου μιστόν· σπόγγον ὅν μιστόν τοῦ ὕδου ἰσοῦσιν περιθέντες προσήγγικαν αὐτοῦ τῇ στόματι. 30. ὅτε ὁν

had Mt. 27³⁴ rather than Mt. 27³² in his mind. In any case, he is a confused writer, as is also the author of the *Gospel of Peter* who writes thus (§ 5): καὶ τὴν αὐτῶν εἰς Ποντίαν αὐτὸν χαλὴν μετὰ ὄξου· καὶ περιέναντες ἐτίσανον. καὶ ἐκλήρωσαν πύνα, καὶ ἐπέλειονον κατὰ τῆς κεφαλῆς αὐτοῦ τὰ ἑμάρτυρα. Nonnus (fifth cent.) suggests that Jesus asked for the sponge in order that the end might come too quickly: νοήσας ὅτι τοῦτε τετέλεστο, βούτερον ἤθελεν εἶναι. But there is no hint of such a motive in the canonical Gospels.

29. οὗτος ἔκαστο ὄξου μιστόν. So ABLW 33, but the rec., with D^{ms}NTΔΘ, adds οὗν after οὗτος. For the next clause, σπόγγον ὅν μιστόν τοῦ ὕδου (K^cBLW 33), the rec., with AD^{ms}NTΔΘ, substitutes αἱ δὲ πλῆσαντες σπόγγον ὄξου, καὶ . . . *cf. fms.* 13 interpolate μετὰ χαλῆς καὶ ἰσοῦσιν after ὄξου, and *cf.* proceeds αὐτὸν περιθέντες καλῶν προσήγγικαν κτλ., these variants in the rec. text being derived from Mk. 15³⁶, Mt. 27³². The change in *cf.* of ἰσοῦσιν to καλῶν is evidently due to the difficulty felt by the scribe in the words ἰσοῦσιν περιθέντες.

ἰσοῦσιν περιθέντες. This would mean that the sponge filled with vinegar or sour wine was placed "on hyssop" and so conveyed to the mouth of Jesus as He hung on the Cross. But hyssop is not a plant which commonly provides sticks or reeds (if at all); bunches of it were used for sprinkling purposes (Ex. 12¹⁸, Heb. 9¹⁹), but while a sponge could be attached to a bunch of hyssop, some rod or stick would yet be needed to raise it up to the Cross. The Synoptists say nothing about hyssop, but both in Mt. 27³² and Mk. 15³⁶ (cf. Lk. 23³²) we read σπόγγον ὄξου περιθέντες καλῶν, i.e. they say that a bystander put the sponge on a reed or cane or stick, as it was natural to do.

Now in the eleventh century cursive No. 476 we find ἰσοῦσιν περιθέντες, the corruption of ἰσοῦσιν περιθέντες into ἰσοῦσιν περιθέντες being due to the repetition by the scribe of two letters οπ. ἰσοῦσιν is the Latin *pilius*, of which each Roman soldier carried two; and the meaning of ἰσοῦσιν περιθέντες is that the bystanders put the sponge on the end of a soldier's javelin or *pilius*, several of which were ready to hand (see on v. 34). This not only brings Jn. into correspondence with the *περὶ τοῦ καλῶν* of the Synoptists, but it reveals the personal observer. The man behind the story knew, for he had seen, to what kind of a stick the sponge was fastened; it was a ἰσος, a soldier's javelin.¹

¹ See Field (*Notes on the Texts of the N.T.*, p. 206), who accepted the emendation (which was a conjecture of Camerarius) while unaware of the actual reading of the cursive 476.

ἔλαβεν τὸ ὄξος δ' Ἰησοῦς εἶπεν Τετέλεστο, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

20. κλίνας τὴν κεφαλὴν, "having bowed His head." This detail is given only by Jn., and suggests that the account depends on the testimony of an eye-witness. κλίνας τὴν κεφαλὴν occurs again in N.T. only at Mt. 8⁹, Lk. 9⁸, "The Son of Man hath not where to lay His head." The only resting-place for Him was the Cross. Abbott¹ argues that Jn. means here to imply that Jesus in death rested His head on the bosom of the Father. But this is to apply the allegorical method of Origen, and is quite unnecessary here.

παρέδωκεν τὸ πνεῦμα, "He gave up His spirit." Mk. 15³⁷ and Lk. 23⁴⁶ have simply ἐξέπνευσεν, while Mt. 27⁵⁰ has ἀφῆκεν τὸ πνεῦμα. παραδίδωμι is "to give up voluntarily" (see note on 6⁴⁶), and it may be that the verb is chosen deliberately, to emphasise the unique manner of the Lord's death; cf. 10¹⁸, "I have power to lay it down, and I have power to take it up."

Or, the expression παρέδωκεν τὸ πνεῦμα may carry a reminiscence of the Lord's last words according to Lk. 23⁴⁶ παρατίθεμαι τὸ πνεῦμά μου. See Additional Note on p. 636.

Or, we may have here a covert allusion to Isa. 53¹²: "He poured out His soul unto death," which the LXX turns into the passive form παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, but which would more literally be rendered παρέδωκεν εἰς θάνατον τὴν ψυχὴν αὐτοῦ. When it is remembered that the next clause of Isa. 53¹² is "and He was numbered among the transgressors" (which is quoted as predictive of the Passion in Lk. 22³⁷), it is not improbable that Jn. is here translating directly from the Hebrew of Isa. 53¹², and that his intention is to describe the death of Jesus in the same words as those used by the prophet of the death of the Servant of Yahweh.² Isa. 53 is for Jn. a Messianic prophecy. See on 12³⁸.

In any case, the verb παραδίδωμι expresses a voluntary act, and is thus in contrast with the ἐξέπνευσεν of Mk. and Lk.

For the use of πνεῦμα, see on 11²⁶. It is not legitimate to lay any special emphasis on the employment here of πνεῦμα, as distinct from ψυχὴ, even if the suggestion made above that Isaiah's "poured out His soul" suggested Jn.'s παρέδωκεν τὸ πνεῦμα be not adopted. Indeed in the second century *Acts of John* (§ 115) παρέδωκεν τὸ πνεῦμα is used of Jn.'s own death.

¹ *Ibid.* 1456, 2644.

² Abbott (*Paradosis*, passim) has much to say about παραδίδωμι in Isa. 53¹², but his treatment is very speculative and is not followed here.

So of the death of Agathonice by martyrdom it is said οὕτως ἀπέθανεν τὸ πνεῦμα καὶ ἐτελειώθη σὺν τοῖς ἁγίοις;¹ and the same phrase is used of the martyrdom of Peter.²

The piercing of the Lord's side, and the fulfilment of Scripture (vv. 31-37)

31. The statement that the "Jews," *i.e.* the Sanhedrists who had brought about the condemnation of Jesus, approached Pilate with the request that the death of those who had been crucified should be hastened, and their bodies removed, is peculiar to Jn. (see on v. 38). It has every mark of truth. Criminals crucified on a Friday might linger until the Sabbath, when they could not be buried, so that they would remain hanging on the Cross. But it was contrary to the Deuteronomic law that the dead bodies of criminals should remain on the cross after sunset (cf. Deut. 21²², Josh. 8²⁹ 10²⁷). Accordingly, Josephus (*B.J.* iv. v. 2) tells us that the Jews of his time were careful to bury before sundown the bodies of those who had been crucified. Thus it was urgent, from the Sanhedrist's point of view, that those crucified on a Friday should die on that day, and that their bodies should be removed forthwith. But this could be arranged only by an order from the Roman governor.

Now the usual Roman practice was to leave a corpse on its cross (cf. Horace, *Epistles*, l. xvi. 48), as in England the bodies of criminals used to be left hanging in chains. But there was no Roman law forbidding burial. Wetstein quotes Quintilian, *Declam.* vi., "omnes succiduntur, percussos sepeliri carnis non utat." And Philo mentions that he had known of bodies being taken down from the cross and handed over to the relatives of the condemned for burial, on the occasion of the emperor's birthday or the like (*in Flacc.* 10). Hence, although Pilate, in ordinary circumstances, might have refused the request of the Sanhedrists, there was nothing to prevent him from granting it if he wished. And, in this case, apart from his evident unwillingness to condemn Jesus, there was the further consideration that Jerusalem, at the moment, was crowded with pilgrims who had come for the Passover, and that it was desirable to avoid a conflict between the Jews and the Roman authorities.³

For Παρασκευή, see on v. 14 above. It was "Preparation"

¹ See von Gebhardt's *Ausgewählte Märtyrervagen* (Berlin, 1902),

p. 17. *Acta Petri et Pauli*, § 83.

² See C. H. Turner in *Ch. Quarterly Review*, July, 1912, p. 294.

31. Οἱ οὖν Ἰουδαῖοι, ἐπὶ Παρασκευῇ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῇ σαββάτῃ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἑορταῶν τοῦ σαββάτου, ἤρριπαν τὸν Πιλάτον ἵνα καταγῶσιν αὐτῶν τὰ σκέλη καὶ ῥήσωσιν. 32. ἤλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέβηεν τὰ σκέλη καὶ τοῦ ἑτέρου τοῦ συνσταυρωθέντος ἀπ' αὐτοῦ. 33. ἐπὶ δὲ τὸν ἑρῶν ἰδόντες, ὡς εἶδον ἥδη αὐτὸν τεθνηκότα, οὐ

or "Friday," doubly a day of preparation this year, because the Sabbath day following synchronised with "the first day of unleavened bread," which was a "great" day. It is called a "holy" day in the LXX of Ex. 12¹⁶, ἡ ἡμέρα ἡ πρώτη ἐλεῖσθαι ἀγία.

ἦν γὰρ μεγ. κτλ., "for the day of *that* sabbath was a great day," ἐκείνου being emphatic. AD² 990 transfer the words ἐπὶ παρασκευῇ ἦν to a position after σαββάτῃ, but NBLW *fam.* 13 support their more natural place at the beginning of the sentence after Ἰουδαῖοι. The Feshitta gives the paraphrase: "Because it was Preparation, they say, these bodies shall not remain on the Cross, because the sabbath dawneth." ἐπὶ is "because," exactly as in the parallel passage Mk. 15⁴² ἐπὶ ἦν παρασκευή.

The *crurifragium*, or breaking of the limbs, was done by a heavy mallet; and terrible as such blows would be, if inflicted on a man in health and strength, they were merciful if they ended quickly the torture of a lingering death by crucifixion.

32. ἤλθον οὖν οἱ στρ. "Therefore," *sc.* in obedience to the orders they received, "the soldiers came," and broke the legs of the two robbers, who were not yet dead. The *Gospel of Peter* (which betrays knowledge of the Johannine narrative of the Passion) gives a curious turn to this incident. It represents the Jews as indignant with the penitent thief, because of his defence of Jesus' innocence (cf. Lk. 23³⁴), and as commanding "that his bones should not be broken to the end that he might die in torment" (§ 4). This is inconsistent with what Pseudo-Peter says in § 3 about the illegality of allowing the bodies to remain on the crosses after sundown; but its interest is that it shows the freedom with which this apocryphal writer treats the Gospel narrative.

33. ὡς εἶδον ἥδη αὐτὸν τεθνηκότα. Jesus died before the robbers did. According to Mk. 15⁴⁴, Pilate was surprised that He had died so soon; for in the case of a crucified person, death sometimes did not ensue for two or three days. A highly strung nature is less able to endure physical agony than one of coarser fibre; and Jesus was the Perfect Man. See above on v. 10.

84. This verse was introduced into St. Matthew's Gospel at an early period. NBCLT, with some cursives, the Ethiopic vs., and several "mixed" Latin texts of the British and Irish type, supply at the end of Mt. 27⁴⁰ the words ἄλλος δὲ λαβὼν λόγχην ἐνέκνεν αὐτὸν πλεῖραν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα. Mt. represents one of the bystanders (ἐκ τῶν αὐτῶν) as offering Jesus the sponge of vinegar, while others were for waiting to see if Elijah would come to save Him. Then he adds the incident about the piercing of the Lord's side, the apparent inference being that it was to render fruitless any intervention on the part of Elijah. As the verse occurs in Mt., it represents Jesus as *alive*, His death following with a loud cry immediately after the piercing. It has been held that Chrysostom supports this view; but an examination of his homily on Mt. 27⁴⁰ will show that it is not so, despite some confusion in the order of his comments. For although he mentions the piercing immediately after the giving of the vinegar, he adds: "What could be more brutal than these men, who carried their madness so far as to insult a dead body"; a comment which he briefly repeats on Jn. 19³⁴. Tatian has also been cited in support of the interpolation at Mt. 27⁴⁰, but there is no trace of it in the *Diatessaron*. The probability is that ἐκ τῶν αὐτῶν of Mt. 27⁴⁰ recalled to a copyist ἐκ τῶν στρατιωτῶν of Jn. 19³⁴ and suggested the interpolation. Perhaps Jn.'s ἄλλ' εἰς was read as ἄλλος by the scribe of Mt. The theory that the passage was part of the original Mt.¹ (being omitted by the Syriac and O.L. vss. because of its inconsistency with Jn.), and that Jn. here silently corrects Mt. by placing the incident in its true context, is improbable, for there is no evidence to prove that Jn. knew Mt. at all.²

The rendering of the Latin Vulgate *aperuit* in this verse depends on a corruption of the Greek text. The true Greek reading is ἐνέκνεν "pricked," which is the basis of most of the O.L. vss., *perforavit*, *perforavit*, *insevit*, etc. But the O.L. codices *f* and *r* have *aperuit*, which presumably indicates a Greek variant *ἄνοιξεν* "opened." This was adopted by Jerome, and is supported by the Peshitta and the Jerusalem Syriac. But for the Greek *ἄνοιξεν* there is no MS. authority. Cod. 56 has *ἄνοιξε*; Cod. 58 has *ἔμεινε* (corr. to *ἄνοιξε* by a second hand); Cod. 68, the Evangelistria 357, 259, and (according to Tischendorf) Cod. 225 have *ἄνοιξε*, all of which

¹ Cf. Westcott-Hort, *Select Readings*, p. 22; Nestle, *Textual Criticism*, p. 227; Salmon, *Human Element in the Gospels*, p. 524; Abbott, *Diat.* 1750; and esp. Tischendorf's critical note on Mt. 27⁴⁰.

² Cf. *Introd.*, p. xvi.

κατέβη αὐτοῦ τὰ σκελεθ, 34. ἄλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ

are natural corruptions of ἐνέκνεν, and it is plain that *ἄνοιξεν* was another corruption of the same kind.³

εἰς τῶν στρατιωτῶν. Jn.'s general usage is to write εἰς ἐκ τῶν . . . (see on 1⁴⁹), but at 12⁴ 18²² as well as here ἐκ is omitted. Tradition gives the name Longinus to this soldier, probably because of the λόγχῃ (ἔκ. λγ. in N.T.) or *lancea* which he carried.

νόσσειν (ἔκ. λγ. in N.T.) is "to prod," and is generally used of a light touch (e.g. Ezech. 22¹⁸ of pricking the eye, and 3 Macc. 2¹⁴ of "prodding" a sleeping person to awake him). Field quotes a passage from Plutarch (*Cleom.* 37) where it is used of touching a man with a dagger to ascertain if he were dead, and he suggests that it is used similarly here.

On the other hand, νόσσειν is used of a spear wound which kills a man (e.g. Josephus, *Bell. Jud.* 111. vii. 35; cf. *Acta Thoma*, § 165), and 20³⁸ indicates that the wound made in Jesus' side was a large one. Origen (in Mt. 27⁴⁰) seems to say that a lance thrust was sometimes given as a *coup de grâce* to hasten the death of those who had been crucified. The language of the text suggests that the soldier was determined to make sure that Jesus was dead.

The λόγχῃ was a long slender spear, not so heavy as the ὄστρον (see v. 29) or *pilum* which was the usual weapon of the Roman legionaries. The ὄστρον had a barbed iron head, which would inflict a wide and deep wound. If we are to press the use of λόγχῃ here, it would fall in with the idea, which has been put forward, that the soldier's act was a mere gesture as he passed; that he perceived Jesus to be dead, and so, without any special purpose, prodded the Body with his lance, the touch being possibly a light one.

The Ethiopic version (sec. vi.) says that it was the *right* side of the Body that was pierced. This was widely accepted in ancient times (see e.g. *Acta Pilati*, B. xi.), and the incident is frequently represented thus in art, e.g. in the sixth-century Syriac Evangelarium of Rabula at Florence.⁴ The verse Jn. 19³⁴ is recited at the mixing of the chalice in several Eastern liturgies; and in the Liturgy of St. Chrysostom the rubric preceding its recitation has the words, νύττω δὲ αὐτὸν ἐν τῇ δεξιᾷ μέρι μετὰ τῆς λόγχῃς κτλ.⁵

³ That the readings of Codd. 56, 58, and 68 are respectively *ἄνοιξε*, *ἔμεινε*, and *ἄνοιξε*, I have determined by personal inspection. See "The Vulgate of St. John," in *Hermathena*, xxi. 188.

⁴ This is figured in Cabrol's *Dict. d'archéol. chrétienne*, s.v. "Croix."

⁵ See Brightman, *Eastern Liturgies*, p. 357; cf. also pp. 71, 97, 251.

ἤν πλεονάζει, καὶ ἐξῆλθεν εἰς αἷμα καὶ ὕδωρ. 35. καὶ

ἐξῆλθεν εἰς αἷμα. So MBLNW (cf. 13³⁰); the rec. has εἰς αἷμα ἐξῆλθεν. There is emphasis on εἰς αἷμα; the "blood and water" flowed immediately. See on 8⁸, and on 13³⁰.

That there should be a flow of blood from a dead body, when pierced with a spear, is abnormal; and various physical explanations have been offered. W. Stroud¹ suggested that the death of Jesus had been caused by rupture of the heart (which explains why it came so soon after His Crucifixion), and that the "blood and water" were the separated clot and serum of the escaped blood in the pericardial sac, which the lance had pierced. This assumes that the wound was on the left side, of which there is no evidence, tradition (whatever it be worth) indicating the right side.

Stroud's arguments have not approved themselves to all physicians. It is objected, e.g. by Dr. C. Creighton,² that "the blood escaping into a serum cavity from rupture of a great organ" does not show any tendency to separate into clot and serum, "but remains thick dark-red blood." Creighton suggests that the stroke of the spear may have been only a light touch (see above), directed to "something on the surface of the body, perhaps a discoloured wheal or exudation, such as the scourging might have left"; and that it "was a thoughtless rather than a brutal act." Jesus already being dead. "Water not un-mixed with blood from some such superficial source is conceivable, but blood and water from an internal source are a mystery."

We have hardly sufficient data to reach an exact conclusion as to the cause of the gushing forth of blood and water from the wound; or as to the time—possibly a very short interval—which had elapsed since the Death of Jesus; but that blood and water were observed to flow is not doubtful.

It has, however, been frequently urged (e.g. by Westcott and Godet) that we must not expect a complete physical explanation of this incident; inasmuch as, according to the apostolic teaching, the Body of Christ did not suffer corruption after His Death (cf. Acts 2³¹). He truly died (see on v. 30), but the physical changes which succeed death in our experience did not necessarily follow in His case. We may not assume that the Death of Christ was exactly like the death of an ordinary human being. This view of the matter was put forward by Origen. In dead bodies, he says, blood is clotted and water does not flow; but from the dead Body of Christ blood and water issued, and here was a miracle.³

¹ *Physical Causes of the Death of Christ* (1847).

² See E.B. 960.

³ c. Celsus, ii. 36.

The language of Jn. is compatible with this interpretation. In that case, the solemn attestation of v. 35 was added because Jn. regarded the incident as so extraordinary as to be difficult of credence. It had not been narrated by earlier evangelists, and exceptionally good testimony would be necessary if it were to be believed.

But it is more probable that Jn. regards the flow of blood and water from the pierced side of Jesus as a natural phenomenon, which he specially notes because he wishes to refute the Docetic doctrines prevalent when the Gospel was composed.¹ Alike in the Gospel and in the First Epistle he is anxious to lay stress on the true humanity of Christ (see on 1¹⁴); and when telling of the Passion he would guard against the Docetism which treated the Body of Jesus as a mere phantom. We know from the second-century *Acts of John*, as well as from other sources, something of the curious teaching which denied humanity to Christ and explained His Crucifixion as an illusion. In this Docetic work (§ 101), Jesus is actually represented as saying that there was no real flow of blood from His Body; αἷμα δὲ τοῦ σώματος καὶ οὐκ ἔκρυσεν. In opposition to teaching of this kind, which goes back to the first century, Jn. is earnest in explaining that the Death of Jesus was a human death; His Body bled when it was pierced; it was no phantom.

In like manner, the language of the First Epistle is strongly anti-Docetic. "Every spirit which confesseth that Jesus Christ is come in the flesh is of God," the spirit which denies this being the spirit of antichrist (1 Jn. 4²⁻³). That the language of 1 Jn. 5⁶, "This is He who came by water and blood, even Jesus Christ; not with the water only, but with the water and the blood," carries a direct allusion to Jn. 19³⁴ is doubtful. Perhaps the words are sufficiently explained of the historic Baptism of Jesus and of His historic Crucifixion. But the whole passage is strikingly similar to Jn. 19³⁴, in its insistence on the true humanity of Christ in the circumstances, alike, of His Life and His Death. This was what Jn. was most anxious to teach, viz. that the Man Jesus is the Christ, the Son of God (20³¹); and the incident recorded in Jn. 19³⁴ is so apposite in this connexion, as opposed to Docetic mysticism, that he calls attention to it by an emphatic and special attestation (v. 35).

One of the earliest extant comments on Jn. 19³⁴, is that of Irenæus, who takes this view of the evangelist's purpose. To show the true humanity of Christ, Irenæus calls attention to His being hungry at the Temptation, to His being tired (Jn. 4⁷), to His tears (Jn. 11³⁰), to His bloody sweat (Lk. 22⁴⁴), and

¹ Cf. Burkitt, *Two Lectures on the Gospels*, p. 64.

lastly to the piercing of His side, when blood and water flowed forth. He concludes ταῦτα γὰρ πάντα σύμβολα σαρκός, τῆς ἐπὶ γῆς ἐληγμένης (c. *Har.* III. xxii. 2; cf. IV. xxxiii. 3). It will be observed that Ireneus has no thought of a miracle here, nor does he proceed to find any mystical meaning in the incident.

All later fathers are concerned with the symbolism. Among them may be named Claudius Apollinaris, bishop of Hierapolis about 171, a contemporary of Ireneus. A fragment ascribed to him runs as follows: ὁ τῶν ἁγίων πλεονὴς ἐκκερθεῖς (cf. v. 37), ὁ ἐχθὺς ἐκ τῆς πλεονείας αὐτοῦ τὰ ὅσα πάλιν καθήρται, ὕδωρ καὶ αἷμα, λόγον καὶ πνεῦμα. Here the Water and the Blood seem to correspond respectively to the Word and the Spirit (for it is arbitrary to suppose that the order is to be reversed), as they do in the famous *Comma Johanneum* about the Three Heavenly Witnesses; and this suggests a doubt as to the genuineness of the alleged quotation from Claudius Apollinaris. In any case, the writer holds that the Water and the Blood at the Crucifixion are "the two things that again purify,"² πάλιν probably referring to the purifications under the Old Covenant. He may have had in mind the dedication of the Covenant with Israel (Ex. 24^{6c}), which in Heb. 9¹⁹ is said to have been with the blood of the victims and with water (water is not mentioned in Ex. 24). The elder Lightfoot³ suggested that this was in the thought of the evangelist here, but there is no hint of anything of the kind in his words.

Tertullian finds in the water and the blood, symbols of the two kinds of baptism, that of the martyr by baptism with blood (*de Pud.* 22). In another place, he suggests that there is a prefiguration of the two sacraments, which is the favourite comment of later theologians. The passage (*de Bapt.* 16) is the first which indicates a connexion with 1 Jn. 5⁸, and must therefore be quoted in full: "Venerat enim per aquam et sanguinem, sicut Joannes scripsit, ut aqua tingeretur, sanguine glorificarentur, proinde nos faceret aqua vocatos, sanguine electos. Hos duos baptismos de vulnere perfossi lateris emisit, quatenus qui in sanguinem eius crederent, aqua lavarentur, qui aqua lavissent, etiam sanguinem potarent."⁴

² See Routh, *Rel. Sac.* i. 161.

³ Cf. Toplady's hymn, "Rock of Ages" :

"Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

⁴ *Her. Hebr.* III. 440.

⁵ The author of the curious treatise *Pistis Sophia* (circa 280 A.D.) brings into juxtaposition (c. 141) the Water of Jn. 4¹, the Blood of

δ ἑρπικὸς μαρμαρίζον, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ

We need not pursue the patristic interpretations further.

85. This verse is omitted in *ε* (Cod. Palatinus of the fifth century), nor does it appear in the rearrangement of the Gospel texts called *fu* (Cod. Fuldensis of the sixth century). From this slender evidence Blass¹ concluded that the verse was of doubtful genuineness, and must be treated as a later gloss. But such a conclusion is perverse in the face of the overwhelming mass of MSS and vss. which contain the passage, not to speak of its characteristically Johannine style.

δ ἑρπικὸς μαρμαρίζον. Jn. lays much stress on "witness" (see Introd., pp. xc-xciii); and here the witness of the incident that has just been recorded is John the Beloved Disciple, who has been mentioned in v. 26 as having been present at the Cross. This is strictly parallel to 21²⁴, οὗτος ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, where also the Beloved Disciple is the witness to whom appeal is made.

καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία. This is (as again at 21²⁴) the attestation of Jn. that the evidence of the Beloved Disciple is genuine and trustworthy (see on 1¹⁰ for ἀληθινός).

καὶ ἐκείνος οἶδεν ὅτι ἀληθὴ λέγει. Here, once more, we have a parallel at 21²⁴, οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν. Nonnus is so certain of the parallelism that he alters οἶδεν into οἶδαμεν, i.e. οἶδαμεν as at 21²⁴. But the reference of ἐκείνος must be more closely examined.

It has been thought that ἐκείνος here designates the actual writer of the Gospel,² including this verse. ἐκείνος is used at Jn. 9²² by the Speaker of Himself. A closer parallel is provided by Josephus. He writes of his doings in the third person, and says that once he had thoughts of escaping from the city, but that the people begged him to remain: οὐ φρόνως τῆς ἐκείνου σωτηρίας, ἐμοίγε δοκεῖν, ἀλλ' ὁπλοῖα τῆς ταυτοῦ· οὐδὲν γὰρ ἤξιον πείσασθαι διανοῆν ἰσχυροῦ μόνοντος (*Bell. Jud.* III. 7, 16). Here ἐκείνος is the author; and to those who accept the view that the Beloved Disciple was the writer of the Fourth Gospel as well as the witness to whom he appeals, the language of Josephus helps to justify the use of ἐκείνος in Jn. 19³⁵, although in Josephus it is markedly contrasted with ἐαυτοῦ. Nevertheless, such a way of speaking would be curiously

the New Covenant (Mk. 14²⁴), and the Water and Blood of Jn. 19³⁴, but he does not say what the connexion is.

¹ *Theol. St. u. Kritiken* (1902), p. 128; cf. also *Philology of the Gospels*, p. 227, and Blass, *Evangel. sec. Johannem*, p. liii.

² Drummond, *Character and Authorship*, etc., p. 389 f., takes this view.

indirect here. If the writer is the eye-witness, he has already said of himself that his witness is trustworthy, and he does not strengthen his affirmation by repeating it in so awkward a fashion.

Grammatically, *ἐκείνος* is, indeed, resumptive of *αὐτοῦ* in the preceding clause, being used for the sake of emphasis; cf. *ἡ δὲ οὐδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, ἐκείνους με ἀπεστείλει* (see also 10¹⁻⁹). As we take the words *καὶ ἐκείνος ὁδὸν δὲι ἀληθὴ λέγει*, they are the words of the evangelist, but not of the witness; and the repetition is not meaningless. "He," *sc.* the Beloved Disciple himself, "knows," for he is yet alive, "that he is telling true things." The evangelist's tribute is his own, and so is not exactly like the certificate of 21²⁴ which is that of the elders of the Church. Jn. assures his readers that the aged apostle knows exactly what he is saying: *ἐκείνος ὁδὸν*. The alteration by Nonnus of *ὁδὸν* into *ἰδμεν* is a paraphrase which alters the sense.

A quite different explanation of *ἐκείνος* has been held by some critics¹ since the days of Erasmus. It is said to apply to Christ Himself, who may be appealed to as the Witness here, *ἐκείνος* being used absolutely of Him as it is in *x Jn. 5³⁻¹²*, where He has not been named in the immediate context. In 19²⁵, on this showing, *ἐκείνος ὁδὸν δὲι ἀληθὴ λέγει* is a parenthetical observation, claiming the support of Christ for the testimony borne by the Beloved Disciple: "Jesus knows that he is telling the truth." This is very unlike the manner of the author of the Fourth Gospel (although Paul has a similar asseveration, *2 Cor. 13¹¹*). The same may be said of the attempt to refer *ἐκείνος* here to God the Father, as at 1³⁰ 5^{19, 27} 6³⁸ 8⁴⁸, where *ἐκείνος* is undoubtedly used of Him. It might be thought more plausible to hold that *ἐκείνος ὁδὸν* was an allusion here to the witness of the Paraclete (of whom *ἐκείνος* is used 14²⁶ 15²⁶ 16¹³⁻¹⁴); the words *ἀλήθεια, μαρτυρεῖν, ὁδὸν, εἰμα* being associated with the witness of the Spirit in *x Jn. 5⁴⁻⁷*. But we have seen already that the exegesis which refers *x Jn. 5⁴⁻⁷* to *Jn. 19²⁴* is improbable.

The fact is that there is nothing distinctive of Deity in the use of *ἐκείνος* by Jn. (see on 1⁹). In the Fourth Gospel *ἐκείνος* stands in the same way for John the Baptist (5³⁰), or Moses (5⁴⁰), or the blind man (9¹⁹), or Mary of Bethany (11²⁰ 20¹³⁻¹⁴), or Peter (18¹⁷⁻²⁰), or the Beloved Disciple himself (13²⁶ 21²⁻²⁰). The pronoun is a favourite with Jn., and he uses it to express emphasis or for clearness irrespectively of the person to whom it is applied. Here we hold it to refer

¹ E.g. in our day by Zahn (*Eink. ii.* 474), Sanday (*Criticism of Fourth Gospel*, 78), and Abbott (*Dial.* 2384, 2731).

ἐκείνος ὁδὸν δὲι ἀληθὴ λέγει, ἵνα καὶ ἡμεῖς πιστεύωμεν. 36. *ἐγὼ γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ ὅπου οὐδὲν οὐκ ἐντιμωρεῖται αὐτοῦ.* 37. *καὶ πάλιν ἐτέρᾳ γραφῇ λέγει Ὅφρατοι εἰς ἐν ἐξεκέντησαν.*

emphatically to the Beloved Disciple, whom we identify with the son of Zebedee.

ἵνα καὶ ἡμεῖς πιστεύωμεν. The rec. omits *καὶ*, but ins. *καὶ* *ABD^{ms}LNW⁹*. Against the rec., with *καὶ* *ABD^{ms}LNW⁹*, has *ἵνα . . . πιστεύωμεν*, but *καὶ* *ABD^{ms}LNW⁹* have *ἵνα . . . πιστεύωμεν* as at 20³¹. The witness has borne his testimony about the blood and water, "in order that you also," *sc.* the readers of the Gospel, "may believe," not being misled by Docetic mysticism.

36. *ἵνα ἡ γρ. πληρωθῇ . . .* See *Intro.*, pp. cxlix ff., for the significance of this formula, introducing a *testimonium* from the O.T. Here there is a free quotation of Ex. 12¹⁰, "neither shall ye break a bone thereof," *sc.* of the Passover lamb. Cf. also Num. 9¹². The passage Ps. 34²⁰, "He keepeth all his bones: not one of them is broken," although there are verbal similarities, is not apposite to the context.

The Passover lamb of the ancient ritual was not only slain to provide a commemorative meal; it was an "oblation" (Num. 9¹⁰), and it was not fitting that it should be mutilated. The offering must be perfect. This, to Jn., was a prophetic ordinance, and pointed forward to the manner of the death of Him who was the true Paschal Lamb. In this identification of Jesus with the Paschal Lamb, Paul is in agreement with Jn. "Christ our Passover is sacrificed for us" (1 Cor. 5⁷).

37. *καὶ πάλιν ἐτέρᾳ γραφῇ λέγει. ἑτέρος* "different" does not appear again in Jn.

The manner of the Lord's death was, according to Jn., in fulfilment both of *type* and *prophecy*; *negatively*, because His legs were not broken as the usual custom was in the case of crucified persons, so that the type of the Paschal Lamb might be fulfilled in Him; and *positively*, by the piercing of His side, as had been prophesied in Zech. 12¹⁰ *ὁφρατοι εἰς ἐν ἐξεκέντησαν, ὅτι ἡμεῖς ἐκείνους ἐκέντησαν.*

The LXX, reading *ἡμεῖς* for *ἡμεῖς*, by an erroneous transposition of *ἡ* and *ἡ*, has the curious *καταρχήσαντο*, "they danced insultingly," instead of *ἐξεκέντησαν*, "they pierced," which is the natural rendering of the Hebrew and is followed by Theodotus and Aquila. Symmachus having *ἐκέντησαν*. The same rendering is found in Rev. 1⁷, where the prophecy is given a different turn and referred to the Second Advent, *ὁφρατοι αὐτὸν πᾶς ὁφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν.* Justin uses similar words (with *ἐκέντησαν*) of the Second Advent

¹ Cf. *Intro.*, p. clv.

38. Μετὰ δὲ ταῦτα ἤρώτησεν τὸν Πιλάτων Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος ἐστὶν διὰ τὸν φόβον τῶν

(*Apol.* i. 52, *Tryph.* 64), and in *Tryph.* 32 distinguishes the two Advents, thus: διὰ παρουσίας αὐτοῦ γρηγοροῦσθαι ἐξηγησάμεν, μὴν γὰρ ἐν τῇ ἐκκρυπτῇ ὑφ' ὑμῶν, δευτέρᾳ δὲ ἐν ἐπιφανείᾳ αἰς ἐν ἐκκρυπτοῦσιν.

It is clear that Jn. did not use the LXX here, and while he may have translated independently from the Hebrew, it is more probable that he has adopted a version current in his time.

Abbott (*Diat.* 2318) suggests that Jn. means the prophecy to apply to the four soldiers (whom he fantastically supposes to represent the four quarters of the globe): "they shall look on Him whom they pierced." But Zech. 12¹⁰ refers in its original context to "the inhabitants of Jerusalem"; and it is more natural to take the Jews for the subject of "they shall look." It was to the Jews that Jesus was delivered to be crucified (v. 16), and the "piercing" was, indirectly, their act.

The burial of the Body of Jesus (vv. 38-42)

38. μετὰ ταῦτα ἐστὶν ἡ φράσις by which Jn. introduces new sections of the narrative. See *Introd.*, p. cviii.

Ἰωσήφ ἀπὸ Ἀριμαθαίας. Arimathea is probably to be identified with the O.T. *Ramathaim-Zophim* (1 Sam. 1¹; cf. 1 Macc. 11³⁴), a place about 13 miles E.N.E. of Lydda, and about 60 miles from Jerusalem. Joseph was a member of the Sanhedrim, *εὐσεβήσαντος βουλευτῆς* (Mk. 15⁴⁶), and rich (according to Mt. 27⁶⁷), Lk. 23⁵⁰ adding the information that he was a good and just man, who had not consented to the proceedings of his colleagues in the condemnation of Jesus. He was a disciple of Jesus, in the wider sense of *μαθητὴς* (cf. Mt. 27⁶⁷), although a secret one, *κεκρυμμένος* ἐστὶν διὰ τὸν φόβον τῶν Ἰουδαίων (cf. 7¹³, 9²²). Mk. only says of him that he was "looking for the kingdom of God." Pseudo-Peter alleges that he was "a friend of Pilate and of the Lord." But he was not a familiar figure among the disciples of Jesus, for the Galilean women do not seem to have been acquainted with him: they only watched what he and his servants did at the tomb (Mk. 15⁴⁷). It was only after the Crucifixion that Joseph and Nicodemus avowed their discipleship by their solicitude for reverent treatment of the body of Jesus. Mk. notes that Joseph went to make his request to Pilate, *τολμήσας* "having plucked up his courage" (Mk. 15⁴⁸).

Joseph's request and his subsequent action are narrated in

Ἰουδαίων, ὅτι ἀπὸ τοῦ σώματος τοῦ Ἰησοῦ καὶ ἐπέστρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦσαν τὸ σῶμα αὐτοῦ. 39. ἦλθεν δὲ καὶ Νικοδήμους, ὁ ἑλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μύγμα σμύρνης καὶ

all the Gospels (Mt. 27⁶⁷, Mk. 15⁴⁶, Lk. 23⁵⁰); in Pseudo-Peter (§ 2) the request is made in advance before the Crucifixion, and is referred to Herod before it is granted.

Turner has suggested¹ that Joseph's petition to Pilate was made at the time when the deputation from the Sanhedrim asked that the death of the crucified persons should be hastened (see above on v. 31); and, although Jn. introduces v. 38 with *μετὰ ταῦτα*, this is more probable than the alternative that Pilate gave two separate audiences on the subject of the death of Jesus and the subsequent disposal of His body.

At any rate, Pilate acceded to the request of Joseph that the body of Jesus should be given him for burial, and made no difficulty about it. *ἐκπορεύσασθαι τὸ πῶμα* is Mk.'s phrase (Mk. 15⁴⁶): he gave the corpse freely. (Cf. Mk. 6²⁹, Mt. 14³².)

ἦσαν τὸ σῶμα αὐτοῦ. So *κ^{BL}*; the rec., with *Δ^{ms}NTΔΘ*, has τὸ σῶμα τοῦ Ἰησοῦ. W has αὐτῶν. Jn. uses the word *σῶμα* only of a *dead* body (see *Introd.*, p. cxxx). Joseph arrived at the Cross before the soldiers had finished their task; cf. *ἀρβῶν*, v. 31.

39. For *πρὸς αὐτὸν* (ABL) the rec. has the explanatory *πρὸς τὸν Ἰησοῦν*, with *κ^{BL}NTΔΘ*.

κ^{BL} BW read *ἄλγισμα*, "a roll" but this is probably a corruption of *μύγμα*, "a mixture" or "confection" (cf. *Ecclus.* 38²), which all other MS. authorities support, two cursives giving *σμύγμα* or *σμήγμα*. Probably the original was *εμψίμα* which could easily be corrupted into *εμψίμα*. Neither word occurs elsewhere in N.T.

εμψίμα, with *κ^{BL}NTΔΘ*, is to be preferred to *ἄλγισμα* of rec. text.

For Nicodemus see on 3¹: he is described here as *ὁ ἑλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον*, recalling his former interview with Jesus (see on 7⁴⁶). It has been suggested that he is to be identified with Joseph of Arimathea,² which has no more probability than the fancy that he is only an ideal character invented by Jn. (see on 3¹). In this passage he is represented as assisting Joseph of Arimathea in the preparation of the Body of Jesus for burial, after Pilate had given his permission; but with that timid caution which was a characteristic (see on 7⁴⁶) he does not seem himself to have approached Pilate in the first instance. Nicodemus was probably a rich man, for a hundred pounds weight of spicery was a costly gift. It is not

¹ *Ch. Quarterly Review*, July 1912, p. 297.

² Cf. *E.B.* 3408, and *D.B.* iii. 543.

ἐλάττω ὡς λίτρας δισκάν. 40. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθηκεν αὐτὸ θένοντος μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς

said that Nicodemus bought the spices for this special purpose (there would have been little time for that); probably he brought them from his own house.

The myrrh was a sweet-smelling gum which was mixed with the powdered aromatic wood of aloes. Myrrh and aloes are mentioned together as forming a fragrant mixture or confection several times in the O.T. (Ps. 45⁸, Prov. 7¹², Cant. 4¹⁴). The use of such spices, when a dead body was placed with honour in its sepulchre, is mentioned in connexion with the burial of King Asa (2 Chron. 16¹⁴). They appear also to have been used for embalming, but nothing is said of such an intention in this case.

There was little time before the Sabbath came on, and no final disposition of the Body in its resting-place was attempted. Pseudo-Peter says that it was washed, which may be only an imaginative addition to the narrative. It was not anointed; the anointing (cf. Mk. 14⁸, Mt. 26¹³) was postponed until the day after the Sabbath, when the women came to do it, having bought spices on their own account (Mk. 16¹, Lk. 24¹).

40. ἔλαβον οὖν κτλ. "Then they took the body of Jesus," i.e. Joseph and Nicodemus. Mk., followed by Mt., tells that Mary Magdalene and Mary the wife of Clopas were present at the burial; they had been at the Cross (as Jn. has told already, v. 25), and they waited until the end. Salome was also at the Cross (see on v. 25), but she may have accompanied her sister Mary the Mother of Jesus when she left the scene (v. 27); at any rate, she is not mentioned by name as having been at the burial (cf. Lk. 23⁵⁵).

ἔθηκεν αὐτὸ θένοντος μετὰ τῶν ἀρωμάτων, "they bound it with strips of cloth, with the spices"; apparently the spices were scattered freely between the folds of the cloths, and the body was embedded in them.¹ It was the custom of the Jews (as distinct from that of the Egyptians) to bury (ἐταφιάζω; cf. Gen. 50⁸ where this word is used of the embalming of Jacob) in this way. Cf. Jn. 11⁴⁶ for the "swathes" (κερίαι) with which Lazarus had been bound.

The word θένοντος, "linen cloth," occurs again only 20⁶, 4⁷ and Lk. 24¹² (cf. Judg. 14¹⁰). The Synoptists in their accounts of the burial have the word σινδών. Milligan (s.v.) cites the use of θένοντος in papyri for burial linen, or for the wrappings of a mummy.

¹ See Latham, *The Risen Master*, p. 36 f., for a suggestive study of what was done.

Ἰουδαίους ἐταφιάζειν. 41. ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐταφιάσθη κήπος, καὶ ἐν τῷ κήπῳ μυρμίον καινόν, ἐν ᾧ οὐδέτερον οὐδεὶς ἦν τεθειμένος" 42. ἔκει οὖν διὰ τῆς Παρασκευῆς τῶν Ἰουδαίων, ὅτι ἔγγος ἦν τὸ μερμύριον, ἔθηκεν τὸν Ἰησοῦν.

41. ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐταφιάσθη κήπος. None of the Synoptists mention a garden (see for κήπος on 18³) as the place of burial. This, with the detail that it was "in" the place of Crucifixion, is peculiar to Jn. (For the use of the impf. ἦν, see on 11¹⁰.) There was no time to lose, and this garden was near Golgotha. Mt. 27⁶⁰ adds that the tomb in the garden belonged to Joseph of Arimathea, but this is not in Mk., Lk., or Jn., although it may have been the case. Pseudo-Peter explicitly says that the garden bore the name κήπος Ἰωσήφ. Two instances of royal tombs in gardens are given 2 Kings 21¹⁸, 20, and the LXX of Neh. 3¹⁸ makes mention of κήπος τάφου Δαυὶδ. Milligan (s.v.) cites κρηνοτάφιον "a tomb in a garden," from a papyrus of 5 a.c.

ἐν τῷ κήπῳ μερμύριον καινόν (D¹⁰⁰ N 69 give καινόν), ἐν ᾧ οὐδέτερον οὐδεὶς ἦν τεθειμένος. Mk. 15⁴⁶ has "a tomb which had been hewn out of a rock," which Mt. 27⁶⁰ follows: adding (as Jn. does) that the tomb was καινόν. Lk. also says (23⁵⁵) that the tomb was λαζαρίον, adding οὐ σὺν ᾧ οὐδεὶς οὐτὸν κείμενος. Thus Jn. agrees with Lk. in saying that the tomb had not been used before, and he uses almost the same words, substituting οὐδέτερον for οὐτὸν (cf. 20⁹).

42. ἔκει οὖν κτλ., "there then, because the tomb was near, they laid Him."

διὰ τῆς Παρασκευῆς τῶν Ἰουδαίων. This was the reason that made delay impossible. The "Preparation" was at hand. This may mean either "the Preparation for the Sabbath," i.e. Friday, or "the Preparation for the Passover." It has been pointed out on 19¹⁴ that elsewhere in the N.T. παρασκευή always means Friday; and this gives a good sense here. But inasmuch as in this passage the words τῶν Ἰουδαίων follow, an addition which Jn. always makes when speaking of the Passover festivals (see 2¹³ 6⁴ 11¹⁰), it may be that we are to lay stress on τὴν which precedes παρασκευῆς (see on 19¹⁴) and understand him here to say "the Preparation of the Passover." The meaning of the passage is not altered in any case, for both on account of the impending Sabbath and of the impending Passover Feast, it was necessary that the burial should be hastened.

Field rightly calls attention to the solemn and stately cadences of the rendering of this verse in the R.V.: "There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus."

XX. 1. τῇ δὲ μετὰ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἐν οἴκῳ, εἰς τὸ μνημεῖον, καὶ βλάκει τὸν λίθον ἡμέτερον

XX. 1a. The narrative in Jn. 20 of the appearances of Christ after His Resurrection, like the narrative in Lk. 24 and the Marcan Appendix, tells only of appearances in Jerusalem or its immediate neighbourhood. On the other hand, the narrative of Mt. 28^{1a} tells of an appearance in Galilee, and in this it probably follows the Lost Conclusion of Mk. The Appendix to Jn. (c. 21) also lays the scene of a manifestation of Christ in Galilee. There are thus two traditions as to the appearances of the Risen Lord: one which places them in Jerusalem, and another which places them in Galilee. It may be impossible, from the evidence at our disposal, to construct a complete table which shall indicate the order in which they occurred; but there is no inherent difficulty in the circumstance that they were not all observed in the same locality. If it be accepted that Jesus Christ rose from the dead, it was as easy for Him to manifest Himself to His disciples in Jerusalem and in Galilee, as in Jerusalem only or in Galilee only. The Jerusalem tradition is followed in c. 20, with the addition of particulars which no other authority gives, and which may plausibly be referred to the eye-witness whose testimony is behind the narrative. In c. 21 we have a version of the Galilean tradition (see p. 690f.).

The Sepulchre found empty by Mary Magdalene, and by Peter and John (XX. 1-20)

1. τῇ δὲ μετὰ τῶν σαββάτων . . . πρῶτῃ, σκοτίας ἐν οἴκῳ. Mk. 16¹ says in like manner, *πρῶτῃ τῇ μετὰ σαββάτων*. For *πρῶτῃ*, see on 18²⁸. Lk. 24¹ and Mt. 28¹ agree in mentioning "the first day of the week," and in describing the visit to the tomb as being made in the half-light just before dawn.

Jn. names Mary Magdalene only as visiting the tomb, but the plur. *οὐδὲμων* of v. 2 suggests that she was not alone, and that her perplexity as to how the Lord's body had been disposed of was shared by others. It is unlikely that a woman would have ventured by herself outside the city walls before daylight, and the Synoptists agree in telling that she was accompanied by others. Mk. 16¹ names as her companions Mary the mother of James (*i.e.* the wife of Clopas; see on 21⁴) and Salome, the Virgin's sister, who were also present at the Crucifixion with her (19²⁵). Mt. 28¹ only names "Mary Magdalene and the other Mary." Lk. 24¹⁰ mentions "Mary Magdalene and Joanna and Mary the mother of James and the other women."

εἰ τοῦ μνημείου. 2. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ

Pseudo-Peter (§ 11) also notes that Mary Magdalene was accompanied by other women.

Jn. does not say what the purpose of this visit to the tomb was; and in this he is in agreement with Mt. 28¹, where it is merely told that they went "to see the sepulchre." But Mk. 16¹ and Lk. 23⁵⁶ 24¹ explain that the purpose of the women was to anoint the body of Jesus. In Jn.'s narrative (see 19³⁹) the body was hastily laid in spices on the Day of Crucifixion by Joseph and Nicodemus, but there was no time for any anointing then, or final disposition of the body. Nothing further could be done on the Sabbath, and the women came as early as possible the next morning, with the spices and unguents that they had provided for themselves (Mk. 16¹, Lk. 23⁵⁶).¹

We hold that Mary Magdalene is the same person as Mary of Bethany (see Additional Note on 12¹⁻⁹); and her desire to anoint the body of her Master is thus significant in connexion with His words to her when she anointed His feet at Bethany (12⁷). She had kept the ointment "against the day of His burying." Jn., however, does not introduce this point expressly. He narrates Mary's visit to the tomb briefly, because what he is anxious to describe is the subsequent visit of Peter and the Beloved Disciple, which was suggested by her report.

Both Mk. and Lk. agree with Jn. in the statement that Mary (and the other women) found the stone taken away from the tomb. For τὸν λίθον ἡμέτερον εἰς τὸ μνημεῖον, see on 11^{28, 29}.

According to the Johannine narrative, Mary does not suspect as yet that anything out of the ordinary course of nature has happened. She sees that the stone which sealed the sepulchre has been removed, and (seemingly) she looks in to assure herself that the tomb is empty² (v. 2); but her inference is only that the body has been removed to some other resting-place.

2. τρέχει οὖν ἐντ. The haste with which the women ran back from the tomb is mentioned also Mk. 16⁷, Mt. 28⁸.

ἔρχεται πρὸς Σίμωνα Πέτρον. Peter was still, despite his denial of Jesus, reckoned as the leader, or at any rate as one of the leaders, of the disciples; and so it is naturally to him that the surprising news of the tomb being empty is carried first. He has not been mentioned since 18²⁷; and so on his reappearance in the narrative, Jn., according to his habit (see on 13³⁶), gives his full name *Σίμων Πέτρος*. The names of the

¹ See Latham, *The Risen Master*, p. 37, and cf. p. 225.

² Latham supposes that the other women looked into the tomb and reported its emptiness to Mary (*i.e.* p. 40).

πρὸς τὸν ἄλλον μαθητὴν ὃν ἐμίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦσαν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ εὗραμεν τοῦ ἔσθαι αὐτόν. 3. Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4. ἔτρεχον δὲ οἱ δύο ἑαυτοῖς· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιστα τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, 5. καὶ παρακύψας βλέπει κείμενα τὰ θύματα, οὐ μέντοι ἀσφάλθεν. 6. ἔρχεται

disciples to whom the women brought the news are not specified in Mt. 28²; but cf. Lk. 24¹².

καὶ πρὸς τὸν ἄλλον μαθητὴν κτλ. As Bengel observes, the repetition of πρὸς indicates that Peter and "the other disciple" were not lodging in the same house. The women had to visit them separately. Cf. πρὸς αὐτοὺς of v. 10, and see 19²⁰.

ὃν ἐμίλει ὁ Ἰησοῦς. See 13³⁵, and cf. 21²¹. This association of Peter and the "Beloved Disciple" is significant, in view of the identification of the Beloved Disciple with John, the son of Zebedee. See *Introd.*, pp. xxxiv ff.

Ἦσαν τὸν κύριον κτλ., "they have taken away the Lord from the tomb, and we do not know where they have laid Him." The subject of Ἦσαν is indefinite; Mary and her companions did not know who they were. For the designation of Jesus as "the Lord," see the note on 4¹.

The plur. εὗραμεν, as has been noted on v. 1, suggests that Mary was speaking for her companions as well as for herself.

8. Peter takes the lead, *more suo*. ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής. For the singular verb ἐξῆλθεν, see Mt. 28¹. καὶ ἤρχοντο κτλ., "and they set out for the tomb."

In the Musée du Luxembourg at Paris there is a remarkable picture by E. Burnand of Peter and his young companion hastening to the sepulchre, which will repay examination.

4. ἔτρεχον δὲ κτλ., "So they began to run, the two together, and the other disciple ran on in front more quickly than Peter." προτρέχειν occurs again in N.T. only at Lk. 19⁴. Cf. 1 Macc. 16²¹.

καὶ ἦλθεν πρῶτος κτλ. The Beloved Disciple was probably the younger man of the two.

6. καὶ παρακύψας βλέπει κείμενα τὰ θύματα. This sentence invites comparison with the parallel passage Lk. 24¹² in the rec. text, viz.: ὁ δὲ Πέτρος ἀνοστὰς ἔδραμεν εἰς τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ θύματα κείμενα μόνοι· καὶ ἀπώλεε πρὸς αὐτὸν, θαυμάζων τὸ γεγονός. With ἀπώλεε πρὸς αὐτόν cf. Jn. 20¹², ἀπῆλθεν οὖν πάλιν πρὸς αὐτοὺς αἱ γυναῖκες.

The verse Lk. 24¹² is found in $\kappa\alpha\beta\lambda\tau\alpha\theta$, the old and the Pesh. Syriac, and in *ef⁵⁵*, a strong combination. It is omitted in D a b e f g h i k l m n o p q r s t u v x y z, and on that account Westcott-Hort place it in double brackets, treating it as a "Western non-

interpolation." They regard it as "condensed and simplified" from Jn. 20¹², θαυμάζων τὸ γεγονός being added to the Johannine account. Yet Hort's view of what he calls "Western non-interpolations" is not universally accepted;¹ and, in this instance, it is hard to believe that a scribe would be bold enough to alter so materially a statement made in the Fourth Gospel after it had received general acceptance,² and thus to omit all mention of the Beloved Disciple as Peter's companion. On the contrary, the evidence for Lk. 24¹² being part of the original text of Lk. is too strong to be set aside by the authority of D, an admittedly eccentric manuscript; and the true inference from the verbal similarities between Lk. 24¹² and Jn. 20¹² seems to be that Jn., here as often elsewhere (see *Introd.*, p. xcix), is using Lk.'s words for the purpose of correcting him. It was not Peter, he says, who peeped into the tomb and saw the linen wrappings lying on the ground, but it was the Beloved Disciple, who had arrived at the tomb before Peter did. He retains the words of Lk. so as to make it clear that he is dealing with the same incident, but he corrects the narrative of Lk. in so far as Peter is represented as being alone. Thus "he went home" in Lk. 24¹² becomes "the disciples went home" in Jn. 20¹⁰.

The difference between Lk. and Jn. is that between a man who is reproducing a generally accepted tradition, and that of an author relying on and reproducing what he has been told by an eye-witness of, and a participator in, the events narrated. Lk., indeed, implies at 24³⁴ that he had heard that more than one disciple had gone to the tomb to verify the women's report that it was empty; but there is no reason to think that he alludes there to the visit of Peter and John. Pseudo-Peter says there were many visitors to the sepulchre.

παρακύψας βλέπει. παρακύπτειν, in its primary and etymological meaning, would suggest "to stoop down for the purpose of looking."³ But in this sense the verb is seldom used, and in the LXX it *always* means "to peep" through a door or a window (cf. Gen. 26⁸, Judg. 5¹⁶, 1 Kings 6⁴, 1 Chron. 15³⁹, Prov. 7⁸, Cant. 2⁸, Eccles. 12²⁰, 21²⁰), without any stooping being implied.⁴ Cf. also Jas. 1¹⁶, 1 Pet. 1¹⁸. Nor does the word imply an earnest or searching gaze.⁵ The Beloved Disciple "peeped in and saw" is the rendering which best gives the sense.

¹ See, e.g., Chase, *Syro-Latin Text of the Gospels*, p. 130 n., and Salmon, *Some Criticism of the Text of N.T.*, p. 150.

² See Abbott, *Diast.*, 1803.

³ So the Vulgate has here "cum se inclinasset, uidet."

⁴ Tatian makes no mention of stooping.

⁵ Cf. Abbott, *Diast.* 1804, and Field on Lk. 24¹².

οὐκ καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ἔθνια κείμενα, γ. καὶ τὸ σουδάριον, δ' ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀδόντων κείμενον ἀλλὰ χωρὶς ἑστειν-

κείμενα τὰ ἔθνια (see on 19³⁰ for ἔθνια). The participle κείμενα is put first for emphasis. What startled the disciple was that he saw the grave-cloths lying on the ground. If the body had been removed to some other resting-place, as Mary had suggested, it would presumably have been removed as it had been originally prepared for burial. The cloths would also have disappeared.¹

οὐ μέντοι (for μέντοι, see on 12²⁴) εἰσῆλθεν. That the first disciple to note the presence of the grave-cloths in the tomb did not actually go into it first is not a matter that would seem worth noting, to any one except the man who himself refrained from entering. This strongly suggests that we are dealing with the narrative of an eye-witness. As to why John (for we believe the disciple to have been John) waited for Peter to go in first, we do not know. He may have been afraid, or overcome with emotion. Peter was a man of coarser fibre, more hasty, and more ready to put himself forward. That may be the whole explanation.

6. Peter's part in what happened is now resumed, and so he is given his full name Σίμων Πέτρος (cf. v. 2, and see on 18²⁴). He did not hesitate, but entered the tomb at once.

καὶ θεωρεῖ τὰ ἔθνια κείμενα, "and notices (he did not merely glance in: see on 23⁵⁵ ὅς for θεωρεῖν) the linen cloths lying." In the parallel passage, Lk. 24¹², we have βλέπει τὰ ἔθνια κείμενα μόνα. Jn. leaves out μόνα, but explains carefully in v. 7 what it means in this context.

7. τὸ σουδάριον. See on 11⁴⁴. The napkin for the head was not lying with the grave-cloths for the body.

ἀλλὰ χωρὶς ἐντεταλμένον εἰς ἓνα τόπον. ἐντεταλμένον is a rare verb, not found in the LXX; and in the parallels Mt. 27⁵⁰, Lk. 23⁵³ (not again in N.T.) it is used of wrapping the body of Jesus in a cloth, ἐντεταλόμεν ἀπὸ σουδῶν. Here it is the head-covering itself or "napkin" that is "rolled up." Latham believes that the language in vv. 6, 7 implies that the body had withdrawn from the grave-cloths, the swatches, the turban-like napkin; the body-cloths being thus not scattered about, but lying flat, and the napkin, retaining the shape into which it had been wound (so as to cover the head), lying where the head had been. This is reverently and suggestively worked out in *The Risen Master* (pp. 39, 89); but it cannot be regarded as certain.

¹ Chrysostom calls attention to this point.

λιγμένον εἰς ἓνα τόπον. 8. τότε οὐκ εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἰδὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶπεν καὶ ἐπίστευσεν· 9. οὐδέτις

Milligan (*s.v.* ἐντεταλμένον) cites a remarkable verbal parallel from a third-century magical papyrus, ἐντέταλσε τὰ φύλλα ἐν σουδαρίῳ καινῷ.

8. τότε οὐκ εἰσῆλθεν κτλ. Peter may have told John what he saw; at any rate, John no longer refrained from entering the tomb, "and he saw and believed" (εἶπεν καὶ ἐπίστευσεν). He had no vision of the Risen Christ, but the sight of the abandoned grave-cloths was sufficient to assure him that Jesus had risen from the dead. Jn. (16³⁹) and the Synoptists (Mk. 8²¹ 9⁹, 21 10³⁴ with parallels) agree in telling that Jesus had, on one occasion or another, assured the disciples that He would rise from the grave, and that they would see Him again. They had not understood or appreciated what He meant. But when John, the Beloved Disciple, saw the grave-cloths and the napkin in the tomb, the meaning of the strange predictions to which he had listened came to him with a flash of insight. "He saw and believed." This was a moment in his inner life, which was so charged with consequence, that he could never forget it, and the incident is recorded here as explaining how and when it was that he reached the fullness of Christian faith. That he "believed" without "seeing" his Risen Lord was in marked contrast to the attitude of Thomas, to whom it was said, "Blessed are they that have not seen and yet have believed" (v. 29).

ἐπίστευσεν. Syr. sin. has "they believed," and 69, 124 give ἐπίστευσαν, a mistaken correction due to a desire to include Peter as also "believing." For, although Peter "believed," it seems to have been after the Risen Christ had appeared to him (Lk. 24³⁴, 1 Cor. 15⁵), and not after his first glance at the tomb. He went away, according to Lk. 24⁴¹, "wondering at that which was come to pass."

Δυσὸν has the eccentric reading οὐκ ἐπίστευσεν, the scribe being misled by the words which follow.

For πιστεύειν used absolutely, without the object of belief being specified, see on 1⁷.

9. οὐδέτις (cf. 10⁴⁰) γὰρ ᾔδειεν τὴν γραφήν. γὰρ is often used by Jn. to introduce a comment on incidents or words which have been recorded (cf. e.g. 3¹⁸ and 5²¹). Here γὰρ does not introduce the reason for, or explanation of, the faith of John. Its meaning is, "You must remember that," etc. Jn. is thinking of his readers, who may be surprised that Peter and the Beloved Disciple were not more quick to recognise what had happened. "You must remember that they did not

γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δὲ αὐτὸν ἐκ νεκρῶν ἀναστήσεται.
10. ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

11. Μαρία δὲ εἰστέκει πρὸς τῇ μνημείῳ ἔξω κλαίουσα. ὡς οὖν

yet know (*i.e.* understand) the scripture which had foretold the Resurrection of Christ."

ᾔδεισαν is used as in Mk. 12²⁴ αὐ εἰδότες τὰς γραφάς, "not appreciating the meaning of the scriptures."

The γραφή, or particular passage of Scripture in the evangelist's mind, was probably Ps. 16¹⁰ (see on 2¹⁰).

ὅτι δὲ αὐτὸν ἐκ νεκρῶν ἀναστήσεται. The Divine necessity which determined the course of Christ's Ministry, Passion, and Resurrection has been often indicated by Jn.; see on 3¹⁴ for Jn.'s use of δὲ in this connexion, and cf. 2⁴. That the Scriptures must be "fulfilled" is fundamental in Jn.'s thought; see Introd., pp. cxlix-clvi.

10. ἀπῆλθον οὖν πάλιν κτλ. "Dans un trouble extrême" is Renan's description of their state of mind. But for this there is no evidence. Lk. 24¹⁸ describes Peter as bewildered rather than troubled, while Jn. 20¹³ records that the Beloved Disciple's faith in the Risen Christ was already assured.

πρὸς αὐτοὺς, *i.e.* *ches eux*, "to their lodgings." John had brought the Virgin Mother εἰς τὰ ἴδια (19²⁷), and nothing could be more probable than that he should bring the wonderful news to her without any delay, as it is here recorded that he did.

πρὸς αὐτοὺς is used in a similar way by Josephus (*Ant.* VIII. iv. 6), πρὸς αὐτοὺς . . . ἀπέστειλαν, "they returned home." οἱ μαθηταί, *sc.* the disciples Peter and John. See on 2².

The Appearance of Christ to Mary and her report to the disciples (vv. 11-18)

11. Μαρία δὲ εἰστέκει κτλ. For the spelling Μαρία (here supported by RO 1, 33), see on 10³; and for εἰστέκει, see on 1³⁸.

Mary, according to Jn., had returned to the tomb, after she had told Peter and John that it had been found empty. She "was standing by the tomb outside, weeping," πρὸς τῇ μνημείῳ ἔξω κλαίουσα is read by ABD¹⁰LNW, as against πρὸς τὸ μνημεῖον κλαίουσα ἔξω of the rec. text. M has ἐν τῇ μνημείῳ, which is inconsistent with ἔξω. Mary is not represented by Jn. as having entered the tomb at all.

For the introductory ὡς οὖν . . . see on 4⁶⁰.

For κλαίειν, see above on 11³¹, where it is the verb used of Mary's weeping at the tomb of Lazarus; an interesting correspondence in connexion with the identity of Mary Magdalene with Mary of Bethany (see Introductory Note on 12⁷⁻⁹).

ἐκλαίειν, παρέκτεινεν εἰς τὸ μνημεῖον, 12. καὶ θεωρεῖ δύο ἀγγέλους ἐν

As she wept, she "peeped" into the tomb. For παρακέντυ see on v. 5.

12. καὶ θεωρεῖ δύο ἀγγέλους κτλ., "and she notices (see on 2²⁰ and esp. v. 14 below) two angels in white" (ἱν λευκοῖς, ἱματίοις being understood, the Greek idiom being the same as the English) "sitting, one at the head, and one at the feet, where the body of Jesus had lain."

All four Gospels agree in telling of an angelic appearance to the women at the tomb, but there are discrepancies in the various accounts. In Mk. 16³ the women "entering into the tomb, saw a young man sitting on the right side, arrayed in a white robe"; in Mt. 28² the women (apparently) see an angel descending from heaven who rolls away the stone from the tomb and sits upon it. As in Mk., he tells the women that Jesus is risen, and has gone into Galilee. In Lk. 24⁴, after the women have entered the tomb and found it empty, "two men stood by them in dazzling apparel," who remind them that when Jesus "was yet in Galilee" He had predicted that He would rise on the third day. The Marcan saying about the risen Lord having gone to Galilee is thus altered by Lk., who mentions no Galilean appearance, and follows a Jerusalem tradition. It is noteworthy that "two men in white apparel" are mentioned again by Lk. in Acts 1⁹, as appearing to the apostles at the Ascension. In Jn. we have "two angels in white," who only ask Mary why she is weeping. They do not give any message or counsel, for Jesus Himself is immediately seen by Mary.

It was a common belief that angels or celestial visitants were clad in white. Cf. Dan. 10⁵ αἱ ἐνδοθυμένοι βύσσινον, and Ezek. 9³; Rev. 1⁵ ἄγγελοι . . . ἐνδοθυμένοι λίνον καθάρων καὶ λευκῶν. In *Enoch* lxxvii. a mention is made of beings coming forth from heaven "who were like white men." Mk. and Mt. only mention *one* angel, but Lk. and Jn. mention *two*. The appearance of a *pair* of angels seems to be a not unusual feature of what were believed to be heavenly visitations; *e.g.* in a Macc. 3²⁰ two young men appeared to Heliodorus, "splendid in their apparel" (διαπρεπεῖς τὴν περιβολήν). So, too, in the *Apocalypse of Peter* (§ 3) two men suddenly appeared, καὶ φωναὶν ἦν αὐτῶν ὅτι τὸ ἐνδομα. The development of legend is well illustrated by the fanciful narrative which is found in the *Gospel of Peter* of the appearances at the sepulchre. First (§ 9) the soldiers saw "three men coming out of the tomb, two of them supporting the other," *i.e.* two angels supporting Christ. Then (§ 10) the heavens are opened and "a

λευκοὶς καθελόμενοι, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσί, οὗτοι ἕκαστο τὸ σῶμα τοῦ Ἰησοῦ. 13. καὶ λέγουσιν αὐτῇ ἑαίνου Ἦνα, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦσαν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. 14. ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω,

man descended and entered the sepulchre"; and (§ 11) when Mary and her companions look into the tomb "they see there a young man sitting in the midst of the tomb, fair and clothed with an exceeding bright robe," who speaks to them as in Mk.

That Mary reported having seen and addressed two persons at the tomb, whom the evangelist calls "angels," is all that is involved in the Johannine narrative. Lk. also tells of two men, but Mk. of one man only. What really happened is not possible now to determine. That the women saw some person or persons at the tomb can hardly be doubted; and that they were heavenly or angelic visitants was evidently the belief of Mt. and, probably also, of Lk. and Jn. Latham supposes them to have been members of the Essene sect who were accustomed to wear white clothing, or "young men of the priestly school."¹ But there is no sufficient evidence of this.

ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσί. Wetstein observes that as the body of Jesus had hung between two thieves on the Cross, so the place where His body had lain was guarded between two angels; and he recalls the cherubim on the mercy-seat (Ex. 25²², 1 Sam. 4¹, Ps. 80¹, etc.). But there is no evidence of such thoughts being those of the evangelist.

13. καὶ (καὶ αὐτὰς δὲ σαβ. οὐ καὶ) λέγουσιν αὐτῇ. All they say is "Woman, why are you weeping?"² There is nothing in the Johannine narrative of any counsel given by the watchers at the tomb, or (except the use of the word "angels") any hint that they were not ordinary men. In the other Gospels, the women are represented as being terrified when addressed by the angels at the tomb; but in Jn. Mary shows no fear, nor does she indicate by her demeanour that she has seen anything unusual. She answers her questioners quite simply, by telling them why she is in grief. The story, so far, has nothing of the miraculous about it; and it probably represents a tradition more primitive than that of the other Gospels, in that it may go back to Mary herself.

For γύναι as a mode of address, see on 2^a.

Ἦσαν τὸν κῆρπον κτλ., repeated from v. 2 with the significant addition of μου after κῆρπον.

οὐκ οἶδα, not οἶδαν as in v. 2, for the other women were not with Mary on this, her second, visit to the tomb.

14. ταῦτα εἰποῦσα κτλ. So K¹ABDNW¹⁰, but the rec. prefixes

¹ The Risen Master, pp. 417, 418.

καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.

καὶ. The absence of connecting particles in vv. 14-18 is noteworthy.

For εἰς τὰ ὀπίσω cf. 6²² 13^a. Mary turned round, perhaps being half-conscious (as often happens) that some one was behind her.

καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, "and notices Jesus standing." The two watchers in the tomb had been seated. θεωρεῖν (cf. v. 12, and see on 2^a) is the verb used in the promise to the disciples ἵνα εἰς θεωρεῖτε με (14¹⁹). Such "seeing" would be impossible for unbelievers; it was a vision possible only for faith.

καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. She did not recognise Him. A similar thing in like words is told of the disciples on the lake (21⁴); and of the two on the way to Emmaus (Lk. 24¹⁶). The Marcan Appendix says of this latter incident that He was "manifested in another form" (ἐν ἑτέρῳ μορφῇ, Mk. 16⁷). Cf. Mt. 28¹³, where "some doubted." See further on 21⁴.

This appearance of the Risen Lord to Mary is not mentioned by Lk., but the Marcan Appendix (Mk. 16⁹) agrees with the Fourth Gospel in mentioning it as the first manifestation of Jesus after His Resurrection. Cf. Mt. 28¹⁰.

An essential difference between the Gospel stories of visions of the Risen Lord, and the stories widespread in all countries and in all times of visions of departed friends after death, is that all the Gospels lay stress on the empty tomb.³ It was the actual body that had been buried which was revived, although (as it seems) transfigured, and, so to speak, spiritualised. This must be borne in mind when the evangelical narratives of the Risen Jesus speaking, and eating (Lk. 24⁴²; cf. Jn. 21¹³ 13³⁰), and being touched (Lk. 24³⁹, and perhaps Jn. 20²⁷) as well as seen, are examined critically. Such statements are difficult of credence, for no parallel cases are reported in ordinary human experience; but they must be taken in connexion with the repeated affirmations of the Gospels that the tomb of Jesus was empty, and that it was His Body and not only His Spirit which was manifested to the disciples. See also on v. 20.

The question has been asked, how did the evangelists believe the Risen Lord to have been clothed, not only when Mary saw Him in the garden, but when He manifested Himself to the assembled disciples (vv. 19, 26)? It is difficult to suppose (with Tholuck and others) that He appeared only in the form

³ I have endeavoured to draw out this distinction in *Studia Sacra*, p. 122 f.

15. λέγει αὐτῇ Ἰησοῦς ὦναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκῶσα ὅτι δ' κηπουρὸς ἐστίν, λέγει αὐτῇ Κόρη, εἰ σὺ ἐβόσταντας αὐτόν, εἶπέ μοι πῶς ἔθηκες αὐτόν, κἀγὼ αὐτὸν ἄρω. 16. λέγει αὐτῇ

cloth in which He had been crucified and buried. His appearances after death were more intense, indeed, than the appearances of dead men to their friends (for which there is some evidence); but just as in the latter case the eye of love clothes the vision in familiar garments, so it may have been in the more objective and more significant manifestations of the risen body of Jesus.

16. λέγει αὐτῇ Ἰησοῦς. κBLW om. the rec. δ before Ἰησοῦς (see on 1st 10).

ὦναι, τί κλαίεις; This is a repetition of the question put to Mary (v. 13) by the watchers at the tomb. In like manner, in Mt. 28⁹,¹⁰ the message given by the angel to the women is repeated by the risen Jesus, when they see Him. But, whether this be only a coincidence or no, in the Johannine story Jesus adds τίνα ζητεῖς. He knew whom she was seeking, and what was the cause of her grief, whereas there is nothing in vv. 11-13 to show that the watchers at the tomb understood her tears, or knew that she was a disciple of Jesus.

Mary does not recognise Jesus at once, nor do His first words tell her who He was. She thinks He may be the gardener, probably because at so early an hour the gardener was the most likely person to be met in the garden (see 19^{4d}). It is plain, however, that she does not find anything abnormal in the appearance or dress or voice of Him who speaks to her.

δ κηπουρὸς. The word does not occur again in the Greek Bible, but is common in the papyri (see Milligan *i.e.*).¹

Κόρη (an ordinary title of respect), εἰ σὺ ἐβόσταντας αὐτόν. "Sir, if you have stolen Him away." Her mind is so full of her quest, that she does not answer the question "For whom are you looking?" She assumes that every one must know who it is. For βαρράζων in the sense of "to steal," see on 12¹.

εἶπέ μοι πῶς ἔθηκες αὐτόν κτλ., "tell me where you have laid Him and I will take Him away." She does not stay to consider if she would have strength by herself to remove the body to a fitting resting-place.

¹ E. C. Hoskyns finds a mystical meaning in the whole story: "The risen Lord is δ κηπουρὸς, for He is the Lord of the Garden, and once more He walks in His garden in the cool of the day, the early morning, and converses not with the fallen, but with the redeemed." Cf. Gen. 3^d (J.T.S., April 1920, p. 215). The idea is worthy of Origen, but is too subtle to be convincing.

Ἰησοῦς Μαρίας, σπλαγχνισά ἐκείνη λέγει αὐτῇ Ἐβραῖστί· Παββουρί (δ λέγεται Διδάσκαλος). 17. λέγει αὐτῇ Ἰησοῦς Μή μου δέσσης,

16. λέγει αὐτῇ Ἰησοῦς. Here (see on v. 15) BD om. δ before Ἰησοῦς, but ins. κΑΝΩΤΑ.

Μαρίας. So κBNW 133; but the rec., with ADΓΔΘ, has Μαρία. See on 19^{4d} for the spelling of the name.

Apparently Mary had turned her face away from Jesus towards the tomb, taking no interest in the gardener who gave her no help in her quest; for when she hears her name, she turns round again (σπλαγχνισά) in amazement. Who is this that calls her "Mary"? The personal name, addressed to her directly, in well remembered tones, reveals to her in a flash who the speaker is.

λέγει αὐτῇ Ἐβραῖστί. So κBDNWΘ, although the rec., with ΑΓ, om. Ἐβραῖστί. Mary addresses Jesus in the Aramaic dialect which they were accustomed to use. See on 5³ for Ἐβραῖστί.

Παββουρί (δ λέγεται Διδάσκαλος). The form *Rabbouni*, "my Teacher," is found in N.T. here only and at Mt. 10³¹, but it is hardly distinguishable in meaning from *Rabbi*, the pronominal affix having no special force.¹ Jn. interprets it here for his Greek readers, as he interprets "Rabbi" (see on 1^{2d}). It will be remembered that Martha and Mary were accustomed to speak of Jesus as *the Rabbi* δ διδάσκαλος (see 11^{2d}), when talking to each other.

An interpretative gloss is added here by κ^{4d} and *fam.* 13, viz. καὶ προσέδραμεν ἀγαθὰ αὐτοῦ, which appears also in Syr. sin. in the form "and she ran forward unto Him that she might draw near to (or to touch) Him." So also the Jerusalem Syriac. The gloss "et occurrit ut tangeret eum" is found in several Latin texts with Irish affinities; e.g. in the Book of Armagh, the Egerton MS. (*omm*), Cant., Stowe, and Rawl. G. 167. The idea behind the gloss is probably that Mary approached to clasp the Lord's feet in respect and homage; cf. Mt. 28⁹ where it is said of the women that "they took hold of His feet, and worshipped Him."

17. This verse must be compared with Mt. 28⁹,¹⁰ where, again, the Risen Lord is seen by Mary Magdalene and speaks to her and her companion. In that passage the women, returning from the tomb to tell the disciples of the angel's message, are at once in fear and joy. Jesus greets them by saying Χαίρετε. They clasp His feet in worship. He then tells them not to fear, Μὴ φοβέσθε, and adds ὑπάγετε ἀπογγελάτε

¹ Burkitt observes (*Christian Beginnings*, p. 45) that Jael said *Rabbouni* to Sisera, according to the Aramaic Targum (Judg. 4^{2d}).

τοὺς ἀδελφοὺς μου ὡς ἀπὸ θουον εἰς τὴν Γαλιλαίαν, ἀκούε με ὁφονται. This almost reproduces the words of the angel in v. 7, with the significant change of *μαθηταῖς* into *ἀδελφοί*. Only here in the Gospels (Jn. 20¹⁷, Mt. 28¹⁰) is Jesus represented as speaking of His disciples as "my brethren." Cf. Heb. 2^{11, 12} (quoting Ps. 22²⁹).

It is likely that the account in Mt. 28^{9, 10} of the appearance of Jesus to the Maries was based on the lost conclusion of Mk.; for Mt. 28¹⁻⁶ is plainly an amplified version of the simpler Mk. 16¹⁻⁸. The phrase "tell to my brethren" was probably in Mk.'s story, and we have already seen that Jn. knew Mk.'s, whose narrative he corrects, when he thinks it necessary. In this instance, the message sent to the disciples is not, as in Mk and Mt., that they should go to Galilee, where they would see their Risen Master. Jn. represents the message quite differently. It is: "Say to them, I go up to my Father."

This expression *ἀναβαίω πρὸς τὸν πατέρα μου* is only another form of the words spoken so often by Jesus, *πάτερ μου* (16²⁶; cf. 7²⁸ 16²⁶), *ὁ πατήρ μου* (14²⁸ 16²⁶). He had warned the disciples repeatedly that He would return to the Father who had sent Him. The time for this had not been reached on the day of the Resurrection, *ὅπου γὰρ ἀναβήσκει πρὸς τὸν πατέρα*, but it was near. *ἀναβαίω πρὸς τὸν πατέρα*. It is said for the last time.

The term "Ascension" for us indicates the climax of the earthly life of Christ, but *ἀναβαίνειν*, *ἀνάβαιναι*, are common Greek words, which at first were not always used of the Ascension of Christ, still less appropriated to it. They are not used of the Ascension in the Synoptists (Lk. 24⁴⁸ has *ἀνέβη*, while [Mk.] 16¹⁹ has *ἀνελήφθη*). *ἀναβαίνειν* is thus used in Eph. 4⁸, which is a quotation from Ps. 68¹⁸, but Paul does not use the verb again of the ascending Christ. In Acts 2³⁴ we have *ὅτι γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς*, which contains an allusion to the fact that Christ did thus "go up." But, apart from these, the only other places in N.T. where *ἀναβαίνειν* is thus used, are Jn. 6²⁸ (see note, *in loc.*) and the present passage. Barnabas (§ 15) employs the verb thus, and so does Justin (*Τρυφ.* 38); but Justin also uses *ἀνέλκειν* (*Apol.* i. 26) and *ἀνέοδος* (*Τρυφ.* 82) of the Ascension of Christ. It was not until the days of Creed-making that the Church settled down to *ἀναβαίνειν*, *ἀνάβαιναι*, as the technical terms for Christ's ascending. We miss the point of the employment of *ἀναβαίνειν* in the present verse if we do not treat it as an ordinary verb for "going up," which would be recognised by the disciples

¹ *Introd.*, pp. xcvi. 5.

as practically equivalent to *ἵνα γινώσκω ὁποῦσεσθαι* often used by Jesus when predicting His departure.¹

Thus the message which Mary was bidden to give to the disciples would recall to them words such as those of 14²⁸. Jesus was going to the Father's house, where He would prepare a place for them. It is remarkable that the form of the message is like that of Mt. 28¹⁰ (probably based on the lost conclusion of Mk.), although there the place where He is to see His disciples again is not heaven but Galilee (cf. Mk. 14²⁸). Lk. 24⁴⁸, as has been already said, alters the Marcan and Matthean tradition here, by substituting for the promise of a meeting in Galilee, the words *μηθόποτε ὡς ἐλάλησεν ὑμῖν ὅτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων*, that the Son of Man must die and rise again, etc. Abbott's inference from this comparison is that "an expression misunderstood by Mk. and Mt. as meaning *Galilee*, and omitted by Lk. because he could not understand it at all, was understood by Jn. to mean *My Father's place*, i.e. Paradise."² This is precarious reasoning, but at any rate it is certain that Jn. (a) was aware of the Matthean (? Marcan) tradition and (b) that he corrected it, bringing the message into correspondence with a saying of Jesus which he has previously recorded more than once.

Attention must now be directed to the words *Μὴ μου ἅπτου*, which (according to all extant texts) Jesus addressed to Mary. His reason being "for I have not yet ascended to My Father." It is not said explicitly in this chapter that Jesus was ever touched by His disciples after He was risen, although it is suggested both in v. 22 and in v. 27. In the latter passage, Thomas is actually invited to touch the Lord's wounded side (although it is not said that he did so), just as in Lk. 24⁴⁰. Jesus says *ἡψηλάφησάν με* to the assembled disciples. The only explicit statement in the Gospels of the Risen Christ being touched is Mt. 28⁹. Nevertheless Lk. 24⁴⁰ and Jn. 20²⁷ sufficiently indicate that, in the judgment of the evangelists, it was possible to touch Him, and that He invited such experiment to be made. (See further on v. 20.)

Hence "Touch me not, for I have not yet ascended," is difficult of interpretation, inasmuch as within a week at any rate, and before His final manifestation at His departure, Jesus had challenged the test of touch. We can hardly suppose that Jn. means us to believe that in the interval between v. 17 and v. 27 the conditions of the Risen Life of Jesus had so changed that what was unsuitable on the first occasion became suitable

¹ Origen, twice at least (*Comm.* 285, 337), substitutes *πορεύεσθαι* for *ἀναβαίνειν* when quoting Jn. 20¹⁷.

² *E.B.* 1770.

on the second. And there is the further difficulty, that as the words *μή μου ἄπτον οὐτω γὰρ κτλ.* stand, it is implied that to "touch" Jesus would be easier after His Ascension than before. The gloss *et occurrit ut tangeret eum*, which is inserted before *noli me tangere* in some texts (see on v. 16), shows that the primitive interpretation of the words implied a physical touching, and not merely a spiritual *drawing near*. The parallel Mt. 28¹⁰ confirms this. Accordingly, to give to the repulse, "Touch me not," a spiritual meaning, as if it meant that freedom of access between the disciple and the Master would not be complete until the Resurrection had been consummated in the Ascension and the Holy Spirit had been sent, seems over-subtle. Yet this is what the words must mean if *μή μου ἄπτον* is part of the genuine text of Jn.

Meyer cited a conjectural emendation of these words (by Gersdorf and Schulthess) which he dismissed without discussion, but for which nevertheless there is a good deal to be said. We have drawn attention already to the parallel passage, Mt. 28¹⁰, but there is yet another point to be noted. By all the Synoptists the *fear* of the women at the tomb is emphasised. *φοβούμενη γὰρ* (Mk. 16⁸), although the *νέανισκος* had said *μή φοβησάμεθα* (Mk. 16⁷). They were *εφοβήθη* (Lk. 24⁴). And in Mt. 28⁸,¹⁰ not only the angel, but Jesus Himself prefaced His message to the disciples by saying to the women (after they had clasped His feet) *μή φοβησάμεθα*. Now in our texts of Jn. there is no hint that Mary Magdalene (who is the only woman mentioned here by this evangelist) was frightened at all. She is without fear, apparently, when she recognises the Lord. The parallel passage, Mt. 28⁹, would suggest (as the gloss here does) that she cast herself at His feet in awestruck homage. We should expect here (as in Mk., Mt.) that Jesus would encourage her by forbidding her to be afraid. Instead of this, we find the enigmatic words *μή μου ἄπτον*. But if these words are a corruption of *μή πτόσω*, as might very well be the case, "be not affrighted," all is clear. This is the verb used of the fright of the disciples in Lk. 24³⁷ (*πτοηθέντες*), caused as Lk. says by their idea that they saw a spirit. And *μή πτόσω* would come exactly where *μή φοβησάμεθα* comes in Mt. 28⁹, viz. after the Lord's feet have been clasped in homage and fear. The sequence, then, is easy. "Be not affrighted, for I have not yet gone up to my Father": I am still with you, as you knew me on earth; I have not yet resumed the awful majesty of heaven. Do not fear: carry my message to the disciples, as in the old days.

The best supported reading is *μή μου ἄπτον*, but B has *μή ἄπτον μου*, and two cursives (47^{xx} and d^{xxv}) omit *μου alto-*

οὐτω γὰρ ἀναβίβηκα πρὸς τὸν Πατέρα παροίον δι' πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲς αὐτοῖς Ἀναβάνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. 18. Ἐρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

gether. If the text were originally *μή πτόσω*, an easy corruption would be *μή ἄπτον*, and then *μου* would naturally be added either before or after *ἄπτον* to make the sense clear.

οὐτω γὰρ ἀναβίβηκα, "for I have not yet gone up . . ." i.e. taken my final departure. For Jn., a week at the least (v. 27, and see on 21¹) elapsed between the Resurrection and that last of the manifestations of the Risen Christ which we call the Ascension. He says nothing of the interval of forty days for which our only authority is Acts 1³. But Jn., nevertheless, uses language (6⁴²) which implies not only that the final departure of Christ was a startling and wonderful incident, but that it was visible, in this agreeing with Lk. 24⁴⁰⁻⁴⁸, Acts 1³; cf. Appx. to Mk. (16¹⁹).

Ἀναβάνω πρὸς τὸν Πατέρα μου. That was what He had said often before (in effect); but now He adds *καὶ Πατέρα ὑμῶν*. His Father was their Father too, although there was a difference in the relation (see on 2¹⁶); and of this He would remind them now. Observe He does not say "Our Father."

καὶ Θεὸν μου. So He said "My God" on the Cross (Mk. 15³⁴); cf. Rev. 3¹². He is still Man, and so Paul repeatedly has the expression "the God and Father of our Lord Jesus Christ" (Rom. 15²⁶, etc.). And His God is the God also of His disciples—the only God.

18. Ἐρχεται Μαριάμ ἡ Μαγδ. ἀγγέλλουσα κτλ. κΑΒ have ἀγγέλλουσα, as against the rec. ἀπαγγέλλουσα (NΘ). W has ἀναγγέλλουσα.

Lk. 24¹¹ and [Mk.] 16¹¹ say that the disciples did not believe the report of the women. Mt. does not tell whether the message to the disciples was delivered or no.

ἐν (recitanti) Ἐώρακα τὸν κύριον. This was the first thing Mary said before she gave her message (cf. v. 25). κΒΝ a g support ἰώρακα, as against the rec. ἰώρακε (with ADLΔΘ).

For δ κύριος as a title used by Mary, see on 4¹.

The appearance to Mary is not mentioned by Paul in his summary of the visions of the Risen Christ (1 Cor. 15⁶⁻⁷). It is the appearances to the leaders of the future Church (Peter and James), and to the assembled disciples, that were regarded as the basis for the Church's faith in the Resurrection.

19. Οἱσιν οὖν ὁρίσας τῇ ἡμέρᾳ δευτέρῃ τῇ μετ' ὁδοῦ, καὶ τῶν θυρῶν κλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν

First appearance of the Risen Christ to the disciples: their commission and their authority (vv. 19-23)

10. οὕτως οὖν ὁρίσας. This appearance is described also in Lk. 24³⁶. Lk. places it after the return of the two from Emmaus, who reported to the apostles their meeting with the Risen Jesus; this would necessarily be late in the evening (cf. Lk. 24³⁶), probably about 8 p.m. (see for ὁρίσας in 6¹⁴). The Appendix to Mark (16¹⁴) states that He appeared to the Eleven "while they sat at meat." It is not improbable that they were assembled in the room where the Last Supper was eaten (cf. also Acts 1¹³), and where Jesus had spoken the discourses of farewell (Jn. 14-16).

It would appear from Lk. 24³⁶ that the two Emmaus disciples were present, as well as the apostles, and probably some others also (Lk. 24³⁶). This is not necessarily inconsistent with Jn., although He speaks only of "the disciples," for μαθηταὶ often includes others besides the inner circle of apostles (see on 2¹¹). But in the later chapters of Jn. οἱ μαθηταὶ generally stands for the Eleven, and the Lord's manifestation of Himself to them in particular, as had been promised (16¹⁹), is mentioned as fundamentally important in 1 Cor. 15⁵. Whether others were present or not, it is His appearance to the apostles on this occasion that is treated as of special significance; and the words of His commission in v. 21 are most naturally limited to those who were commissioned by Him as "apostles" at the beginning of His ministry.¹

τῇ ἡμέρᾳ δευτέρῃ, a favourite phrase in Jn.; cf. 1¹⁰ δ' 1¹³ 14¹⁰ 16¹², 18, and see on 1¹⁰ for Jn.'s precision in noting dates. He adds here, accordingly, τῇ μετ' ὁδοῦ. The rec. text has τῶν before σαββάτων as in v. 1, but NABL om. τῶν here.

τῶν θυρῶν κλεισμένων. . . διὰ τὸν φόβον τῶν Ἰουδαίων. The rumour that the tomb was empty had spread (as is indicated in Mt. 28¹¹), and the Jewish leaders were doubtless suspicious of any gathering of the disciples of Jesus. For the phrase τῶν φόβον τῶν Ἰουδαίων, cf. 7¹³. It is repeated at v. 26 that the doors of the room were shut at the time of the meeting a week later.

ἔδωκε ἵνα οἱ μαθηταὶ. Only ten of the original Twelve were present (v. 24); Lk. 24³³ has οἱ ἑνδεκά. See on 2¹ for οἱ μαθηταὶ used absolutely.

¹ The final commission, as described in Mt. 28¹⁹, would seem to be addressed to the Eleven only; cf. also Mt. 16¹⁴⁻¹⁸.

Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς

The rec. adds συναγγεμένοι (NΘ), but NABDW om. Perhaps it was inserted by scribes because of its occurrence in the words of the promise, Mt. 18²⁰.

ἦλθεν ὁ Ἰησοῦς. No attempt is made to explain *how* He came.

καὶ ἔστη εἰς τὸ μέσον (repeated v. 26). Lk. 24³⁶ has the more usual ἐν μέσῳ αὐτῶν; but εἰς τὸ μέσον after a verb of motion is quite correct (cf. Mk. 3², Lk. 6⁹), and has classical authority (e.g. Xenophon, *Cyropæd.* iv i. 1, στίς εἰς τὸ μέσον).

Justin (*Tryph.* 106) finds in Jesus standing in the midst of His brethren (cf. v. 17) a fulfilment of Ps. 22²² (quoted Heb. 2¹²),

ἐπηγγέσμαι τὸ ὄνομα σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμῶν σου.

καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν. These words are found also in most texts of Lk. 24³⁶, but being omitted there by D *ab eff. 1 r* are described by Hort as a "Western non-interpolation" in that place. If that judgment is correct, scribes have brought the words into Lk.'s text from Jn., where there is no doubt of their genuineness. It is, however, possible that the words are part of the original text of Lk.; and in that case they furnish an additional illustration of the use of Lk.'s tradition by Jn. at this point (see v. 20). Throughout their accounts of the appearance of the Risen Jesus to the apostles, it is clear that Jn. and Lk. are following the same tradition, while Jn. does not hesitate to correct and amplify or reduce the current version of it (as found in Lk.) at several points.

Εἰρήνῃ ὑμῖν is the ordinary Eastern salutation on entering a room, and is so used (Lk. 24³⁶, Jn. 20^{19, 20}). But in v. 21 εἰρήνῃ ὑμῖν is solemnly repeated before the apostles receive their commission, and may carry an allusion to the parting gift of peace in 14²⁷.

20. Here, again, we must compare Lk. 24⁴⁰ καὶ τούτο εἶπεν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας, which also Hort regards as a "Western non-interpolation" for these words in Lk. are omitted by D *ab eff. 1 r* Syr. cur. They are identical with the words in Jn. 20²⁰, except that in Jn. we have τὴν πλευράν, while in Lk. we have τοὺς πόδας. Jn. being the only evangelist who mentions the piercing of the Lord's side (19³⁴), it is natural that τὴν πλευράν should not appear in Lk.; but if (as Hort supposes) the scribes of Lk. took over the words in question from Jn., they must have deliberately substituted τοὺς πόδας for τὴν πλευράν.

The words τοὺς πόδας in Lk. 24^{40, 40} provide the only

Εἰρήνη ὑμῖν. 20. καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν

Biblical evidence for the belief that the Lord's feet as well as His hands were nailed to the Cross. In the narratives of the Crucifixion all that is said is "they crucified Him"; but it is not specified whether His hands and feet were *tied* or *nailed* to the Cross (both methods being common). Both Lk. and Jn. agree that His *hands* were marked, and Jn. speaks of "the print of the nails" in them (v. 25); but Jn. says nothing of the feet having been nailed. Pseudo-Peter, in like manner, speaks of drawing out the nails from the hands of Jesus, after He had died (§ 6), but does not mention the feet. So also Cyril of Jerusalem says nothing of the nailing of the feet, while he finds a symbolic meaning in the nailing of the hands (*Cat.* xiii. 38). The earliest reference (excepting Lk. 24^{40, 49}) to the piercing of the feet is in Justin's *Trypho* (§ 97), who claims Ps. 22¹⁶⁻¹⁸ as a literal prophecy of the Crucifixion. Having regard to the language of Jn. 20^{26, 27}, as well as to the second-century tradition of Pseudo-Peter, it would seem as if the tradition of Lk. 24⁴⁰ [49] rests on the early application of "they pierced my hands and my feet" (Ps. 22¹⁶) to the Crucifixion of Jesus rather than on the testimony of an eye-witness. Such testimony we believe to lie behind the narrative of the Fourth Gospel (cf. 19³⁶); and hence it is probable that the Lord's feet were *not* marked by the print of nails. Jn. in 20²⁶ is (in our view) deliberately correcting the account given in Lk. 24^{40, 49} (for we take Lk. 24⁴⁰ to be as original as Lk. 24⁴⁹), so as to bring it into correspondence with the facts.

τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς is the best attested reading (MABD) as against the rec. αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.

Jn. says only that Jesus *showed* them His hands and His side; Lk. goes further and says that He invited them to dispel their doubts by handling and touching Him (ψηλαφῆσαι με, Lk. 24⁴⁰); representing the disciples as disturbed and terrified by His sudden appearance. Jn. does not say that they touched Him, or that they were asked to do so; this omission being probably designed, so as to correct an over-statement in Lk.

A later tradition as to this incident, preserved in Ignatius (*Smyrn.* 3) must now be cited. Ignatius writes: "I know and believe that He was in the flesh even after the Resurrection, and when He came to Peter and his company (πρὸς τοὺς περὶ Πέτρον), He said to them, *Take, handle me, and see that I am not a bodiless demon* (λάβετε ψηλαφήσατέ με, καὶ ἴδετε ὅτι οὐκ εἰμι δαιμόνιον ἄσωματον). And straightway they touched Him (αὐτοῦ ἤψαντο), and they believed, being mixed with

πλευρὰν αὐτοῦ. ἔχρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. 21. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκεν

(καθόντες) His flesh and blood. . . . And after His Resurrection, He ate and drank with them as one in the flesh, although spiritually He was united with the Father." Jerome states that this version of the story of the appearance of Jesus comes from the apocryphal Gospel to the Hebrews (see *Catal. Script. Eccl.* § 16), and it may be so (see Lightfoot on Ignat. *Smyrn.* 3). In any case, it is dependent on Lk. 24⁴⁰⁻⁴⁹, and amplifies Lk.'s account in particular by stating explicitly that Jesus was *touched* (see on v. 17 above), and by adding that He drank as well as ate with the disciples.

The simplicity and restraint of Jn.'s account of this incident are not only in marked contrast with the story as Ignatius has it, but are also a feature of Jn.'s narrative as compared with Lk.'s. Jn. does not speak in the Gospel itself of the Risen Lord *eating* (but cf. the Appendix 21²² and the note there), or explicitly of His being touched (see above on vv. 14, 17).

ἐχρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. This was the fulfilment of the promise to the apostles, πάλιν δὲ ὁμοίαι ὑμῖς καὶ χαρίσεται ὑμῖν ἡ παροῖα (16¹⁹). Lk. 24⁴⁸ says that the disciples "disbelieved for joy," but he states at v. 37 that they were terrified when they saw Jesus standing in their midst. Of their *fear*, there is no hint in Jn. This is the first occurrence in Jn. of ὁ κύριος being used of Jesus in the direct narrative (see on 4¹, where the apparent exceptions are mentioned). The evangelist is thinking of his Master, not as He moved about in the days of His earthly ministry, but as risen and about to ascend to His glory, i.e. as "the Lord."

21. εἶπεν οὖν αὐτοῖς. The rec. adds ὁ Ἰησοῦς with ABNTAΘ, but om. KDW.

For πάλιν, see on 1¹⁶. For the repeated εἰρήνη ὑμῖν, see on v. 19.

καθὼς . . . ἀπέστειλεν. For this constr., see on 6⁵⁷ (cf. 10³⁰). Here there can be no doubt that the sentence means "As the Father hath sent me, so I send you." When He commissioned His disciples for their ministry before His final departure, He reproduced the words of the great Prayer which had been said in their hearing: καθὼς ἐγὼ ἀπέστειλα εἰς τὸν κόσμον, καθὼς ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον (17¹⁸). These words primarily had reference to the original choice of the twelve "apostles" (see note on 17¹⁸), viz. ἐκώσθησαν δώδεκα . . . ἵνα ἀποστείλῃ αὐτοὺς κηρύσσοντες κτλ. (Mk. 3¹⁴), but they had a forward reference also to their final commission.

The constr. καθὼς . . . ἀπέστειλεν at 15⁶ and 17¹⁸ (which are VOL. II.—25

parallel in form to the present passage) has to do in both cases with a comparison of the Father's relation to Christ and Christ's relation to the *apostles*, not to the general body of disciples. It is natural to interpret the *καὶ* . . . *καὶ* here as involving the same comparison, and therefore to take the commission here as entrusted to the *apostles*. Others may have been present (see on v. 19), but the final commission was not specifically given to any but the inner circle, who had been long since selected as those who were to be "sent forth."

καὶ ἀποσταλὲν με δὲ πατὴρ. This is the constant theme of the Johannine Christ when speaking of His authority. He is, pre-eminently, δ ἀποστόλος (Heb. 3¹); for God the Father has sent Him (cf. 3¹⁷).

καὶ γὰρ πέμψω ὑμᾶς. So *κ^αδ^αΒ^αΝ^αΤ^αΔ^α* against *κ^αδ^αΛ^α* 33 ἀποστέλλω, but no distinction can be drawn between *πέμψω* and *ἀποστέλλω* (see on 3¹⁷ above).

The sending of the apostles by Christ was (in a deep sense, although not with exact correspondence; see on 6⁵⁷) like the sending of Christ by the Father. He had told them at the Last Supper that whoever received those whom He sent received *Him*, while those who received *Him* received the Father that sent Him (13²⁰). Language of this kind is addressed in the Fourth Gospel to the apostles *alone*; and it is difficult, in the face of the parallel passages that have been cited, to suppose that in this verse, and here only, the evangelist means us to understand that the great commission was given to all the disciples who were present, alike and in the same degree. It is quite just to describe this verse as "the Charter of the Christian Church" (Westcott), but the Charter was addressed in the first instance to the leaders of the Church, and not to all its members, present and future, without discrimination.

The question as to who were the first recipients of the gift and the authority conferred by Jesus in vv. 22, 23, has been much debated in connexion with modern controversies as to Confession and Absolution;¹ but the exegete must ask one question only, viz., "What did the evangelist intend his readers to believe?" We must not assume, because Lk. 24⁴⁸ tells that others were with the Eleven on the evening of the Resurrection just before the Lord manifested Himself, that therefore Jn. in his report of the same incident implies either (a) that others beside the apostles were present when Jesus began to speak, or (b) that His commission was not addressed exclusively to the apostles even if others were there. On the contrary, the

¹ See Report of Fulham Conference on *Confession and Absolution*, pp. vii, 109.

με δὲ Πατὴρ, *καὶ* γὰρ πέμψω ὑμᾶς. 22. καὶ τούτῳ εἰπὼν ἐνεφύσησεν language used by Jn. seems, as has been said, distinctly to imply that the commission was given to apostles alone.

This was the interpretation put upon Jn. 20²²⁻²³ by the earliest Christian writers who allude to these verses. Justin (*Tryph.* 106) ignores the presence of any but apostles. Origen (*de princip.* i. iii. 2 and *Comm. in Jn.* 388) and Cyprian (*de unit.* 4, *Epist.* lxxiii. 6) say explicitly that *Accipe spiritum sanctum*, etc., was addressed to the apostles. The Liturgy of St. Mark (which may be as early as the second century) is equally explicit.¹ I do not know, indeed, of any early writer who takes a different view. The words of Cyprian (*Epist.* lxxv. 16) *in solos apostolos insufflauit Christus*, etc., express the accepted view as to the persons to whom the Lord said "Take the Holy Spirit." It would be going much further to claim that Cyprian's subsequent inference was justified, for he proceeds to say: "potestas ergo peccatorum remittendorum apostolis data est, et ecclesiis quas illi a Christo missi constituerunt, et episcopis qui eis ordinatione uicaria successerunt." The words which are italicised need not necessarily be accepted by those who recognise that Jn.'s narrative is a narrative of a commission given in the first instance to the apostles alone.

22. καὶ τούτῳ εἰπὼν ἐνεφύσησεν αὐτὸν. "He breathed upon them." *ἐνεφύσας* does not occur again in N.T., but it is the verb used Gen. 2^d (cf. Wisd. 15¹⁴) of God "breathing" into Adam's nostrils the breath of life. So in Ezek. 37⁹ "breathe on these slain that they may live" is addressed to the life-giving Spirit. Milligan quotes a parallel from a second or third-century papyrus, δ θεὸς φέρας πνεῦμα ἀνθρώποις εἰς ζωὴν.

The language of this verse goes back to Gen. 2^d, it being implied that as the life of Adam was due to the "breath" of God, so the gift of spiritual life to the apostles was imparted by the "breath" of Christ. (Cf. 1 Cor. 15⁴⁵.) The Johannine doctrine is that this quickening power of His spirit could not be released until the "glorification," i.e. the death, of Jesus (see on 7³⁹⁻⁴⁰); and in strict accordance with this, Jn. represents the Spirit as given and received on the day of His Resurrection. It is not that we have here a foretaste, as it were, of a fuller outpouring of the Spirit which was manifested at Pentecost (*arrha Pentecostes*, as Bengel calls it); but that, for Jn., the action and the words of Jesus here are a complete fulfilment of the promise of the Paraclete. As has been said on 16²² (where see note), there is nothing in the Fourth Gospel inconsistent with the story of the Pentecostal effusion (Acts 2¹⁻¹¹);

¹ See Brightman, *Eastern Liturgies*, p. 116.

καὶ λέγει αὐτοῖς λάβετε πνεῦμα ἅγιον. 23. ἂν τινος ἀφῆτε τὰς ἁμαρτίας ἀφέντα αὐτοῖς· ἂν τινος κρατῆτε κεκράτηται.

but for Jn. the critical day, when the Spirit was not only promised, but given, is not Pentecost (as with Lk.) but the day of the Resurrection. We cannot distinguish here, any more than at 7th, between πνεῦμα and τὸ πνεῦμα.

λάβετε πνεῦμα ἅγιον. The gift is freely offered, but that it may be "received" demands a responsive effort on the part of him to whom it is offered. Cf. τὸ πνεῦμα . . . ὃ ἡ σάρξ οὐ δύναται λαβεῖν (14th). An unspiritual man could not assimilate the gift. λάβετε, τοῦτο ὅτι τὸ σῶμά μου (Mk. 14th) does not mean that the sacramental gift can operate automatically, but that it is offered freely. So in the Acts (8th, 17, 18 10th) λαμβάνειν πνεῦμα ἅγιον occurs several times, but always the "taking" implies a certain disposition on the part of him who takes.

For πνεῦμα ἅγιον, see on 14th.

23. ἂν τινος ἀφῆτε τὰς ἁμαρτίας ἀφέντα αὐτοῖς. ἂν is used, as often, for ἵνα. ἀφέντα is the reading of κ^{AD}L, as against the rec. ἀφένται. B* has ἀφένται. ἀφέντα in the sense of "forgive" (sin) does not appear elsewhere in the Fourth Gospel, but cf. 1 Jn. 2nd ἀφένται ὑμῖν ἁμαρτίας. In the Synoptists, Jesus declares to individuals "thy sins are forgiven" (Mk. 2nd and parallels, Lk. 7th); but here He seemingly commits, to those to whom He had imparted His Spirit, authority to use the like words.

"Whosesoever sins you forgive, they are forgiven unto them." The meaning of this passage in its context must be sought quite apart from the inferences that have been drawn from it in later ages. As it stands, it is the parting commission of Jesus to the apostles, to whom He had previously promised the Holy Spirit, and to whom He had now imparted that Divine gift. Jn. says nothing about the authority of those who received it to impart the Spirit in their turn to others. That may be a legitimate inference, but it is an inference for the validity of which we must seek evidence elsewhere.

That the apostles interpreted their evangelical mission as giving them authority to hand it on is, indeed, not doubtful. The terms of their commission as described in Mt. 28th, 18 (cf. [Mk.] 16th) imply that it was to last "to the end of the world," the apostolate being established in permanence. Clement of Rome, whose Epistle is contemporary with the Fourth Gospel, expresses the accepted view: "Jesus Christ was sent forth from God . . . the apostles are from Christ . . . preaching everywhere, they appointed their firstfruits,

when they had proved them by the Spirit, to be bishops and deacons to them that should believe" (Clem. Rom. 42). And it would appear in like manner that, as early as the time of Origen¹ at any rate, the bishops were regarded as having succeeded to the powers of binding and loosing committed to the apostles in Mt. 18th.

But, whether these developments were legitimate or not, we are here concerned only with the meaning of the commission to the apostles as recorded in vv. 22, 23; and confining ourselves strictly to this, we start from the presupposition—common to Jews and Christians—that no one can "forgive" sin but God (Mk. 2nd). But God is always ready to forgive (1 Jn. 1st); and the assurance of God's forgiveness can always be given confidently to repentant sinners. This assurance may be given by any one; it needs no authority to give it, for it is a fundamental principle of the Gospel. But, then, no one can give this assurance in an individual case, without being certain that this individual sinner is, indeed, repentant in his heart. And to be sure of this, he who says "thy sins are forgiven" must be able to read men's hearts. Jesus claimed that He could do this: "the Son of Man hath power on earth to forgive sins" (Mk. 2nd). Of this the explanation is found in Jn. 3rd, "He whom God hath sent speaketh the words of God, for He giveth not the Spirit by measure." To Jesus, and to Him alone, was the Spirit given in its fulness, and so He alone could infallibly discern the secrets of the human heart (Jn. 2nd). He could say, therefore, "thy sins are forgiven thee" (Mk. 2nd) with a complete authority.

Now a main theme of the Fourth Gospel is that Jesus promised that He would send (14th 16th-19th), and did in fact impart (20th), the Spirit to the apostles. It was not confined to them, but was for every believing disciple (7th). But it was more largely promised, and more explicitly bestowed, on them than on any one else. And it was in the power of this Spirit of God that they were authorised not only to proclaim universally the message of God's forgiveness (Acts 10th), but to say in individual cases "thy sins are forgiven." Among the gifts of the Spirit was the gift of insight (cf. διακρίσεις πνευμάτων, 1 Cor. 12th and see Jn. 16th). Hence the words λάβετε πνεῦμα ἅγιον govern the words giving the apostles authority to forgive or not to forgive. In so far as the Spirit was theirs, so far was their judgment of men's hearts a true judgment.

Lk. does not tell of so explicit an authority being conferred upon the apostles; but the parting commission for him too is "that repentance and remission of sins should be preached to

¹ Comm. in Mt. xii. 14 (Lommatzsch, iii. 156).

all the nations"; and the authority is described as "the promise of the Father" which is presently to be granted (Lk. 24⁴⁷). The parting commission to the Eleven in Mt. 28¹⁸ has one point of similarity with Jn. 20²⁸, viz. that it rests the command to make disciples upon the universal authority of Christ. "All authority hath been given to me in heaven and on earth. Go ye *therefore*," etc. Their power as evangelists would rest upon their being *His* disciples; just as in Jn. 22²⁸ their power of absolving is made dependent upon their assimilation of *His* Spirit. It is to be observed that Jn. makes no mention of any commission to *baptize*.

The passages in Mt., however, which are specially recalled by Jn. 22²⁸ are Mt. 16¹⁹ 18¹⁸, in both of which we find "What things soever you shall bind (*δὲσσητε*) on earth shall be bound in heaven; and what things soever you shall loose (*λύσητε*) on earth shall be loosed in heaven." In Mt. 16¹⁹ these words are addressed to Peter, as having the keys of the kingdom of heaven; in Mt. 18¹⁸ they are (seemingly) addressed to the Twelve. To "bind" and to "loose" are Rabbinical expressions signifying to "prohibit" and to "permit" (many illustrations are given in Lightfoot's *Hor. Hebr.* on Mt. 16¹⁹)¹; and the use of these verbs would suggest to Jews a form of ecclesiastical discipline (cf. 1 Cor. 5⁴, and esp. Acts 15²⁰ 16⁶). In Mt. 18¹⁸ the context shows that something of this sort is indicated; the Divine ratification being promised of the Church's action. The words refer to the "loosing" of "sin," and may imply forgiveness as well as discipline. To forgive sins is to *loose*; cf. τῷ λύσαντι ἡμᾶς ἐκ τῶν ၑμαρτιῶν ἡμῶν (Rev. 1³; see also Job 42⁸, LXX).

Mt. 16¹⁹ and Mt. 18¹⁸ are passages which have marks of lateness; they are, e.g., the only two passages in the Gospels where the word "Church" is found; and the tradition preserved in them of the Lord's commission to the Apostles is more likely to be dependent on that of Jn. 22²⁸ than *vice versa*. Indeed Jn.'s brief narrative here is clearly an original statement, and does not betray any acquaintance with Mt. 16¹⁹ 18¹⁸.

ἄν τιςν κρατῆτε κεκράτηνται. The Sinai Syriac renders "whom ye shall shut *your door* against, it shall be shut"; i.e. it takes κρατῆτε as governing τινῶν, rather than τὰς ၑμαρτίας. κρατῆτε does not occur elsewhere in Jn., but it generally takes the accusative, and the parallelism of the sentence would suggest that ἀφῆτε and κρατῆτε both govern τὰς ၑμαρτίας here. The two verbs are contrasted similarly in Mk. 7⁹, ἀφῶντες τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

The broad, unqualified form of this great assurance to the

¹ Cf. also Dalmann, *Words of Jesus*, pp. 215-217.

24. Θωμᾶς δὲ εἶπε ἐκ τῶν δίδασκα, ὁ λεγόμενος Διδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. 25. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐυρέκαμεν τὸν Κύριον. ὁ δὲ εἶπεν αὐτοῖς· Ἐάν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἡλῶν καὶ βάλλω τὰν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλῶν καὶ βάλλω μου τὴν χεῖρα εἰς τὴν πλευράν αὐτοῦ, οὐ

apostles is characteristic of many of the sayings of Jesus as recorded in the Gospels, e.g. "Whatsoever you shall ask of the Father in my name, He will give it you" (15¹⁶). He did not stay to explain the limitations or conditions of such a promise. It is a mark of every great teacher, confident in himself, that he does not weaken the force of his teaching by pointing out, at every stage, possible exceptions to the maxims which he has enunciated; and it was a mark of the greatest Teacher of all.

The incredulity of Thomas (vv. 24, 25) and its removal
(vv. 26-29)

24. This section is peculiar to Jn., who is specially interested in Thomas (11¹⁶ 14²). See on v. 28.

Θωμᾶς . . . ὁ λεγόμενος Διδυμος. See on 11¹⁶ for this expression. As has been noted there, Thomas was the pessimist of the apostolic band. We can imagine his saying "I told you so," when the Cross seemed to be the end of all their hopes. His absence from the meeting of the disciples on the Resurrection day may have been due to a feeling that such gatherings were futile, henceforth. But he came to the second meeting a week later, although unconvinced by what the others had told him, just as Lk. tells that the others were unconvinced by the report of the women (Lk. 24¹¹).

εἰς ἐκ τῶν δίδασκα. See on 6⁷¹ for this phrase. The apostolic company are still described as "the Twelve" (cf. 6⁷⁰), although one had failed in his allegiance and was now separated from them. "The Twelve" remained a convenient title for the inner circle of disciples; cf. 1 Cor. 15⁵, *Pseudo-Peter*, § 12, and *Acta Thaddaei*, 6.

25. Ἐυρέκαμεν τὸν κύριον. So Mary had said (v. 18). But Thomas was not satisfied. He claimed that he must test the matter by his sense of touch (a test which according to Jn. had not been offered to the other disciples, see v. 20), and not by sight only.

τὸν τύπον. AΘ have τὸν τόπον at the second occurrence of this word, a very natural mistake. The Vulgate has *fixuram clauorum*, followed by *in locum clauorum*: *fixuram* is the rendering of τύπον by *g*, but *δ c d e* give *figuram*.

μή πιστεύσω. 26. Καὶ μεθ' ἡμέρας δευτέρου πάλιν ἦσαν ἰσὺ οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται δ' Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἰστέναι εἰς τὸ μέσον, καὶ εἶπεν Εἰρήνῃ ὑμῖν. 27. ἔτα λέγει τῷ Θωμᾷ Φέρε τὸν δακτύλόν σου ὅδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου

Thomas is represented as knowing of the lance-thrust in Jesus' side, which suggests that he was a witness of the Crucifixion. As has been pointed out on v. 20, no mention is made of any nailing of the feet.

26 μεθ' ἡμέρας δευτέρου. The disciples seem to have remained in Jerusalem for the whole of Passover week, either because they had made arrangements to do so before the feast began, or (more probably) because they had some reason to believe that Jesus would manifest Himself to them again. This second manifestation was seemingly in the same room (ἰσὺ) where He had shown Himself to them on the evening of the Resurrection day; there is no evidence that any manifestation of the Risen Lord was granted during the week. Jn. follows his usual habit (see on τῷ) of giving dates for the incidents of his narrative.

This time Thomas was with his ten comrades (οἱ μαθηταὶ αὐτοῦ instead of οἱ μαθηταὶ as at v. 19; see on 2^a), the doors again being shut, perhaps because they were still afraid of the Sanhedrim. Jn. writes here ἔρχεται δ' Ἰησοῦς, a solemn phrase which (unlike ἦλθεν δ' Ἰησοῦς of v. 19) may be intended to express that He was expected to come. The narrative proceeds exactly as in v. 19 (where see note) καὶ ἰστέναι εἰς τὸ μέσον, καὶ εἶπεν Εἰρήνῃ ὑμῖν, Jesus giving them the customary salutation of Peace, as before.

27. ἔτα λέγει τῷ Θωμᾷ. Jn. tells the story, as if Jesus immediately addressed Himself to Thomas, and as if it were on his account that He had come among them again.

Jesus offers to Thomas at once the test which he had declared would be essential if he were to credit the story that the Lord had risen, and suggests it in almost the same words that Thomas had used (v. 25). He thus shows to Thomas that He knows what has been in his mind and how he had expressed it. And His words, revealing that this was He who could read men's hearts (2nd), proved sufficient to sweep away all doubt from the mind of His incredulous disciple. There is no suggestion in the text that Thomas took advantage of the proffered test, or that he touched the body of the Risen Jesus at all (see on v. 20 above).

Με τὰς χεῖράς μου, "look at my hands," which were probably uncovered. This is perhaps in contrast with . . . βάλαι

ἅπτοντες ἀλλὰ πιστεύετε. 28. ἀπεκρίθη Θωμᾶς καὶ εἶπεν ἀδελφεῖ Ὁ Κεῖρός

εἰς τὴν πλευράν μου, "put your hand into my side," as if the invitation were to put his hand under the garments of Jesus, to assure himself. But, perhaps, all that is implied is that the test of touch was offered to Thomas, while the other disciples had been content with seeing the Lord's hands and side (v. 20).¹

καὶ μὴ γίνου ἑκπνεύς ἀλλὰ πιστός, "and become not faithless, but believing." As Meyer points out, Thomas was not faithless, but he was on the way to such a state of mind. If the Lord's words to him are behind [Mk.] 16^a, where it is said that "He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen," the author of the Marcan Appendix must have regarded the quiet exhortation of Jesus as conveying a more severe rebuke than is suggested by Jn. See on v. 29.

28. ἀπεκρίθη Θωμᾶς. The rec. prefixes καί, but om. $\kappa\text{BC}^2\text{DWL}\theta$; it also has δ before Θωμᾶς, with κL 33, but om. ABCDWT θ .

καὶ εἶπεν ἀδελφεῖ κτλ. Thomas did not apply the test which he had said was essential. Once he had seen and heard his Master, it seemed to him unnecessary. He breaks out into joyful words of recognition and adoration, ὁ κύριός μου καὶ ὁ θεός μου. Like Mary, who exclaimed *Καὶ ὁ θεός μου*, when she recognised Jesus (v. 16), Thomas exclaims "my Lord" (see on 4^a for κύριος). But he goes beyond this, for he now, in a flash, perceives that Jesus was his Lord in a deeper sense than he had understood before; he may henceforth be called ὁ θεός μου. This, indeed (as the Jewish ecclesiastics had vaguely suspected, 5th), was involved in the claims that Jesus had made for Himself, but He had not expressed them so explicitly.

The Confession of Thomas goes far beyond the Confession of Nathanael (1st), which had drawn forth the praise of Jesus at the beginning of His ministry. It expresses the deepest of Christian truths, which Jn. had placed in the forefront of his Gospel as governing and explaining all that he is about to narrate, *Θεὸς ἦν ὁ Λόγος* (1st). But Jn. does not represent any disciple as having recognised its truth before the eager and enthusiastic Thomas perceived it at this moment of spiritual exaltation.

For the use of δ with a nominative case for a vocative, cf. Mk. 14th, Ps. 63rd 65th 71st, and especially Ps. 35th, ὁ θεός μου

¹ In the second-century *Epistle of the Apostles* (c. 11), Peter and Andrew as well as Thomas are invited by Jesus to apply the test of touch, and were convinced by it.

μον καὶ ὁ θεὸς μου. 29. λέγει αὐτῷ ὁ Ἰησοῦς Ὅτι ἐώρακας με, πενίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

καὶ ὁ κύριός μου. Milligan (s.v. κύριος) cites, for the combination of θεός and κύριος, a Fayûm inscription of B.C. 24 on a building at Socnopri, τῷ θεῷ καὶ κυρίῳ Σακοναταίφ. Cf. Abbott, *Diat.* 2682.

29. λέγει αὐτῷ ὁ Ἰησ. B omits ὁ, as usual (see on 1³⁰). ὅτι ἐώρακας με. The rec. adds ὁμοῦ, but om. κ. ABCDWΘ. πενίστευκας; We should probably treat this as interrogative, "Hast thou believed, because thou hast seen Me?" (cf. 16²⁹). It was *significat*, not *touch*, that convinced Thomas. Jesus does not say, "Hast thou believed, because thou hast *touch*ed Me?" Thomas was convinced, just as the other disciples were, by *seeing* the Lord (v. 20). The faith which is generated thus is precious (cf. on 2¹ for the faith which rests on "signs"); but it was possible for Jesus' contemporaries alone to *see* Him as the disciples saw Him. By the time the Fourth Gospel was written, the first generation of Christian believers had passed away, and the path to faith for all future disciples could not be the path of sight (cf. 2 Cor. 5⁷, 1 Pet. 1⁹). So Jn. adds here as the last word of Jesus in the Gospel as originally planned, "Blessed are they that have not seen, and yet have believed."¹

This Beatitude has been sometimes supposed to contain an implied rebuke to Thomas. But it can be no more a rebuke to him than to the other disciples ([Mk.] 16⁴⁹), who, equally, *saw* before they *believed*. If Thomas is rebuked at all, it is in the words μὴ γίνου ἄπιστος (v. 27, where see note). It is never taught in the Gospel that a facile credulity is a Christian virtue; and Thomas was not wrong in wishing for some better proof of his Master's Resurrection than hearsay could give. Indeed, Jesus had warned His disciples not to give credence to every tale that they heard about Him: "If any man shall say, Lo, here is the Christ . . . believe it not" (Mk. 13²¹).² But cf. 4⁴⁰ for an illustration of the faith that does not require to "see."

For μακάριοι, see on 13¹⁷, and cf. Lk. 1⁴⁰.

After ἰδόντες, κ with 346, 556, supported by the Syriac vss. and some Latin texts with Irish affinities, add με, an explanatory gloss.

¹ Cf. 2 Ead. 1²⁰. "I take to witness the grace of the people that shall come, whose little ones rejoice with gladness; and though they see me not with bodily eyes, yet in spirit they shall believe the thing that I say."

² Cf. Latham, *The Risen Master*, pp. 186 ff., for the mental attitude of Thomas, as depicted by Jn.

30. Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ὅσα οὐκ ἔστιν γεγραμμένα ἐν τῇ βιβλίῳ τούτῳ. 31. ταῦτα δὲ γέγραπται ἵνα πιστεύετε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῇ ἀνάμνησιν αὐτοῦ.

Scope and purpose of the Gospel (vv. 30, 31)

30. These verses form the conclusion (*clausula*, as Ter-tullian calls v. 31, *adv. Prax.* 25) of the Gospel as originally planned, c. 21 being a supplement added before the book was issued (see p. 687).

πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα . . . For μὲν οὖν, cf. 19²⁸. Jn. explains that it was not his purpose to write a complete narrative of Jesus' ministry. Other "signs" were done by Him (cf. 2¹⁸ 4⁴⁰ 12³⁷) which he does not stay to record, although they were done in the presence of the disciples, who were the witnesses of His wonderful works, chosen by Jesus Himself (15²⁷; cf. Acts 1²² 10⁴¹). Such were, e.g., the healings of lepers and demoniacs, of which none is described in the Fourth Gospel. They were not written "in this book," although some of them were written in other books, such as the Synoptic Gospels, of which Jn. knew Mk. and probably Lk. also.

After μαθητῶν the rec. with κCDLWΘ adds αὐτοῦ, but om. ABA. The witnesses of the "signs" were not only the Twelve, but disciples generally. See on 2¹ for the omission of αὐτοῦ.

ἐνώπιον. This prep. occurs only once again in Jn. (1 Jn. 3²⁰). It is frequent in Lk., but is not found in Mk. Mt. (see Abbott, *Diat.* 2335).

31. ταῦτα δὲ γέγραπται, δὲ corresponding to μὲν of v. 30. But the signs which have been chosen by Jn. for record were recorded with the aim of inspiring in his readers the conviction that Jesus is divine, so that with this belief they may have life in His name. The Gospel, like the First Epistle, was written with a definite purpose. Cf. ταῦτα ἔγραψα ὅμιν, ἵνα εἰσέτε ὅτι ζωὴν ἔχετε αἰώνιον, τοὺς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ (1 Jn. 5¹³).

ἵνα πιστεύετε. So κ²BΘ (as at 19³⁵), as against the rec. πιστεύοντες (κACDNW).

ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. This reproduces the terms of Martha's confession of faith (13³⁷), *before* Lazarus had been restored to her. But whereas, on her lips, ὁ υἱὸς τοῦ Θεοῦ was probably used only as a title of Messiah, as Jn. uses it here it appears to have a deeper significance (see on 1³⁴). The faith of future believers is to be not only

a faith in Jesus as the Christ (cf. 1st and Mk. 8th), but a faith in Him as the Son of God in the higher sense which has been suggested many times in the Gospel (12th 3rd 5th 19th), and which is made explicit in the Confession of Thomas at its close (v. 28).

καὶ ἐκ τῶν πιστεύοντες κτλ. This is the central message of the Fourth Gospel, that belief in Jesus Christ is the path to life. See 3rd 14th 20th, 1 Jn. 5th. "In Him was life" is proclaimed in the Prologue (1st), and the purpose of His coming was that men might have life; cf. 5th 6th 10th.

The order of words suggests as the natural rendering "that, believing, ye may have life in His Name." The sequence "life in His Name" (ἐν τῷ ὀνόματι αὐτοῦ) does not occur elsewhere; but the prayer of Christ was that His faithful disciples might be "kept in His Name" by the Father (17th 12th), and this perhaps provides a sufficient parallel. Cf. Acts 10th "to receive forgiveness of sins through His Name," and 1 Cor. 6th.

On the other hand, in the closely similar passage quoted above (1 Jn. 5th) it is those "who believe in the name (ἐν τῷ ὀνόματι) of the Son of God" that have eternal life. And at 7th (where see note) the authority to become children of God is for those who "believe in His Name." It would thus be more explicitly in accordance with Johannine teaching if we disregarded the natural order of the words here, and rendered "that believing in His Name, ye may have life" (see on 3rd). It would seem from 16th (where see note) that to take ἐν τῷ ὀνόματι αὐτοῦ with πιστεύοντες, despite the intervention of ζωὴν ἔχοντες, would be consistent with Johannine style.

After ζωὴν κτλ. DL and Jam. 13 add αἰώνιον, probably through reminiscence of 1 Jn. 5th, but om. ABNWΔΘ. For ζωὴ and ζωὴ αἰώνιος, see on 3rd.

THE APPENDIX (CHAPTER XXI)

THE Fourth Gospel was plainly intended to end with 20th. Anything following this is of the nature of an anticlimax. No copy, however, of the Gospel, so far as we know, was ever issued without the addition of c. 21, which is quoted by Tertullian (*Scorp.* 15) and is treated by Origen in his Commentary as on a par with cc. 1-20. It is probable that the Appendix was added as an afterthought, before the Gospel was published, and various opinions have been held as to its authorship, purpose, and source.

We have first to ask if c. 21 is by the same hand as cc. 1-20. The only evidence by which such a question can be determined is the evidence of vocabulary and style; and it is hardly possible within the brief compass of twenty-five verses to collect sufficient data. ἄνατον (v. 6) does not occur in cc. 1-20, nor does πιάζεν (v. 3) in the sense of catching fish; but then there is no fishing anecdote in the body of the Gospel. Similarly no stress can be laid on unusual words such as προσφύγων (v. 5), or ἰερεῖς (v. 7). τοῦτον and ἰερέα (v. 12) do not appear elsewhere in Jn., and this must be noted, for they might very naturally have been used. So too in v. 4 we find πρὸς, while πρὸς is the form adopted in 18th 20th. In 1st we have ἵμεν ὁ δὲ ἰσχυροῦ, while at 21st we have the shorter ἵμεν ἰσχυροῦ. But against these differences may be set remarkable agreements in style between cc. 1-20 and c. 21. The use of ἀπὸν ἀπὸν at v. 18; the evangelistic comment at v. 23; the verbal correspondence between v. 19 and 12th, are among the more obvious. Such similarities might possibly be due to conscious imitation of the mannerisms of Jn. by the author of the Appendix, but there are others, more subtle, which can hardly be thus explained. ἀνὸς in v. 8 is used exactly as at 11th; ὁμοῖος in v. 13 just as at 6th; σὺν (v. 3) is rare in Jn., but it is found 12th 18th; μέντοι (v. 4) is thoroughly Johannine (cf. 12th); and so is ἀνὸς (v. 9; see on 4th).¹

¹ Further arguments may be found in Lightfoot (*Biblical Essays*, p. 194), who accepts the Johannine authorship of the Appendix, as do Harnack (*Chron.* i. 676), Sanday (*Criticism of Fourth Gospel*, p. 81), and W. Bauer in his *Handbuch*; Pfleiderer (*Primitive Christianity*, iii. 79), Moffatt (*Introd. to N.T.*, p. 572), and Stanton (*The Gospels as Historical Documents*, iii. p. 28) take the other side.

The view taken in this commentary is that the author of c. 21 is the person whom we designate as Jn. But, whereas throughout cc. 1-20 Jn. is accustomed to reproduce the reminiscences of John the son of Zebedee, often in the form in which the aged disciple dictated them, this cannot be affirmed with confidence of the earlier part of c. 21, although it is true of vv. 15-22.

The correspondence between 21¹⁻¹² and Lk. 5¹⁻¹¹ are so close that they demand investigation; and it is necessary also to take account of the Synoptic parallels to the Lucan passage. The story of the Call of Peter and Andrew, and also of James and John (Mk. 1¹⁶⁻²⁰, Mt. 4¹⁸⁻²², Lk. 5¹⁻¹¹) is not given by Jn., who reports instead an earlier incident, when these four disciples were attracted to Jesus for the first time (1³⁵⁻⁴¹). The Lucan narrative differs from that of Mk., Mt. in significant particulars:

(a) Lk. does not tell explicitly of any *call* of the fishermen, as Mk., Mt. do; while he ends his story by saying that the four left all and followed Jesus (Lk. 5¹¹), *sc.* that James and John followed as well as Peter and Andrew. Cf. Jn. 21¹⁵⁻¹⁷ where John (who has not been invited to do so) follows as well as Peter to whom alone the call "Follow me" is addressed.

(b) In Mk., Mt. the promise, "I will make you fishers of men," is explicitly given to Peter and Andrew, while the story suggests that it was intended for James and John as well. But in Lk. it is confined to Peter alone: "Fear not, from henceforth thou shalt catch men." This is in remarkable correspondence with the giving of the commission, *Pasce oves meas*, to Peter alone, in Jn. 21¹⁷.

(c) Lk. interpolates the incident, which Mk., Mt. do not report, of Peter's allegiance having been stimulated by a great catch of fish which he regarded as due to supernatural knowledge on the part of Jesus. So too in Jn. 21 it is Peter who is specially moved by the great success of the fishing due, again, to the direction of Jesus, and he alone plunges into the water to greet Jesus before the others (cf. at this point the story, peculiar to Mt. 14²⁸⁻³¹, of Peter walking on the waters).

(d) That the vocabulary of Jn. 21 should recall that of Lk. 5 is not in itself remarkable, for in stories relating to successful catches by fishermen the same words would naturally occur; e.g. ἐμβαιέν "to embark" (Lk. 5³, Jn. 21³), ἀποβαίνεν "to disembark" (Lk. 5³, Jn. 21³), ὕμνηον (Lk. 5³, Jn. 21³). But the correspondence is not only one of vocabulary. In Lk. 5³ the fishermen say δι' ἄλλης νυκτὸς κοινοῦντες οὐδὲν ἐλάβομεν; cf. Jn. 21³ ἐκείνῃ τῇ νυκτὶ ἐπύλαον οὐδέν. In both cases, it is by the direction of Jesus that they cast the net into deeper water (Lk. 5⁴, Jn. 21⁴, where see note); and in both

cases they make a great catch. In Lk. 5⁴ the nets were beginning to break (*ῥηγίζοντο*), but they did not actually break, for the fishermen managed to secure them full of fish; so in Jn. 21¹¹ it is noted that the nets were not broken. That this should be mentioned shows that there was danger of them breaking, as in Lk. 5⁴.

These correspondences between the stories in Lk. 5 and Jn. 21 of a great draught of fishes are so close that they cannot reasonably be accounted for on the hypothesis that they represent distinct traditions of two distinct incidents. Accordingly, two alternative explanations offer themselves.

(1) The author of Jn. 21 may have taken his story directly from Lk. 5, putting it in a different context (Wellhausen, Pfleiderer). Pfleiderer¹ regards Lk. 5⁴⁻¹¹ as itself only an "allegorical" narrative, and if this were the aspect under which it was viewed by Jn., his transference of the Lucan passage from one point to another would hardly call for comment. But that Lk. intended his story of the miraculous draught of fishes to be taken as an account of an incident that actually happened is not doubtful; nor is there any reason for thinking that Jn. understood it differently. Jn., however, corrects Synoptic narratives sometimes;² and it is conceivable that he has deliberately retold this Lucan story, and ascribed it, not to the early days of our Lord's ministry, but to the period after His Resurrection.

(2) A more probable explanation, however, is that Lk. 5¹⁻¹¹ and Jn. 21 are derived, in part, from the same source, viz., a Galilean tradition (see on 20⁷) about the Lord's appearance to Peter after His Resurrection, and the restoration of Peter to his apostolic office.

(a) First, as to Lk. 5. We have seen that Mk. (followed by Mt.) tells that when Peter, Andrew, James, and John abandoned their fishing and followed Jesus, He promised two of them (if not all four) that He would make them "fishers of men." Lk. seems to have confused this promise with the commission afterwards given to Peter to feed the sheep of Christ; and accordingly in his account of the call of the disciples he has interpolated the tradition of a miraculous draught of fishes followed by a special charge to Peter. In Lk., the promise "henceforth thou shalt catch men" is for Peter alone.

Further, the words which Lk. ascribes to Peter, "Depart from me, for I am a sinful man," (Lk. 5⁸) are not adequately explained by saying that Peter was moved to confess his sinfulness because of an extraordinary take of fish. But if such words were spoken when he met his Master for the first time

¹ *Primitive Christianity*, iii. 79.

² See *Introd.*, p. xcix.

after he had denied Him, they are very appropriate. This sentence in Lk.'s narrative suggests of itself that the narrative belongs to the period after Jesus had risen.

(b) Next, in Jn. 21 there are indications that the story was originally current as a tradition, not of the *third* appearance of the risen Jesus to the disciples, but of His *first* manifestation of Himself after His Resurrection.

It is difficult to understand how disciples who already had *twice* conversed with the Risen Christ (20^{19, 20}) should fail to recognise Him when He presented Himself by the lake-side (but see note on 21⁴). That they should have gone back to their fishing after the extraordinary communication to them recorded in 20^{22, 23} is strange enough (Chrysostom can only suggest that they had gone back to Galilee through fear of the Jews); but it would be stranger still if they were not sensitive, after such an experience, to every slightest indication of the presence of Jesus.

Again, the story, as narrated, suggests that this was the first occasion on which Peter met and conversed with Jesus since the night when he denied Him. Vv. 15-19 relate how he was questioned by his Master, and finally reinstated, with a new and great charge, in his apostolic office. Is it likely that the person who first wrote down this story believed that Peter had seen the Risen Lord at least twice before, and had, along with his companions, been already granted the gift of the Holy Spirit and a commission to forgive sins? The inference that 21¹²⁻¹³ must not be taken as posterior to 20²² is difficult to evade.

It must not be overlooked, in this connexion, that the genuineness of $\epsilon\delta\omega\kappa$ in 21¹² is doubtful. Different MSS. place $\epsilon\delta\omega\kappa$ at different points in this verse (see note *in loc.*), and one uncial, at least, omits it altogether. It is probable that the adverb $\epsilon\delta\omega\kappa$ in v. 1 and the whole of v. 14 ($\nu\alpha\upsilon\tau\omicron\varsigma \phi\eta\gamma\epsilon\tau\omicron\iota\varsigma \tau\omicron\upsilon\tau\omicron\upsilon\varsigma \iota\sigma\tau\omicron\upsilon\sigma\iota\varsigma$ κτλ.) have been added by Jn. to his source to bring the tradition of an appearance in Galilee into harmony with those which he has already described at Jerusalem. V. 14 is obviously a parenthesis, for the narrative runs smoothly and consecutively from v. 13 to v. 15.

These considerations lead to the conclusion that Lk. 5¹⁻¹¹ and Jn. 21 both go back to a current story that the first manifestation of the Risen Jesus to Peter (at any rate) was by the Sea of Galilee. According to Mk. 16⁷ (followed by Mt. 28⁷), the disciples had been told that Jesus would meet them in Galilee, and Mt. 28¹⁸ states that He actually did so (see on 20¹ 21¹). Another instance of the survival of such a tradition is provided by the *Gospel of Peter* (second century), the extant fragment ending as follows: "It was the last day of unleavened

bread, and many went forth, returning to their homes, as the feast was ended. But we, the Twelve (see on 20²⁴) disciples of the Lord, wept and were grieved; and each one, grieving for that which was come to pass, departed to his home. But I, Simon Peter, and Andrew my brother, took our nets and went away to the sea, and there was with us Levi the son of Alphaeus, whom the Lord . . ." That is to say, Pseudo-Peter makes the apostles remain at Jerusalem until the Passover Feast was over, but makes no mention of any appearances of the Risen Lord to them there. Instead, he represents them as returning to their homes, the Galilean fishermen going back to the Sea of Galilee. When the fragment ends, it seems as if an incident like that of Jn. 21¹⁻¹⁴ was being led up to.

Harnack holds¹ that this tradition, the source of Jn. 21¹⁻¹³ as of Lk. 5¹⁻¹¹, was narrated in the Lost Conclusion of Mark. It may be so—the evidence is insufficient for certainty; but it seems more probable that Mt. 28¹⁸ gives us part of what was in the original Marcan narrative.

However that may be, we have reached the conclusion that Jn. 21 and Lk. 5 point back to a common source, viz. a Galilean tradition about the Risen Lord. The question then arises, *why* did Jn. add c. 21 to the already completed Gospel?

(1) It has been suggested that c. 21 was added as a kind of postscript, because it was thought important that the rehabilitation of Peter should be placed on record. Of this there is no account in the Synoptists or in Jn. cc. 1-20. His denial is narrated in detail by all the evangelists, but his forgiveness and restoration to apostolic leadership is assumed without any explanation. That at some moment after the Resurrection he regained his old position of leader is manifest from the narrative of Acts. How were the other apostles reassured as to his stability? The beautiful story of 21¹⁶⁻¹⁹ is the only explanation that has been preserved, whatever be its source; and it is easy to realise that the Church at the end of the first century would be anxious to have it placed on record, more especially after Peter's career had been ended by a martyr's death. The statement in v. 24 that the story was certified by the Beloved Disciple, *i.e.* in our view by John the son of Zebedee, who at the time of its being added to the Fourth Gospel was the only living person who could bear witness to its truth, is in no way improbable. How Peter came to be restored to his apostolic office would not seem to the first generation of Christians to be a question of sufficient importance for inclusion in a Gospel, but when the second generation began to look back it was recognised as of peculiar interest.

¹ *Luke the Physician* (Eng. Tr.), p. 227.

(2) But the principal motive for the addition of c. 21 was, no doubt, that misapprehensions as to the meaning of some words of Jesus might be removed.

The enigmatical promise (Mk. 9¹ and parallels) that there were some among the disciples of Jesus who would not die until "the kingdom of God came with power" must have made a profound impression (see on 1²¹). *Maran Atha* was the watchword of apostolic Christianity (1 Cor. 16²²), and at first it was expected that the Parousia (cf. 14³ and 1 Jn. 2²⁸) would come soon. Paul at one time thought that some of his contemporaries would live to see it (1 Thess. 4¹³, 1 Cor. 13⁴). By the time that the Fourth Gospel was written, the hope of the speedy return of Christ was dying out; but it was still believed by some that the Lord had promised (either in the words preserved in 21²³, or in similar words such as Mk. 9¹) that it would come to pass before all the apostles died. Accordingly, when the last survivor, John the son of Zebedee, was manifestly approaching the end of his course, there must have been some at least who were disconcerted. It was probably to reassure them that the story of the promise made by Jesus to John was added to the Gospel which was based on his reminiscences, and attention directed to its exact phrasing. Vv. 21-23 may have been written down after the death of John; but it seems more probable that the true account of this incident was gathered from his lips during the last days of his long life.

The Appendix, then, embodies a tradition that was current as to an appearance of the Risen Christ in Galilee, which is also used (but misplaced) by Lk. In c. 21, it appears in a version for some details of which the authority of the Beloved Disciple is expressly claimed (v. 24); but it would seem that it has been edited (vv. 1, 14) by Jn. so as to bring it into harmony with c. 20. The Gospel proper contained only such incidents and sayings of Jesus as would serve the special purpose of the writer (20³¹⁻³²); but before it was issued to the Christian community it was thought desirable to add an Appendix embodying traditions about Peter and John of which incorrect versions were current.

For vv. 24, 25, see notes *in loc.*

An appearance of the Risen Christ by the Sea of Galilee
(XXI. 1-14)

XXI. 1. μετὰ ταῦτα. This introductory phrase does not connote strict sequence.¹ It is used by Jn. to introduce a

¹ See Introd., p. cviii.

XXI. 1. Μετὰ ταῦτα ἐφάνησεν αὐτοῖν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐν τῇ θάλασσῃ τῇ Τιβεριάδος· ἐφάνησεν δὲ οὕτως.

fresh section of his narrative, and hardly means more than "another time."

ἐφάνησεν αὐτοῖν. For φανερῶν (cf. v. 14) and its use in Jn., see on 1²¹. It is the verb used in the Appendix to Mk. (16^{12, 16}) of the manifestations of the Risen Jesus to the two at Emmaus, and to the Eleven. He was not visible *continuously* between His Resurrection and final Departure.

ὁ Ἰησοῦς. BC om. ὁ, but ins. καὶ ΝΑΝΤΑ (see on 1^{28, 30}).

τοῖς μαθηταῖς. Not to the Eleven, but to some of them only. οἱ μαθηταί might stand for "disciples" in the wider sense (see on 2²), but that is not probable at this point, as we shall see.

ἐν τῇ θάλασσῃ τῇ Τιβεριάδος, "by the Sea of Tiberias." For this description of the Sea of Galilee, see on 6¹. According to the Marcan tradition (Mk. 16⁷, Mt. 28⁷), Jesus was to manifest Himself in Galilee (cf. Mt. 28¹⁰). Of any appearances there, the Gospels of Lk. and Jn. tell nothing, but in this Appendix to the Fourth Gospel one such manifestation is described in detail, implying (as the story is told by Jn.) that, after the three appearances at Jerusalem described in c. 20, some of the Eleven (at least) returned to Galilee, where Jesus met them. But see note above, p. 656.

πάλιν (a favourite Johannine word, cf. 1³⁰) is placed before αὐτοῖν by N² and before ἐφάνησεν by D. It is omitted by some cursives.

ἐφάνησεν δὲ οὕτως. This brusque constr. does not appear again in exactly this form in Jn.; but cf. 4⁴, ἐκαθέζετο οὕτως ἐν τῇ ἡμέρᾳ.

2. According to Pseudo-Peter (see p. 691 above), the disciples remained in Jerusalem until the end of the Passover Feast, when some returned to their homes in Galilee. This falls in with c. 21.

Peter and the sons of Zebedee were fishermen, who took up their work in partnership, as they had been accustomed to do (Mk. 1¹⁹). ἦσαν ὅμοι, "they were together," and with them were Nathanael and also Thomas. The words ἀλλὰ ἐκ τῶν μαθητῶν αὐτοῦ δύο suggest that all seven who were present were of the Twelve, for οἱ μαθηταί αὐτοῦ generally represents the Twelve in the Fourth Gospel. οἱ μαθηταί (without αὐτοῦ) in vv. 4, 12 stands for the seven who have been already mentioned. See for this usage on 2¹.

Nonnus, in his paraphrase of Jn., like Pseudo-Peter, says that Andrew was present on this occasion, and he may have

2. ἦσαν ἑνὸς Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3. λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγετε ἀλυσέν. λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἔξηλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἑκαστῇ τῇ γαλῇ ἐκίπαιον σάβαν.

been one of the two *ἰσνομινᾶσι*; it would be natural that he would, as formerly, accompany Peter in his fishing. Pseudo-Peter represents "Levi the son of Alphaeus" as one of the company, and it is possible that this is a true tradition and that he was the second unnamed disciple, although we should hardly expect that a former tax-gatherer (Mk. 2¹⁴) would be of use in a fishing-boat. If we had to guess at the second *ἰσνομινᾶσι*, the name of Philip would naturally suggest itself. He was of Bethsaida, as were Peter and Andrew (2¹⁴); and in the lists of the apostles he always appears among the first five, with Peter, Andrew, and the sons of Zebedee (Mk. 3¹⁸, Mt. 10², Lk. 6¹⁴, Acts 1¹³). He is also associated with Peter, Andrew, and John, and with Nathanael in 1⁷⁻¹⁸. The seven disciples present on the occasion now to be described would then be the seven most prominent in the Fourth Gospel and the seven who are named first in Acts 1¹³. But the evidence as to the two *ἰσνομινᾶσι* is not sufficient for certainty.

Σίμων Πέτρος. See on 13¹³ for the full name being used at the beginning of a new section, as is the habit of Jn.

Θωμᾶς ὁ λεγόμενος Δίδυμος. So he is described 11¹⁶, where see note; cf. 20²⁴.

καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλ. There is no reason for supposing (with Schmiedel) that this description is made up from a comparison of 1⁴⁶ and 2¹, or that it does not represent a genuine tradition as to Nathanael's home. See on 1⁴⁶.

οἱ τοῦ Ζεβεδαίου. Zebedee's name is not mentioned elsewhere in the Fourth Gospel. "The sons of Zebedee," their names not being stated, is a phrase occurring Mt. 20²⁰⁻²⁶ 27²⁸.

8. λέγει αὐτοῖς Σίμων Πέτρος. He characteristically takes the lead, saying, "I am off to fish." For ὁπάγετε, see on 7²⁸. The verb ἀλυσέν occurs in the Greek Bible only once elsewhere, at Jer. 16¹⁸.

To repeat the full name Σίμων Πέτρος is not in accordance with Jn.'s habit (see on 18¹³); cf. vv. 7, 11, 15.

καὶ ἡμεῖς σὺν σοί. σὺν is not a favourite Johannine word, occurring only twice in Jn. (see on 12², 18¹).

ἔξηλθον, "they went out," not necessarily from the same house, but from the place where they were all gathered.

ἐνέβησαν εἰς τὸ πλοῖον. For this phrase, see on 6¹⁷. The rec. has ἀνέβησαν. Probably τὸ πλοῖον was the large boat

4. πρῶτος δι' ἣν γενομένην ἔστη Ἰησοῦς ἐπὶ τὸν αἰγαλόν· οὐ μέντοι ᾤδευσαν οὐ μαθηταὶ δὲ τῆς Ἰησοῦς ἐστίν. 5. λέγει σὺν αὐτοῖς Ἰησοῦς

which they were accustomed to use as they went about the lake with Jesus (see on 6¹⁷).

The rec. adds εἰθός, but om. κBC*DLNWAΘ.

ἐν ἑκαστῇ τῇ γαλῇ ἐκίπαιον σάβαν. This recalls Lk. 5⁸; the night is the best time for fishing, and yet they caught nothing. πιάζειν is used several times by Jn. (see on 7²⁰) of "arresting" or "taking" Jesus; but to use it of the catching of fish, as here and at v. 10, is curious. Cf. Cant. 2¹⁵ Rev. 19²⁰.

4. πρῶτος δι' ἣν γενομένην, "when dawn was now breaking," and the light not yet good. Jn. never has πρῶτος in the body of the Gospel, while πρῶτος occurs 18²⁰ 20¹ (see also on 1⁴). Mt. has πρῶτα (Mt. 27¹).

For γενομένην (ABC*LEΘ), the rec. has γενομένης (MDNWTΛΘ).

ἔστη Ἰησοῦς ἐπὶ τὸν αἰγαλόν. ἐπὶ is read by MADLΘ (cf. Mt. 13³ 24, Acts 21⁵ ἐπὶ τὸν αἰγαλόν); but BCNW have εἰς (cf. Acts 27²⁰ εἰς τὸν αἰγαλόν "towards the beach"). Perhaps εἰς has come in here through assimilation to ἔστη εἰς τὸ μέσον (20¹⁸ 20, where see note).

μέντοι is a Johannine word; see on 12⁴⁸.

For ᾤδευσαν followed by the historic present ἐστίν, see on 1²⁰. That disciples, who had so recently seen the Risen Lord *twice*, according to the Johannine tradition (20¹⁹, 26), should not recognise Him, even after He had spoken to them, might, perhaps, be accounted for by their distance from the shore and the dimness of the early morning light. Again, the failure of the two disciples at Emmaus to identify Him at first (Lk. 24¹⁶), and the failure of Mary Magdalene to recognise Him when she saw Him (20¹⁴ σὺ κἄν εἶς τῶν Ἰησοῦς ἐστίν, words identical with those used here) may be taken as showing that the Risen Lord was not recognisable, unless He chose "to manifest Himself." The latter may be the true explanation.¹ But the present instance of the disciples' failure to recognise Him is perplexing, for (according to Jn.) they had already seen Him; even if we do not lay stress on the Marcan tradition according to which they had been told that they might expect to see Him in Galilee.

8. λέγει . . . Ἰησοῦς. The rec. inserts ὁ before Ἰησ. with A*CDLNΘ, but om. MB.

παῖδις is not put into the mouth of Jesus in any other

¹ On this cf. Sparrow-Simpson, *The Resurrection and Modern Thought*, p. 86: "Recognition, in some cases, instead of becoming easier, [became] increasingly difficult."

Παῖδια, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οἱ. 6. δ. δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δίκτυα μέρη τοῦ πλοίου τὸ δίκτυον, καὶ

Gospel passage, when He is addressing His disciples. It is a colloquial form of address, as we might say "My boys," or "lads," if calling to a knot of strangers of a lower social class. *παῖδιον* is thus used in Aristophanes (*Nub.* 137, *Ran.* 33). The use of *παῖδια* in 1 Jn. 2¹³ is different.

Jesus says *τεκνία* to the disciples at 13³², but to have employed a tender term of this kind would at once have betrayed His identity by the lake-side.

μή τι προσφάγιον ἔχετε; i.e. "have you caught any fish?" Wetstein (approved by Field) quotes a scholium on Aristoph. *Clouds*, 731, viz. ἔχεις τι; schol. χαριμένως τὸ ἔχεις τι τῇ τῶν ἀγροτῶν λείπει χρώμενος· τοῖς γὰρ ἀλιεῦσι ἢ ἀρνιθαγενοταῖς οὕτω φασὶν ἔχεις τι; That is to say, ἔχεις τι is the phrase in which a bystander would say to a fisherman or fowler, "Have you had any sport?" προσφάγιον, lit. a "relish," something to season food, is a Hellenistic word like *όρον* or *όφάριον* for "fish," which was the relish in common use. See on v. 10 below. προσφάγιον is not found elsewhere in the Greek Bible.

The form of the question, beginning with μή, suggests that a negative answer is expected (see on 6³⁰),¹ so that we may render "Boys, you have not had any catch, have you?" And, accordingly, they answered, "No." See on 4²⁰.

6. Then Jesus, perhaps having noticed from the shore that a shoal of fish was gathering at the farther side of the boat, calls to the fishermen, "Cast your net towards the right of the boat, and you will have a take."

εἰς τὰ δεξία μέρη τοῦ πλοίου is a cumbersome phrase for which no linguistic parallel seems to be forthcoming. In Lk. 5⁴ the advice of Jesus was similar, although expressed differently, viz. to let down the nets in deeper water. As the story is told, it would seem that Peter jumped into the water on the side of the boat nearest the land, being unimpeded by the net which now was on the other (the *right*) side, farther from the shore.² δίκτυον does not occur again in Jn., and is the word used Lk. 5^{4, 6}; but nothing can be inferred from this, as it is the common word for a fishing-net.

After εὐλόγητε, *με*³ and several Latin texts mostly of the Irish school (e.g., *ardmach*, *dim.*, *stowe*, *corp.*, and *Rawl.* 167⁹)

¹ See Abbott, *Diat.* 2707.

² Trench, with others, suggests that the "right" side is symbolic of the auspicious side; cf. Ezek. 4¹⁻⁶, etc.

³ Cf. Wordsworth-White in loc., and Berger, *La Vierge*, p. 45, for other Latin MSS. with this interpolation.

εὐλόγητε. ἔββαλον οὖν, καὶ οὐκᾶν αὐτῷ ἐλάσαι ἰσχυρον ἀπὸ τοῦ πλοίου τῶν ἰχθύων. 7. λέγει οὖν ὁ μαθητὴς ἐκείνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ Κύριός ἐστιν. Σίμων οὖν Πέτρος, ἐκείνος ἐστὶ ὁ Κύριός ἐστιν, τὸν ἐπεσθύντην διεψάσσατο, ἦν γὰρ γυμνός, καὶ ἔββαλον

interpolate Lk. 5⁴, "but they said, Master, we toiled all night and took nothing; but at Thy word we will let down the net." This interpolation shows that the similarity between the two narratives of a great draught of fishes in Lk. and Jn. had been observed long before the dawn of modern criticism.

καὶ οὐκᾶν αὐτῷ ἐλάσαι ἰσχυρον. The rec. has ἰσχυρον but the more vivid ἰσχυον is read by *ABCDLN*. For the verb ἐλάειν see on 6⁴. ἰσχύον is not found in the body of the Gospel.

ἀπὸ τοῦ πλοίου τῶν ἰχθύων. For the same constr. cf. 2 Chron. 5² of the animals that "could not be numbered for multitude," οἱ οὐ λογισθήσονται ἀπὸ τοῦ πλοίου. Nothing is said here of the breaking of the net, which Simon and Andrew feared in the parallel story (Lk. 5⁹).

The Sea of Galilee still swarms with fish;¹ and it is noteworthy that this great catch is not described as a σημεῖον, nor is it suggested that it was miraculous.

7. We have identified the Beloved Disciple with John the son of Zebedee (see on 13²⁶, and *Introd.*, pp. xxxvff.). This identification agrees well with the statement of v. 2 that the sons of Zebedee were present on this occasion; although v. 2 does not by itself *prove* this, for the Beloved Disciple might be one of the two *innominate*.

The Beloved Disciple is the first to recognise Jesus, while Peter is the first to act on the knowledge that the stranger on the beach is He. This is entirely congruous with all that the Gospels tell of the two men, the one a spiritual genius, the other an eager, impulsive, warm-hearted leader.

ὁ κύριός ἐστιν. See on 4¹.

Σίμων οὖν Πέτρος. See on v. 3.

Peter, while working the boat and the nets, was γυμνός, i.e. he was naked except for a waist-cloth; but before leaping into the water, he threw on his upper garment, and fastened it with a belt. ἐπεσθύντη is not found elsewhere in the N.T., but cf. 1 Sam. 18⁴ where Jonathan presents David with his *επεσθύντης* as a personal gift. Meyer says that the Talmud takes over the word in the form *מטותא*, using it to describe a labourer's frock.

The verb *διεψάσσατο* signifies that Peter tucked the garment

¹ Cf. G. A. Smith, *Hist. Geogr.*, p. 462 n.

αὐτὸν εἰς τὴν θάλασσαν· 8. οἱ δὲ ἄλλοι μαθεῖναι τῷ πλοιαρίῳ ἦλθον, οὗ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, στίβουτες τὸ δίκτυον τῶν ἰχθύων. 9. ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλεπούσαν ἀνθρακίαν κειμένην καὶ ὀφάριον ἐπικείμενον καὶ ἄρτον.

up into his girdle before he waded ashore in the shallow water (cf. 13⁹).

Syr. sin. adds, after the words "he cast himself into the sea," the gloss "and came swimming." The paraphrase of Nonnus also speaks of Peter swimming; and this may be intended by the Greek, but in fact the ἐπεσύντησεν or long garment which Peter put on would only have been an impediment if he had to swim ashore.¹

Nothing is said of any conversation between Peter and the Risen Jesus at this point of the story (cf. *contra*, Lk. 5⁸).

8. The other disciples wished to get to shore as soon as they could, and to bring their catch with them; but the big fishing boat (τὸ πλοῖον, v. 3) could not come closer in the shallow water, so they came (there were only six of them) in the dinghy (τὸ πλοῖον, cf. 6²⁸) and the note there, the distance being only about 100 yards.

ἀπὸ πηχῶν διακοσίων, "200 cubits off." For this constr. of ἀπὸ see on 11¹⁸. πηχῶν is contracted into πηχῶν as in Ezek. 40¹ 41¹², Rev. 21¹⁸, etc.

στίβουτες τὸ δίκτυον κτλ., "towing the net full of fishes," i.e. having attached the ropes of the net to the dinghy. στίβου does not occur again in Jn.; it is used, as here, of dragging towards one a net full of fish by Plutarch, *de solertia animalium* c. 26.

9. ἀπέβησαν, "they disembarked." ἀποβαίνειν does not occur again in Jn.; and it is noteworthy that the only other place in the Greek Bible where it is found in the sense of "disembark" is Lk. 5⁸ (cf. Abbott, *Diat.* 1763).

For ἀνθρακίαν, see on 18¹⁸. The Vulg. rendering of ἀνθρακίαν κειμένην is *trunpas positas*; but some O.L. texts have *carbones positas*, while others (a b c f g r) have *carbones incensos*, as if they read ἀνθρακίαν καυομένην. It is possible that this is the original reading, for καυομένην would readily be corrupted into κειμένην, more especially as ἐπικείμενον follows in the next line. ὡς οὖν ἀπέβησαν. ὡς οὖν is thoroughly Johannine; see on 4¹⁰.

ὀφάριον. We have had the word ὀφάρια already at 6⁹, where it probably means "dried fish" (see note *in loc.*).

¹ Abbott (*Diat.* 2099, xvii. n.) finds a symbolic meaning in τὸ ἐπεσύντην διεσύντα, understanding the words to suggest that Peter girded himself with the fine linen of repentance.

10. λέγει αὐτοῖς ὁ Ἰησοῦς Ἐσέκατε ἀπὸ τῶν ὀφარიῶν ὧν ἐτίσαστε νῦν. 11. ἀνέβη οὖν ἕλμων Πέτρος καὶ εἰλκυσεν τὸ δίκτυον εἰς τὴν γῆν μετὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν καὶ τοσοῦτον ὄντων

But here the ὀφάρια (v. 10) are the fresh fish which had just been caught, and in v. 11 the net is said to have been full "of great fishes." In fact, despite the derivation of the word, ὀφάριον came to mean "a fish" or "fish" vaguely, whether fresh caught or dried; just as πᾶν τὸ ὄψιον τῆς θαλάσσης in Num. 11²² means "all the fish of the sea." See on v. 5.

The ὀφάριον which was cooking on the fire was not one of the fish which had just been caught; for it is only after the disciples see it that the net is drawn ashore. It was provided, along with the bread, by Jesus. Some have thought that the singular forms ὀφάριον, ἄρτον, are significant; and that there is here an allusion to a sacramental meal—one fish, one loaf. But neither ὀφάριον nor ἄρτον necessarily signify one fish or one loaf only; both may be taken generally as "fish," "bread." See further, on v. 13.

The story of Lk. 24⁴⁸, where the disciples give Jesus a piece of broiled fish (ἰχθύος ὀρετοῦ μέρει), presents some likeness to the present passage, but there the Risen Jesus asks for food (cf. 21⁶) and eats it. Jn. does not say that He ate anything, but only that He presided at the meal by the lake-side.

10. Ἐσέκατε ἀπὸ τῶν ὀφ. κτλ., "bring of the fish which you caught just now." *Prima facie*, the story suggests that the fish on the fire was for the breakfast of Jesus Himself, and that He now invites the fishermen to bring some of the fish that they had caught, to cook them, and join Him at His meal. But this is not said directly.

For πᾶν, see on v. 3. For νῦν, "just now," cf. 11⁸.

11. ἀνέβη οὖν x. π. "So Peter," in obedience to the authoritative direction of Jesus, "went aboard" the dinghy, or little boat. Peter is always foremost on action.

καὶ εἰλκυσεν τὸ δίκτυον κτλ., "and drew the net to land," which was easier to do than to haul it over the gunwale into the dinghy.

μετὸν ἰχθύων μεγάλων κτλ. Cf. Lk. 5⁸ ἰχθύων πλῆθος πολὺ. Unlike the story in Lk., where the net was breaking (διεργήγρητο τὸ δίκτυον), it is noted here as remarkable, οὐκ ἰσχύσθη τὸ δίκτυον.

The simplest explanation of the number of fish, 153, being recorded, is that (as fishermen are wont to do, because the catch has to be divided into shares) the fish were counted, and their great number remembered as a notable thing. But commentators, both ancient and modern, have not been con-

οὐκ ἐσχίσθη τὸ δίσκον. 12. λέγει αὐτοῖς ὁ Ἰησοῦς Δεῦτε ἀριστήσατε. οὐδὲς ἐτόλμα τῶν μαθητῶν ἱεράσαι αὐτόν. Σὺ γὰρ εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. 13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ

tent with this, and have sought for a symbolic meaning in the number 153, which they (in modern times at least) assume was invented in order to suggest something esoteric. See *Introd.*, p. lxxxvii.

12. Jesus calls to the disciples, Δεῦτε ἀριστήσατε, "Come and break your fast" (cf. for the constr. δεῦτε, *Idem* κτλ., 4²⁷). ἀριστων was the morning meal (Mt. 22⁴, Lk. 11³⁰ 14¹⁵); the verb ἀριστῶν occurs again in N.T. only at Lk. 13³⁰. Nothing is said of the cooking of any of the fish that had been caught, but the command of v. 10 suggests that it was thus that the disciples' breakfast was provided.

οὐδὲς ἐτόλμα κτλ. The intimate familiarity of the old days had passed; they knew that it was Jesus who was speaking to them, but they did not dare to question Him as to His identity (cf. 4²⁷). Chrysostom says that they sat down for the meal in silence and trepidation, which *may* be implied.

οὐδὲς . . . τῶν μαθητῶν. For this constr., without ἐκ before the gen. plural, as usual in Jn. (see on 1⁴⁰ γ¹²), cf. 13³⁰. On μαθηταί, see 2¹.

εἰδότες ὅτι ὁ κύριός ἐστιν. It was not as at the Emmaus supper, where He was not recognised until He blessed and broke the bread (Lk. 24³⁰); here He was recognised before the meal began.

τολμᾶν and ἱεράζειν do not occur in the body of the Gospel. For ἱεράζειν, "to cross-examine," cf. Mt. 2⁸, Eccles. 11⁷; it is a natural word to use in this context.

13. ἔρχεται has been thought to imply that Jesus was standing at a distance from the lighted fire, and that He came to it only when the disciples were gathered for their breakfast. But ἔρχεται goes with λαμβάνει which follows (cf. ἔρχεται . . . καὶ λέγει, 12²⁵), and hardly needs explanation, or a reference to 20¹⁴.

The rec. αὐν (N⁴⁰) after ἔρχεται is om. by ¹BCDLW.

λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς. Syr. sin. and D insert ἐπιχαριστήσας before δίδωσιν, this being evidently introduced from ⁶¹¹, to the language of which v. 13 is closely similar. No eucharistic meal is implied at ⁶¹¹ (see note *in loc.*), and there is here even less suggestion of such a thing, τὸν ἄρτον and τὸ ὑψάριον do not indicate one loaf and one fish (see on v. 9); indeed the command "bring of the fish which you caught" (v. 10) implies that several fish had been prepared for the disciples' breakfast. That Jesus "took"

δίδωσιν αὐτοῖς, καὶ τὸ ὑψάριον ὁμοῖον. 14. τοῦτο ἦν τρίτον ἐφανέρωθαι Ἰησοῦ τοῖς μαθηταῖς ὅτι ἐστὶν ὁ κύριος.

15. Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρω ὁ Ἰησοῦς Σίμων

and "gave" them bread and fish, as before (cf. Mk. 6⁴¹ 8⁹, Mt. 14¹⁹ 15³⁶, Lk. 9¹⁶), means only that He presided at the meal, as His custom had always been.

With τὸ ὑψάριον ὁμοῖον, cf. ὁμοῖος καὶ ἐκ τῶν ὑψάριων (6¹³).

14. With the constr. τοῦτο ἦν τρίτον, cf. τοῦτο πάλιν δεύτερον σημεῖον (4⁴⁶), and see 2¹¹. In both these passages (2¹¹, 4⁴⁶), Jn. implies a correction of Mk.'s narrative, and it is probable that here too a correction of the Galilean tradition as to the appearance by the lake-side is intended. Jesus did not *first* manifest Himself to the apostles in Galilee (Mt. 28¹⁶); He manifested Himself to them twice at Jerusalem (20¹⁹, 30), and not until after that (τρίτον) did He show Himself in Galilee. V. 14 seems to be an addition made by Jn. to his source.

ἐφανέρωθαι Ἰησοῦς. Cf. v. 1 and see on 1²¹.

After μαθηταῖς the rec. has αὐτοῖς, but om. ¹ABCLWO.

ἠρίστης ἐκ κερπῶν. Cf. 2¹² 12¹². ἀναστῆναι was the verb used 20¹.

The restoration of Peter to his apostolic office (vv. 15-17)

15. ὅτε οὖν ἠρίστησαν, when the breakfast was over. Jn. is fond of these notes of time. See on 1²⁹.

Σίμων Ἰωάννου. This is the better reading (¹*BCDLW), as against Σίμων Ἰωάν of the rec. text; and so also at vv. 16, 17.

Note that we have here Σίμων Ἰωάννου three times, instead of Σίμων ὁ υἱὸς Ἰωάννου, as at 1⁴⁸.

Jesus addresses him by the personal name by which he was generally known, "Simon, son of John," as He was accustomed to do. See on 1⁴⁸ for the designation *Peter*, which, it is to be observed, Jesus only uses once (Lk. 22³⁴) in addressing the apostle. Cf. Mt. 16¹⁷, Lk. 22³⁴.

Peter had thrice denied His Master, and the solemn questioning of him, in the company of his fellow-disciples, as the prelude to his restoration to the Master's favour and the renewal of His confidence, was fittingly repeated thrice. As Augustine has it, he was questioned "donec trina voce amoris, solueret trinam uocem negationis."¹ The questioning has reference to one thing only, and that is Peter's *love* for Jesus. He is not asked to renew his confession of *faith* (probably that had never quite left him, his Master having prayed that it

¹ *Enarr.* in Ps. xxxvii. 17.

should not fail, Lk. 22²⁹), nor is he asked if he is sure that he will be more courageous in the future than in the past. The Lord does not remind him in words of his failure when the great test came. If he *loves*, that is enough. This is the one essential condition of the apostolic office and ministry.

Attention has often been directed to the use of the two verbs *ἀγαπᾷ* and *φιλεῖν* in these verses; Jesus asking *ἀγαπᾷ* μὲ twice, Peter answering *φίλῳ* σὺ, and on the third occasion of His query, Jesus changing the verb and saying *φιλέω* μὲ, taking up Peter's own word. This distinction of verbs is not treated as significant by the ancient commentators, Syriac, Greek, or Latin (Ambrose in *Lc. ii.* 176 being perhaps an exception); and, when the delight of Origen, e.g., in playing on words is remembered, this is sufficient to show that the patristic expositors did not venture sharply to differentiate *ἀγαπᾷ* from *φιλεῖν*. But in modern times, the exegesis of the passage has largely turned on the idea that whereas Peter will say *φίλῳ* σὺ, he does not presume to claim that he can say *ἀγαπᾷ* σὺ, *ἀγαπᾷ* being the more lofty word.¹ It is necessary, then, to examine the usage of *ἀγαπᾷ* and *φιλεῖν* more closely.

ADDITIONAL NOTE ON *φιλεῖν* AND *ἀγαπᾷ*

Of these two words it may be said that *φιλεῖν* is the more comprehensive, and includes every degree and kind of love or liking, while *ἀγαπᾷ* is the more dignified and restrained. But even so vague a distinction cannot be pressed very far. Both verbs are used in classical Greek to express sexual love (cf. Lucian, *Ver. Hist.* ii. 25, and Aristotle, *Topica*, i. 15 [106, 23]).² So, in like manner, in the LXX sexual love is indicated by *ἀγάπη*, *ἀγαπᾷν*, at 2 Sam. 13⁴, Cant. 2⁷ 7⁶ etc., and by *φιλία* at Eccles. 9⁷, Prov. 7¹⁰ (in which latter passage Aquila and Theodotion give *ἀγάπη*). In Xenophon (*Memorabilia*, ii. vii. §§ 9 and 12), *φιλεῖν* and *ἀγαπᾷν* are used interchangeably, both indicating in turn affection (not sexual) and esteem. Cf. Elian, *Var. Hist.* ix. 4, where it is said of a man's relations with his brothers, πάντων σφόδρα ἀγαπῶντας αὐτοὺς καὶ οὐκ αὐτῶν φιλοφροῖς ἐν τῷ μέλει.

An analysis of the passages in which *φιλεῖν* and *ἀγαπᾷν* occur in Jn. shows that they are practically synonyms in the Fourth Gospel.

¹ See, e.g., Trench, *Synonyms of N.T.*, p. 39 f.

² These references are given by J. E. Sandys in a careful study of *ἀγαπᾷν* and *φιλεῖν*, first printed in the *Journal of Philology*, 1868, pp. 88-93.

Both verbs are used of *God's love for man*: *ἀγαπᾷν* at 3¹⁴ (where see note) 14²⁰ 17²⁰, 1 Jn. 4^{18, 19}, etc., but *φιλεῖν* at 16²⁷ (cf. Rev. 3¹).

Both verbs are used of *the Father's love for the Son*: *ἀγαπᾷν* at 3³⁵ 10¹⁷ 15⁹ 17^{26, 28, 29} (cf. δὲ ὅλος μου δὲ ἀγαπήσθαι, Mk. 9⁷), but *φιλεῖν* at 5⁴⁰.

Both verbs are used of *Jesus' love for men*: *ἀγαπᾷν* at 11⁵ 13^{1, 22, 24} 14²⁰ 15⁹ 19²⁶ 21¹⁷, but *φιλεῖν* at 11^{5, 20} 20². The last reference is specially noteworthy, as at 20² the beloved disciple is described as he ὁ ἐν ἐρίῳ δὲ ἱεροῦ, while we generally have ἐν ᾧ πάντα (13²⁰ 19²⁰).

Both verbs are used of *the love of men for other men*: *ἀγαπᾷν* at 13³⁴ 15^{12, 17}, 1 Jn. 2¹⁰ 3^{10, 14, 23} 4^{7, 20}, but *φιλεῖν* at 15¹². The noun *ἀγάπη* is used for the love of men for each other at 13³⁰ 15¹³, 1 Jn. 4²; but the word that came to be specially appropriated to the brotherly love of Christian for Christian was not *ἀγάπη* but *φιλadelphía* (see on 13³⁴, and cf. Tit. 3¹⁰).

Both verbs are used of *the love of men for Jesus*: *ἀγαπᾷν* at 8⁴² 14²¹ 21. 22. 24. 25 21^{15, 16}, but *φιλεῖν* at 16²⁷ 21^{15, 16, 17} (cf. Mt. 10²⁷, 1 Cor. 16²²).

The *love of men for God* is generally described in the LXX by *ἀγαπᾷν* (Ex. 20⁶) or *ἀγάπη* (Wisd. 3⁷); but in Prov. 8¹⁷ we have *φιλεῖν* (ἐγὼ τοὺς ἀπὸ φιλοῦντας ἀγαπᾷ). In this sense we have *ἀγάπη* at 4¹⁹, 1 Jn. 2¹⁵ 3¹⁷, and *ἀγαπᾷν* at 1 Jn. 4^{19, 20, 21} 5² (not in the Gospel).

The *love of Jesus for the Father* is mentioned only once in the N.T., viz. at 14²¹ (where see note), and there the verb is *ἀγαπᾷν*.

Having regard to these facts, it would be precarious to lay stress on the change of *ἀγαπᾷν* in vv. 15 and 16 to *φιλεῖν* in v. 17. And a closer examination gives further reason for treating them as synonymous here.

First, it is clear that the author uses them as synonymous. Jn. purports to give a translation in Greek of Aramaic words spoken by Jesus. He makes Jesus say *ἀγαπᾷς* μὲ in vv. 15, 16, and *φιλᾷς* μὲ in v. 17; but by prefixing τὸ τρίτον το *φιλᾷς* μὲ in the latter passage (cf. *δύοτρον* in v. 16), he seems to make it plain that the verbs are to be taken as identical in meaning, and to exclude the idea that a *new* thought is introduced by the use of *φιλᾷς*.

Secondly, Peter is represented as saying "Yes" to the question *ἀγαπᾷς* μὲ; *ναί*, *φίλῳ* σὺ is his answer. This is fatal to the idea that Peter will not claim that he loves Jesus with the higher form of love called *ἀγάπη*, but that he ventures only

¹ Note that the same Hebrew word *אָהַב* is variously rendered by *ἀγαπᾷν* and *φιλεῖν* in this verse.

Ἰωάννη, ἀγαπᾷ με πλεον τοῦτων; λέγει αὐτῷ Ναί, Κύριε, σὺ οἶδας

to say that he has *φιλία* for his Master. For why should he say "Yes," if he means "No"?

Thirdly, the Syriac versions (both Old Syriac and Peshitta) use the same word to render *ἀγαπᾷ* and *φιλᾷν* in this passage, although two Syriac words were at their disposal. And this is the more remarkable because the Curetonian and Peshitta in rendering *ἀγαπᾷν* at 14²¹, where it occurs 3 times, use *both* the available Syriac words without distinction.¹

In this connexion it is significant that *ἀγαπᾷν* and *φιλᾷν* are indifferently used in the LXX to translate the Hebr. *אהב*; this Hebrew root being nearly always behind *ἀγαπᾷν*, and always behind *φιλᾷν* except when *φιλᾷν* means "to kiss," when it represents *שקץ*.

The Vulgate Latin distinguishes *ἀγαπᾷ* and *φιλᾷν* by the respective renderings *diligis* and *amas*;² but the O.L. texts *a e* have *amas* throughout, in this agreeing with the Syriac. No distinction is drawn between *ἀγαπᾷ* and *φιλᾷν* here in the Arabic version of Tatian's *Diatessaron*.

We conclude that we must treat *ἀγαπᾷ* and *φιλᾷν* in vv 15-17 as synonymous, as all the patristic expositors do.

ἀγαπᾷ με πλεον τοῦτων; πλεον (KBCDL) must be preferred to the rec. *πλείους*.

What is the meaning of *πλεον τοῦτων*? It has been generally understood as meaning "more than your companions, the other apostles, love me"; and this yields a good sense. Peter had claimed that his loyalty surpassed that of the rest (Mk. 14²⁸; and cf. 13³⁷). He had taken precedence of the others, in speech (6²⁸) and act (18¹⁸), more than once. And the question of Jesus may mean, "Do you really love me more than the others do, as your forwardness in acting as their leader used to suggest?" But (a) if this be the meaning, the construction is elliptical and ambiguous. We should expect the personal pronoun *σύ* to be introduced before or after *ἀγαπᾷ* to mark the emphasis; (β) comparisons of this kind, *sc.* between the love which this or that disciple displays or entertains, seem out of place on the lips of Jesus. To ask Peter if his love for his Master exceeds the love which, *e.g.*, the Beloved Disciple cherished for Him, would be a severe test; and the question would be one which Peter could never answer with confidence.

¹ See J. R. Harris, *Odes of Solomon* (ed. 1911), p. 91.

² For the distinction between *diligis* and *amas*, cf. Cicero, *ad Brutum*, l. i. 1: "Clodius . . . valde me *diligis*, vel, ut *humanius* dicam, valde me *amas*."

οὐ φιλῶ σε. λέγει αὐτῷ Βόσκει τὰ ἀρνία μου. 16. λέγει αὐτῷ

Does, then, *ἀγαπᾷ με πλεον τοῦτων*; mean "lovest thou me more than these things?" *sc.* the boat and the nets and the fishing, to which Peter had returned after the Passion and the Resurrection of his Master. This interpretation is, indeed, unattractive; but it may possibly be right, and it is free from some difficulties which beset the usual interpretation.

At any rate, Peter in his reply takes no notice of *πλεον τοῦτων*. If he had ever intended to claim that his affection for his Master was greater than that of his companions, he does so no longer. Nor does he rest his answer on his own feelings alone. His fall had taught him humility. "Yes, Lord, thou knowest (*σύ οἶδας*) that I love thee" (*φιλῶ σε*, with which cf. 16²⁷). He rests his case on the Master's insight into his heart.

The answer of Jesus accepts Peter's assurance: "Feed my lambs." The Lord "confides those whom He loves to the man who loves Him" (Luthardt). At the time of his call, the charge to Peter was that he was to be a "fisher" of men (Mt. 4¹⁹, Mk. 1¹⁷, Lk. 5¹⁰); and such was his work as an apostle, during the days of his Master's visible presence and control. But that would not be sufficient for an apostolic ministry, when Jesus had departed. Henceforth the ministry consists not only of "catching" men, but of guiding and guarding them in their new spiritual environment. And so the image now used at Peter's second "call" is not that of the *fisher*, but of the *shepherd*, whose tender devotion must take as its exemplar the life of the Good Shepherd of 10¹¹⁻¹⁸.

φιλῶ σε is all that Peter will say. But it is enough.

Βόσκει τὰ ἀρνία μου is the charge committed to him by the Chief Pastor in the first instance. The charge is repeated in varying forms in vv. 16, 17, and it is not easy either to determine the true text in each case or, having determined it, to decide whether the changes of verbs and nouns are significant for Jn.

In vv. 15, 17, the verb is *βόσκει*; in v. 16 it is *ποιμαίνει*. In the Synoptists *βόσκειν* is always used of feeding swine; but it is regularly used in the LXX of feeding sheep (*e.g.* Gen. 29⁷ 37²⁹), and in Ezek. 34¹ in a metaphorical sense (as here) of a pastor feeding his flock with spiritual food.

ποιμαίνειν is, etymologically, a verb of wider connotation, covering all duties that pertain to a *ποιμὴν* or shepherd, guiding and guarding, as well as feeding the flock. It occurs again Lk. 17⁷, 1 Cor. 9⁷, in its literal sense, and in the spiritual sense of "shepherding" Acts 20²⁸, 1 Pet. 5², Rev. 2²⁷ 7¹⁷ etc. But it is doubtful if *ποιμαίνει* of v. 16 should be understood as different

from *bōske* of vv. 15, 17. *ποιμαίνει* is used in the LXX of feeding sheep, exactly as *bōskein* is (e.g. Gen. 30² 37¹), and so too in its spiritual significance, e.g. Ps. 23¹ ὁ κύριος ποιμαίνει με, and Ezek. 34¹⁰ τοῦ κῆ ποιμαίνειν τὰ πρόβατα μου.

The Vulgate has in vv. 15, 16, 17, *pasce . . . pasce . . . pasce*, no attempt being made to distinguish the Greek verbs; and it would be rash to assume that different Aramaic words lie behind *bōske* and *ποιμαίνει* respectively in the present passage, more particularly as in the LXX *bōskein* and *ποιμαίνειν* are used indifferently to translate *hṣr*.

We now turn to the various words used to describe the flock who are to be tended, and here we have to do with conflicting readings:

In v. 15, *ἀρνία* is certainly right; C²D giving *πρόβατα*.

In v. 16, *πρόβατα* is read by BC as against *πρόβατα*, which has the support of $\kappa\alpha\delta\eta\tau\alpha$.

In v. 17, *πρόβατα* is read by $\kappa\alpha\delta\eta\tau\alpha$, as against ABC, which have *πρόβατα*.

A careful study of the Syriac versions by Burkitt leads him to the conclusion that *ἀρνία* . . . *πρόβατα* . . . *πρόβατα* were probably the original Greek words behind the Syriac.¹ With this, the Latin Vulgate *agnos* . . . *agnos* . . . *oves* agrees, for *πρόβατα* as a diminutive may be very well represented by *agnos*. The O.L. versions, for the most part, do not distinguish, and give *oves* three times; but there are also traces of a reading *oviculos* in vv. 16, 17.

These variants indicate, as it seems, that two or three different Aramaic words lie behind the Greek, although such an inference is not certain, having regard to what has been said above in relation to *ἀγαπήν-φιλῶν* and *βόσκειν-ποιμαίνειν*. And we incline to adopt the readings *ἀρνία* . . . *πρόβατα* . . . *πρόβατα* in vv. 15, 16, 17 respectively, although the uncial evidence for *πρόβατα* in v. 16 is not very strong. Hence the charge to Peter first entrusts to his care the *lambs*, then the *young sheep*, and lastly the *whole flock*, young and old.

With *ἀρνία*, *πρόβατα*, may be compared *ρνῆα* of 13²⁰. This use of diminutives indicates a tenderness in the speaker's words. *ρνῆα* occurs in the N.T. elsewhere only in the Apocalypse, where it is used 20 times of the Lamb of God (see on 12¹⁰): it is infrequent in the LXX. *πρόβατον* does not appear again in the Greek Bible.

Some commentators (who find in the delivery of the special charge "Feed my lambs, . . . my sheep" to Peter individually, an indication of his being entrusted with a higher

πίλιν δούτερον Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ Ναὶ, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Ποίμαινε τὰ πρόβατά μου. 17. λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωάννου, φιλεῖς με; ἀντιφθὴ ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ

commission than that of the other apostles) interpret the "lambs" the *faithful laity*, while the "sheep" whom Peter was to feed typify *other pastors*. This is anachronistic exegesis, but hardly more so than the interpretation which finds in this passage an anticipation of the primacy of the Roman See. Such thoughts were outside the purview of Christians at the time when the Fourth Gospel was published.¹

16. λέγει αὐτῷ πάλιν δούτερον. For this tautological phrase, see on 4¹⁴.

Σίμων Ἰωάννου, ἀγαπᾷς με; The "more than these" of v. 15 is now dropped. And Peter's answer is the same as before: ναί, . . . φιλῶ σε. The reply *ποιμαίνει* τὰ πρόβατά μου is only to be distinguished from *βόσκει* τὰ ἀρνία μου (v. 15) or *βόσκει* τὰ πρόβατά μου (v. 17), in so far as it entrusts a *different section* of the flock to the pastoral care of Peter. To distinguish *ποιμαίνειν* from *βόσκειν* here is a modern subtlety, unknown to Christian antiquity; and it has been shown above to be without support from the LXX use of these verbs, which consistently represent the same Hebrew root.

17. τὸ τρίτον. Cf. δούτερον in v. 16. This is the same question as before, repeated for the third time, and not a *new* question, as it would be if *φιλεῖς με*; were different in meaning from *ἀγαπᾷς με*; of vv. 15, 16.

With *ἀγαπᾷς* here, as in vv. 15, 16. ἀντιφθὴ ὁ Πέτρος. He knew that he had given cause for the doubting of his love, and it grieved him that his repeated assurance that it still inspired him was not treated as sufficient by his Master. For ὁ Πέτρος here, see on 18²⁸. καὶ εἶπεν αὐτῷ. $\kappa\alpha\delta\eta\tau\alpha$ prefix καί, which is omitted by A. For εἶπεν (BC1A), $\kappa\alpha\delta\eta\tau\omega$ have λέγει.

Peter leaves out *ναί* in this third answer. He appeals to the knowledge of his feelings which he is assured Jesus must have.

πάντα σὺ οἶδας (cf. 16²⁰). Long before this, the chosen companions of Jesus had learnt that His insight into human character and motive was unerring; cf. 2²⁰ αὐτός γὰρ ἐγνώσκειν τί ἡν ἐν τῷ ἀνθρώπῳ, the verb *γινώσκειν*, of immediate observation, being used there, as here.

Ἰησοῦς: om. $\kappa\alpha\delta\eta\tau\omega$, ins. ANTΔ. BC om. δ.

¹ Cf. Trench, *Miracles*, p. 467, and Stanton, *The Gospels as Historical Documents*, ii. 26.

¹ Ev. da Mepharreshk, note in loc.

οὐδὲς, σὺ γινώσκεις ὅτι φίλῳ σε λέγει ἀντὶ Ἰησοῦ θόσκει τὰ πρόβατά μου.

18. Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἢ νεώτερος, ἢ ἁγνότερος σεαυτοῦ καὶ περιεπάτει ὅπου ἠθέλησεν· ὅπου δὲ γηράσῃ, ἑκένει τὰς χεῖράς σου,

θόσκει τὰ πρόβατά μου. This is the final charge, *pasce oves meas*. τὰ πρόβατα includes the whole flock, young and old.

Prediction of Peter's martyrdom (Jn. 18, 19); and a misunderstanding saying about John (vv. 20-23)

18, 19. Ἀμὴν ἀμὴν λέγω σοι. When Jesus warned Peter that he would deny Him, he prefaced the warning by the same impressive phrase (13³⁶; see on 12²).

There is no explicit reference to Peter's death in the words which follow. He has been hidden to feed the Lord's sheep, and he is reminded that, although, when he was young, he was unfettered and able to follow his own wishes, yet when he grew old he would be obliged to yield to the will of others. At this time he was no longer a youth; he had been married for some time (cf. Mt. 8¹⁹), and was approaching middle life. The words ἢ ἁγνότερος σε may point only to the contrast between the alertness of youth and the helplessness of old age, which cannot always do what it would; and ἑκένει τὰς χεῖράς σου may refer merely to the old man stretching out his hands that others may help him in putting on his garments, whereas the young man girds himself unassisted, before he sets out to walk (περιπατεῖν).

Further, ἢ ἁγνότερος (only again at Acts 12⁶ in the N.T.) is always used in the LXX, as in Greek generally, of girding on clothes or armour,¹ and no instance is forthcoming of its use in the sense of *binding* a criminal, which must be supposed to be the meaning of ἄλλος ζώσει σε if the Lord's words are taken as predictive of Peter's martyrdom. The order of the clauses in v. 18 is also strange if crucifixion was in the mind of the speaker; for we should expect the extension of the hands to be mentioned last.

On the other hand, this feature of death by crucifixion, that the hands were extended upon the cross, is specially mentioned as its characteristic by other writers. Wetstein quotes Artem. *Oniv.* i. 76, κασιόργος δὲ ὡς σταυρωθήσεται διὰ τὸ ὄψος αὐτῶν τῶν χειρῶν ἑκταῖς, and Arrian, *Epict.* iii. 26, ἑκταῖς σεαυτοῦ ὡς οὐ σταυρωμένοι. Field adds a quotation from Dion. Hal. *Ant.* vii. 69, οἱ δὲ ἄγοντες τὸν θανάτῳ ἐπὶ τὴν τιμωρίαν, τὰς

¹ It is used at 1 Macc. 6²⁷ of binding wooden "towers" on an elephant's back, but this does not help us here.

χεῖρας ἀποτεινόντες ἀμφοτέρως καὶ ξίλῃ προσθήσαντες παρὰ τὰ στέφανα τε καὶ τοὺς ἄλλους.¹

More significant than these parallels, however, is the fact that several early Christian writers treat ἑκταῖς τῶν χειρῶν or a like phrase as a sufficient description by itself of crucifixion. Thus Barnabas (§ 12) finds a τύπος σταυροῦ in the extension of Moses' hands during the battle with Amalek (Ex. 17¹²). Justin has the same idea: Μωυσῆς . . . τὰς χεῖρας ἑκατέρως ἑκτεταῖς, and again, διὰ τοῦ τῦπου τῆς ἑκταῖς τῶν χειρῶν (Τρηφ. 90, 91). Irenæus reports the same exegesis as that of one of his predecessors, ὡς ἔφη τις τῶν προφητῶν, διὰ τῆς (θείας) ἑκταῖς τῶν χειρῶν (Hæc. v. 17. 4; cf. Dem. 46).² Or, again, the words of Isa. 65⁵, "I have spread out my hands all the day to a rebellious people," are regarded as a prophecy of the Crucifixion by Barnabas (§ 12), Justin (*Apol.* i. 33), Irenæus (Dem. 79), and Cyprian (*Test.* ii. 20). Cyprian in the same passage quotes also Ps. 88⁹ and Ps. 141⁵ as predictive of the Cross, although there is nothing in either verse suggestive of it, except that the Psalmist speaks of the "spreading out" or the "lifting up" of his hands in prayer. And, finally, the sign of the Cross in the heavens before the Last Judgment³ is baldly described in the *Didache* (xvi. 6) as σημεῖον ἑκτεταῖς τε ὀφθαλμοῦ.

It is, then, intelligible that the writer of the Appendix to Jn. should regard the words ἑκένει τὰς χεῖράς σου in v. 18 as an unmistakable prediction of martyrdom by the cross. But whatever the meaning of v. 18, the text clearly embodies a genuine reminiscence of words spoken by the Lord. If the author of the Appendix is right in his interpretation of them, "this He said, signifying by what death He should glorify God," he must be taken as relying on memory or tradition for his report of the words used; for, if he desired to place sentences of his own making in the mouth of Jesus, which should contain a prophecy of Peter's crucifixion, he would have phrased them with less ambiguity.

It is possible (see on 2²¹ and the references there given) that the comment of v. 19 is a mistaken one. But even in that case we have a clear indication that the narrator, at the time of writing, believed that Peter was dead, and that he had died a martyr's death by crucifixion. This became the tradition of the Church. The earliest appearance of it is in Tertullian (*Scorp.* 15, about 211 A.D.); and it is noteworthy that he makes reference to the words of Jn. 21¹⁸: "Tunc Petrus ab altero

¹ Trench gives other parallel passages (*Miracles*, p. 468).

² Cf. also Tertullian, *adv. Iulianos*, 10, and Cyprian, *Test.* ii. 21.

³ Cf. Cyr. Hier. *Cat.* xv. 23.

καὶ ἄλλος ζῶσι σε καὶ οἷσι θπον σὸ θλίει. 19. τοῦτο δὲ εἶπεν σημαίνει τοῦ θανάτου δοῦναι τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολουθεῖ μοι. 20. ἐπιστροφῆς δὲ Πέτρος βλέπει τὸν μαθητὴν

cingitur, cum cruci adstringatur," interpreting ἄλλος ζῶσι σε of the binding of the martyr to the cross. Origen (ap. Bus. H.E. iii. 1, if indeed the report is Origen's, which is doubtful) is the first to tell that Peter was crucified with his head downward, ἀνταποκρίσθη κατὰ κεφαλῇ, a statement which appears, embellished with legend, in the *Acta Petri* and in many later writers. The notices of Peter's death are perplexing,¹ and the subject cannot be pursued here; but it is plain that the tradition of his crucifixion goes back to Jn. 21^{18, 19}.

With the comment τοῦτο δὲ εἶπεν κτλ. should be compared 12²⁸, τοῦτο δὲ ἔλεγεν σημαίνει τοῦ θανάτου ἡμελλεν ἀποθνήσκειν. For ἡμελλεν ἀποθνήσκειν we have here δοῦναι τὸν Θεόν. We should expect ἡμελλεν δοῦναι . . . , but δοῦναι places the narrator back in the scene described, when the martyrdom of Peter was still in the future. It is characteristic of the style of Jn. (see on 1²⁰), that the writer does not say to tell explicitly that Peter was dead, for this is a fact which the whole Church knew.

The phrase descriptive of a martyr's death, by which he was said to "glorify God" in his sufferings, occurs again in 1 Pet. 4¹⁴, where a man who is threatened with suffering ὡς Χριστιανός is exhorted thus: δοξαζέτω δὲ τὸν Θεόν ἐν τῇ ὀνόματι τοῦ σώματος. The phrase is common in the martyrologies. See on 13³¹, where it is pointed out that this thought must be distinguished from the thought that in his death a martyr "is glorified" by God.

Ἀκολουθεῖ μοι. See 12²⁸ for the invitation to Philip expressed thus, and the Synoptic references there given. It would seem from v. 20 that ἀκολουθεῖ μοι here signified a literal following of Jesus as He moved away from the assembled disciples, Peter and John alone going with Him. But the words may well have recalled to Peter the invitation extended to him in early days, "Come, and I will make you a fisher of men" (Mt. 4¹⁹, Mk. 1¹⁷, Lk. 5¹⁰); and he could hardly have failed to remember a recent occasion when his eager offer to follow Jesus was put aside by the Master (Jn. 13³⁶). See p. 529 above.

20. With ἐπιστροφῆς δὲ Πέτρος, cf. 20^{14, 15} (see also Mk. 5²⁰). κδντγδ add δὲ after ἐπιστρ., but om. ABCW.

Peter obeyed the summons to follow Jesus, and as they moved away from the others John went after them, not doubting

¹ See, for a severe cross-examination of the sources, Schmiedel in *E.B.*, i. 28. "Simon Peter."

ἐν ἡμέρᾳ δὲ Ἰησοῦ ἀκολουθοῦντα, δε καὶ ἀπέκτισεν ἐν τῇ δαίτην ἐπὶ τῷ στήθεσιν αὐτοῦ καὶ εἶπεν Κύριε, τίς ἐστιν ὁ παραδοθεὶς σε; 21. τοῦτον σὺν ἰδὼν δὲ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ εἶ; 22. λέγει αὐτῷ δὲ Ἰησοῦς Ἐάν αὐτὸν θέλω μένειν ἔως ἔρχομαι, τί πρὸς σέ; σὺ μοι ἀκολουθεῖ. 23. ἐξῆλθεν σὺν οὗτοις ὁ λόγος εἰς τοὺς

that he was welcome, whenever Jesus called his close friend Peter. See Intro., p. xxxvii.

The "disciple whom Jesus loved" (v. 7, 13²⁸) is more closely described by recalling his action, when, at the instigation of Peter, he asked who the traitor was. ἀπέκτισεν reproduces ἀναπνεύσας of 13²⁸ (where see note).

21. τοῦτον σὺν. The rec. om. σὺν with ΑWTΔΘ, but ins. κBCD. Peter has been told that he will die by crucifixion, and he at once asks what is to be the fate of his friend. Latham notes in his character "a peculiar kind of curiosity, which we find in people of very active minds,"¹ and cites 13²⁸, where Peter is eager to ascertain at once who is the traitor in the company.

οὗτος δὲ τί; "This man, what?" To this the answer is a rebuke, such as Jesus gave more than once to people who were curious about the duty or the destiny of others (see on 14²⁰). Dods (*in loc.*) recalls a man sketchered by Thomas as Kempis: "considerat, quod alii facere tenentur, et negligit, quod ipse tenetur" (*Imit. Chr.* ii. 1).

22. Ἐάν αὐτὸν θέλω κτλ. "If it is My will (θέλω is here the θέλω of masterful authority, cf. 17²⁶) that he should tarry (μένειν is used of survival, as at 1 Cor. 15²) until I come, what is that to thee?"

ἔως ἔρχομαι is literally "while I am coming" (see on 9⁴ for ζω with the pres. indic. in Jn.), but it means here, as at 1 Tim. 4¹³, "until I come."

The emphasis is on ἐάν θέλω. Jesus is not represented as saying that it is His will that the Beloved Disciple would survive; but if it was His will, that was no concern of Peter's.

That ἔως ἔρχομαι is meant to be interpreted by the Second Coming of Christ is not doubtful (cf. 14⁴). To apply it to the coming of Christ at a disciple's death is a desperate expedient of exegesis; and thus interpreted, the saying is meaningless, for every one "taries" until Christ comes in *that* sense

σὺ μοι ἀκολουθεῖ. "As for you (σὺ is very emphatic), follow me," repeated from v. 19. This is the last precept of Jesus recorded in the last Gospel; and it is the final and essential precept of the Christian life. See on v. 19.

23. ἐξῆλθεν σὺν οὗτοις ὁ λόγος κτλ. "So this saying went forth," etc. Cf. Mk. 1²⁶ for a similar use of ἐξῆλθεν.

¹ *The Risen Master*, p. 265.

ἀδελφοὶς ὅτι δ μαθητὴς ἑκαὶ οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ δ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐάν αὐτὸν θέλω μείναι ζωὴς ἔρχομαι, ἢ πρὸς σέ;

εἰς τοὺς ἀδελφοὺς. "The brethren" are the Christian community, who were to each other as brothers (see on 13³⁴ for the new commandment which enjoined this). The expression is not used thus in the Gospel narratives, where indeed it would be anachronistic, the sense of Christian brotherhood not being realised until after the Resurrection; but we have it often in the Acts (1¹⁰ 3¹⁰ 10²⁵, etc.), and it appears in Eph. 6²⁸. 1 Jn. 3¹⁴⁻¹⁵, 3 Jn. 2¹.

ὅτι δ μαθητὴς ἑκαὶ οὐκ ἀποθνήσκει. ὅτι is *recitantis*, introducing the words of the reported saying. The use of *ἐκαὶ* is Johannine (see on 1⁷).

οὐκ εἶπεν δὲ. This is read by *κBCW* 33, a strong combination; but the position of *δὲ* is unusual, "perhaps without parallel in Johannine Greek" (Abbott, *Diat.* 2075). *AD*, followed by *a b e f*, have *καὶ οὐκ εἶπεν, καὶ* being used for *καίτοι*, a frequent Johannine usage (see on 3¹¹). If the original were . . . ΑΠΟΘΝΗΣΚΕΙ . . . *καὶ* might easily have dropped out by accident, and then *δὲ* would be added to make the sense clear.

The comment of the writer upon the saying which he has recorded is quite in the manner of Jn. (see on 2²¹), as are the repetition of the saying itself (cf. 16¹⁴⁻¹⁵), and the use of the word *λόγος* for a "saying" of Jesus (see on 2²²).

ἢ πρὸς σέ; is om. in this verse by *κ**, but is found in *κ*ABCWΔΘ*.

Concluding notes of authentication (vv. 24, 25)

24. The Appendix to the Gospel needed a conclusion; it could not have ended with v. 23. V. 24 identifies the Beloved Disciple, of whom vv. 22, 23 tell, with the author (in some sense) of the Gospel; an identification which has not hitherto been made explicitly; and v. 25 adds that much remains unrecorded about the works of Jesus.

V. 24 (like 19²⁶), being an explanatory comment on what has gone before, is thoroughly Johannine (see on 2²¹). Jn., *i.e.* the actual writer of the Gospel, explains that the narratives which he has recorded were derived from the "witness" of the Beloved Disciple. For the present participle *μαρτυρῶν*, the Sinai Syriac has "bare witness," perhaps implying that the *μαθητὴς* was dead at the time when the Appendix (or at any rate the postscript) was added. But the language used and

24. Οὐδὲν ἐστὶν δ μαθητὴς δ μαρτυρῶν περὶ τούτων καὶ δ γράφας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν. 25. Ἔστιν

the tense of *μαρτυρῶν* rather suggests that he was alive; cf. "he *knoweth*" at 19²⁵.

περὶ τούτων probably refers to the whole content of the Gospel, and not merely to the episode recorded in c. 21, although it includes at any rate the latter part of this.

καὶ δ γράφας ταῦτα. *Prima facie*, this indicates that the Beloved Disciple actually wrote the Gospel with his own hand, including the Appendix, and not only that his reminiscences are behind it. But *γράφειν* is sometimes used when *dictation* only is intended. *E.g.* "Pilate wrote a title and put it on the cross" (19¹³) means that Pilate was responsible for the wording of the *titulus*, but hardly that he wrote himself on the wooden board. So Paul says, "I write the more boldly to you" (Rom. 15¹⁹), while it appears from Rom. 16²⁴ that the scribe of the epistle was one *Tertius*. Cf. Gal. 6¹¹, and 1 Pet. 5¹². The employment of scribes was very common. Further, in Judg. 8¹⁴ the LXX has *ἐγραψεν πρὸς ἀνδρῶν* (*v.l. συνεγράφετο*), where the meaning is "he described," *i.e.* "he caused to be written down," not necessarily that the young prisoner wrote down the list of names *sua manu*. This is the meaning which we attach to *ἐγραψεν* in the present passage. The elders of the Church certified that the Beloved Disciple *caused these things to be written*. They were put into shape by the writer who took them down, and afterwards published them, not as his own, but as "the Gospel according to John." See *Introd.*, p. lxiv.

καὶ οἶδαμεν κτλ. Chrysostom (*in loc.*) seems to have read *οἶδα μὲν* . . . , and this would give a good sense. "I know," that is, the writer whom we call Jn. knew, that the testimony of the aged disciple was truthful; but it was not to be taken as a complete account of all that Jesus did, *μὲν* in v. 24 being balanced by *δὲ* in v. 25. Such an attestation, however, by a writer who conceals his name and identity, would not be so impressive as *οἶδαμεν* (which all the versions follow), the plural representing the concurrence of the presbyters of the Church at Ephesus where the Gospel was produced. For the early traditions to this effect, see *Introd.*, pp. lvi, lix.

Jn. is prone to use *οἶδαμεν* when he wishes to express the common belief and assurance of the Christian community, *e.g.* 1 Jn. 3^{2, 14} 5^{12, 18, 20}; see also on 5¹³.

ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν. So BC*DW, while the rec. has *ἀληθ. ἐστ. ἡ μαρτ. αὐτοῦ*, with *ΚΑΤΑΘ*. Cf. 3 Jn. 12.

¹ Sanday presses this too far (*Criticism of Fourth Gospel*, p. 63).

ὅτι καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἀποὶν ἔστιν γράφονται καθ' ἑν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

ὁδὸς ἐστὶ ἡ μαρτυρία ἡμῶν ἀληθὴς ὄντων, as well as the parallel 10^m, where see note. In the paraphrase of Nonnus this attestation clause is omitted at 21²⁴.

For the stress laid by Jn. on "truth" and "witness" see on 17¹⁴, and cf. *Introd.*, p. xci.

25. This verse was omitted from his text by Tischendorf, because he had concluded that it was not in the original text of M, but had been added by a corrector. His judgment was challenged by Tregelles, and was finally shown by Gwynn to be untenable.¹ There is no documentary authority for omitting the verse; the only MS. which does not now contain it (cursive 63) has lost a page at the end, as Gwynn demonstrated in 1893. *Introd.* 84. These words do not appear in the Sinai Syriac, nor does Chrysostom betray knowledge of them.

Wetstein cites several passages from the Talmud couched in hyperbolic language similar to that of v. 25. A remarkable parallel occurs in Philo, *de post. Caini*, 43, where it is said that if God wished to display the riches of His creation, the whole earth, land, and sea would not contain them (χωρῆσαι). Cf. 1 Macc. 9²⁸, where, however, the figure is not so exaggerated.

For ἃ (ABC²) the rec. has ὅσα with AC² DW².

ἀποὶν ἔστιν κτλ., "whatsoever things may be written," etc. The constr. is irregular, but the meaning is hardly doubtful. Origen, however, interpreted the verse as meaning that the world would not be equal to the record of such great acts as those of Christ, not merely that it could not contain the books which told of them (see Abbott, *Diat.* 2414).

αὐτὸν οἶμαι is omitted by Syr. sin. οἰσθαί occurs again in N.T. only at Phil. 1¹¹, Jas. 1⁷; cf. 4 Macc. 1²⁸ ὅγῳ μὲν οἶμαι "such is my opinion."

The singular οἶμαι, following the plur. οἰσθαί of v. 24, has been thought to show that vv. 24 and 25 are separate notes from different hands. But this is not necessary to suppose. The writer associates others with himself in the attestation of v. 24, but in the editorial reflection or colophon of v. 25 he speaks only for himself.

ἐμῇ, with which the rec. ends, is not part of the true text.

¹ *Hermathena*, 1893, pp. 374 ff.

THE "PERICOPE DE ADULTERA"

(VII. 53-VIII. 11)

THE section (περίκοπη) of the Fourth Gospel which contains this incident is contained in many late manuscripts and versions, but it cannot be regarded as Johannine or as part of the Gospel text.

It is not found in any of the early Greek uncials, with the single exception of Codex Bezae (D), being omitted without comment in WBNTWO. L and Δ omit it, while leaving a blank space where it might be inserted, thus indicating that their scribes deliberately rejected it as part of the Johannine text. A and C are defective at this point, but neither could have contained the section, as the missing leaves would not have had room for it.

The section is omitted also in important cursives, e.g. 22, 33, 565 (in which minuscule there is a note that the scribe knew of its existence). The Ferrar cursives, i.e. *fam.* 13, do not give it in Jn., but place the section after Lk. 21²⁸, where it would be, indeed, in better agreement with the context than before Jn. 8¹². Cursives 1, 1382, and some Armenian MSS. place the section at the end of the Fourth Gospel. Cursive 225 places it after Jn. 7⁵³.

The Old Syriac vs. (whether in Tatian's *Diatessaron*, Syr. sin., or Syr. cur.) betray no knowledge of the passage, nor is it contained in the best MSS. of the Peshitta. In like manner the Coptic vs. omit it, e.g. the fourth century Coptic Q (see p. xvi). Some of the O.L. MSS. are also without it, e.g. *a f 1^a g*.

Even more significant is the absence of any comment on the section by Greek commentators for a thousand years after Christ, including Origen, Chrysostom, and Nonnus (in his metrical paraphrase), who deal with the Gospel verse by verse. The earliest Greek writer (Euthymius Zigabenus or Zygaenus) who comments on it lived about 1118, and even he says that the accurate copies of the Gospel do not contain it.

Further, the evidence of vocabulary and style is conclusive against the Johannine authorship of the section. The notes which follow demonstrate this sufficiently. Nor in its traditional place does it harmonise with the context. It interrupts the sequence of 7¹⁸ and 8¹²; while 7¹⁸ is not in harmony with what goes before, and has no connexion with 8¹².

The early Greek evidence in favour of the medieval view that the section is an authentic part of the Fourth Gospel reduces itself to the witness of Codex Bezae (D), a manuscript with many other Western interpolations. The section is found in the great mass of later uncials and cursives, whatever be the reason of this intrusion into the more ancient text. To be borne in mind, however, is the significant fact that in many of the later MSS. which contain it, the *Pericope de adultera* is marked with an obelus (e.g. S) or an asterisk (e.g. EMA).

The Latin evidence in its favour is considerable. The section

appears in several O.L. texts, e.g. *δ ε* (asc. v.) and *ff.* (asc. vii.), as well as in Jerome's Vulgate. Jerome says expressly "in multis graecis et laetis codicibus inuenitur de adultera," etc. (*adv. Pelag.* ii. 17). Augustine (*de cons. adult.* ii. 6) accounts for its omission from some texts, by hinting that the words of Jesus which it records might seem too lenient.

The section is found also in some late Syrian and Coptic texts, while omitted in the earlier and better versions.

These facts show that the authorities on the side of the *Pericope* are almost wholly Western, and do not become numerous in any language until after the acceptance by Jerome of the section as Johannine. Jerome seems to have followed here some Greek MSS. not now extant. This evidence is, however, wholly insufficient to justify the inclusion of the narrative in the Fourth Gospel. The ignoring of it by the early Greek MSS., viz., and commentators is thus left unexplained.

Nevertheless, the story of the adulteress seems to be an authentic fragment of early tradition as to the sayings and actions of Jesus. The story is mentioned (although not referred to the Fourth Gospel) in the *Apostolic Constitutions* (ii. 24), a passage which goes back to the fourth century or perhaps even to the third. It must have been current as a tradition in the third century at any rate. Eusebius probably refers to it when he says of Papias that "he relates another story of a woman who was accused of many sins before the Lord which is contained in the Gospel according to the Hebrews" (*Eus. H.E.* iii. 39). Whether Papias got the story from the extra-canonical "Gospel according to the Hebrews," or from some other source, is not certain. But that the *Pericope de adultera* is the story which Papias told has been accepted by many critics; and, accordingly, in Lightfoot's *Apostolic Fathers* the passage [Jn.] vii. 53-viii. 11 is printed as one of the surviving fragments of Papias, bishop of Hierapolis.

This is highly probable, but is not certain. All we can say with confidence is that the passage is very like the Synoptic stories about Jesus; while its tenderness and gravity commend it as faithfully representing what Jesus said and did when a woman who had sinned unchastely was brought before Him.

No reason for the ready acceptance in the West of the story as evangelical, and of its incorporation in the Latin Gospels as early as the fourth century, can be assigned with certainty. It is perhaps significant that in the *Apostolic Constitutions* (ii. 24), where we find the narrative for the first time, it is cited as a lesson to bishops who are inclined to be too severe to penitents. Now writers like Origen, Tertullian, and Cyprian, who discuss at length the problems of discipline for adultery, never mention this case. Like the rest of the Church, East and West, in the second and third centuries, they held that punishment for fornication ought to be very severe, inasmuch as it seemed essential to mark the divergence of Christian ethics from heathen ethics on this point. But by the time we reach the fourth century, ecclesiastical discipline began to be relaxed and to be less austere; and a story which had been formerly thought dangerous because of its apparent leniency would naturally be appealed to by canonists and divines as indicating the tenderness with which our Lord Himself rebuked sin of the flesh. It was but a short step from quoting the story as edifying to treating it as suitable for reading in Church. It would thus get into lectionaries, and in the Greek Menology it is the lesson for St. Pelagia's day. From its insertion in Evangelistaria, it readily crept into Gospel texts, from which Jerome did not feel it

vii. 53. Καὶ ἐπαράστη ἑαυτὴς εἰς τὸ πρὸς αὐτόν. viii. 1. Ἰσχυὸς δὲ ἐπαράστη εἰς τὸ ὄψος τῶν ἑλαιοῦν. 2. Ὁρῶν δὲ πάλιν παραμένοντα αὐτὴν ἐκεῖ, καὶ οὐδὲν ἔλεγε πρὸς αὐτήν, καὶ καλεῖται ἐκκεῖθεν αὐτήν. 3. Ἀκούουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἡγοῦνται ἐπὶ μαχαίρῃ καταδικάζειν, καὶ ἀσφ-

practicable to expel it. Perhaps thus, or somewhat thus, its presence in the *textus receptus* of the Fourth Gospel is to be explained.

The text of the *Pericope* which is given here is that adopted by Hort. The various readings are more numerous than in any other part of the N.T., and a large number of explanatory glosses were added to the text in ancient times. Hort's analysis of these can hardly be improved. We have to do here only with the *later* uncials, and these are cited by the customary letters (EGH, etc.) as explained by Gregory or Scrivener. We cite the cursive 1071 because of its remarkable agreement with D in this section. (See K. Lake, *Texts from Mount Athos*, p. 1481.)

VII. 53. *ἐπαράστη*. So D, etc., with O.L. and vg.; the rec. has *ἐπαράστη* with minor uncials and *fam.* 13.

παράστη εἰς . . . occurs only at 7th in Jn., who prefers *σπ.* *σπ.* (cf. 12th 16th 20th); the constr. is common in the Synoptists.

VIII. 1. *τὸ ὄψος τῶν ἑλαιοῦν* is, again, a Synoptic term, not occurring again in Jn. When Jn. introduces a place-name for the first time he is apt to add a word of explanation (4th 11th), but nothing of the kind is here.

Mention of the Mount of Olives would fall in with the story referring to the week before the Passion, when Jesus lodged at Bethany; cf. Mk. 11th 2nd 13th.

2. *ὀρῶν* is Lucan (Lk. 24th; cf. Acts 5th); Jn. does not use it, but has *σπ.* instead (18th 20th 21st).

The frequent use of *ἐ* in this section to the exclusion of Jn.'s favourite *ἐν* (see on 1st) marks the style as non-Johannine.

παράστη. D 1071 have *παράστη*. The verb occurs in Jn. only once (5th), *παρά* being read by *fam.* 13.

καλεῖται is found in Jn. only twice (11th 18th); he prefers *ἐκλεῖται*, which some MSS. give here.

The clause *καὶ οὐδὲν ἔλεγε πρὸς αὐτήν* is omitted by *fam.* 13; while D om. *καλεῖται ἐκκεῖθεν αὐτήν*.

For *καλεῖται*, an describing the attitude of Jesus when tracing see on 6th (cf. Mk. 13th). Jn. generally specifies the nature of Jesus' teaching in the Temple (cf. 7th 8th), but at 7th he writes simply *ἐκκεῖθεν* as here.

3. For *ἀκούουσιν* *ἐ*, *fam.* 13 gives *αὐτὴν παραμένοντα ἀπὸ*.

οἱ γραμματεῖς. There is no mention of scribes in Jn. "Scribes and Pharisees" is a frequent Synoptic phrase for the opponents of Jesus, whom Jn. prefers to describe briefly as "the Jews" (see on 11th).

The woman was not brought before Jesus for formal trial, but in order to get His expression of opinion on a point of the Mosaic law, which might afterwards be used against Him (see v. 6), of which other examples are given by the Synoptists (cf. Mk. 12th 19th).

Some minor uncials las. *σπ.* *αὐτήν* before *ἡγοῦνται*, but om. D 1071 and *fam.* 13.

ἐπὶ μαχαίρῃ is supported by the uncials MSUTA and *fam.* 13; *ἐ* *μαχαίρῃ* is read by EGHKIL, and is smoothed down in D 1071 to *ἐπὶ μαχαίρῃ*.

καταλαμβάνον. *καταλαμβάνον*, "to overtake," occurs in Jn. 1st 12th. Milligan gives from a fourth- or fifth-century papyrus an exact parallel to the present passage, where it is used of detection in sin, viz.: *ἡγοῦνται καταλαμβάνοντες ἐπὶ τοῖς ἡμιμύκτοις μετὰ μαχίρας*.

καὶ οὐκ ἐν μέσῳ, ἀ. λέγουσιν αὐτῷ διδασκαλὸς, αὐτῷ γὰρ γινώσκουσιν ἐν' αὐτοφώῳ παρρησιάζειν.⁵ ἐν δὲ τῷ νόμῳ τῶν Μωσῆς ἀνέτελλοτο τὰς ταλαιφάνους διδασκὰς· οὐ οὐκ ἐν μέσῳ; 6. τοῦτο δὲ θύειν κεραιώμενος αὐτόν, ἵνα ἔλθῃ

οὐκ ἐν μέσῳ ἐν μέσῳ (ἐν τῷ νόμῳ, *fam.* 13). Cf. Acts 4³ for the phrase descriptive of "setting" people in the midst of bystanders for the purpose of examining them.

4. After αὐτῷ, D adds κεραιώμενος αὐτόν, and EGHK 1071 κεραίωμενος only. The phrase with κεραιώμενος is Lucan; cf. Lk. 10⁴¹.

For διδασκαλὸς, see on 1st.

For κεραιώμενος (D 1071), MSA and *fam.* 13 have αἰσθητός, while EGHK 1071 give κεραιώμενος.

ἐν' αὐτοφώῳ, "in the act." The phrase does not occur again in the Greek Bible, but is thoroughly classical. Cf. Philo, *de spec. leg.* iii. 10, περὶ τῶν ἐν τῷ αὐτοφώῳ . . . ἀποφάντων δ' ἑαυτοῦ. Milligan illustrates from a second-century papyrus τὰς κεραιώμενας ἐν' αὐτοφώῳ κεραιώμενας.

παρρησιάζειν does not occur in Jn., but several times in the Synoptists.

5. ἐν δὲ τῷ νόμῳ κτλ. In an ordinary case of adultery (e.g. Lev. 20¹⁰) the penalty was death for both parties, but the manner of execution is not specified, the Talmud prescribing death by strangulation. But in the exceptional and specially heinous case of a betrothed woman's unchastity, death was to be by stoning (Deut. 22²³). It was an unusual case like this that was put before Jesus.

These severe laws were rarely put in force, but nevertheless the dilemma was neatly framed. If He said that the guilty woman should be stoned, He would have been subject to the Roman law for inciting to murder; and although the Roman authorities were lax on occasion about such acts of violence (as in the case of Stephen, Acts 7⁵⁹), there would have been a good pretext for handing Him over to them to deal with. If, however, He inclined to more merciful treatment, as was probably expected of Him, He would have been declared by His critics to be a blasphemous person who did not accept the enactments of the sacred law. Cf. Mk. 12³⁴ for the dilemma about the tribute money; and Mk. 10¹⁰ for the question about divorce, which, however puzzling, would not involve difficulty with the Roman authorities.

Augustine, however, puts the dilemma in a simpler way: "Si ut inberet occidi perderet mansuetudinis famam; si autem inberet dimitti incurreret, tanquam reproberetur legis, alumnianus" (*Enchir.* in Ps. l. 58). This may be right, but it does not recall the attempts to entrap Jesus recorded by the Synoptists.

For the first clause D has Μωσῆς δὲ ἐν τῷ νόμῳ τελεῖται. For διδασκαλὸς (cf. 10⁴¹), which is read by DMSU 1071 and *fam.* 13, the rec. has διδασκαλὸς (the verb used Deut. 22¹⁷) with EGHK.

After λέγειν ἵνα, κτλ. αὐτῷ MSA *fam.* 13 c. ff.

6. From τοῦτο δὲ ἐν τῷ νόμῳ αὐτόν is om. by DM, the clause appearing in the rec. supported by SUL *fam.* 13 (in the form κεραιώμενος αὐτῷ). Such laying of traps for Jesus is often mentioned in the Synoptists, e.g. Mk. 8¹⁴, Lk. 11¹⁶.

καὶ ἐν σέμειον αὐτῷ by Jn., but cf. κεραιώμενος καὶ followed by a genitive, at 18⁹.

ἐν τῷ νόμῳ is read here, but κεραιώμενος at v. 8, "having stooped down." κεραιώμενος occurs again in the Greek Bible only at 4 Kings 9²⁴, in the sense of "peeping out"; see, for κεραιώμενος, on 20¹. For κεραιώμενος, "to stoop," Milligan cites Aristotle *ix. 1*.

κεραίωμενος. So DEGHMS, but KUTA *fam.* 13 have ὕψιστος, κεραιώμενος does not occur again in N.T., but appears several times

κεραίωμενος αὐτόν. δὲ δὲ Ἰησοῦς ἐκ τῶν κόφας τῷ θεῷ κεραιώμενος αὐτῷ γὰρ. 7. ὅς δὲ ἐκ τῶν κεραιώμενος αὐτόν, ἀνέστη καὶ εἶπεν αὐτοῖς 'Ο

in LXX, often meaning "to register," a sense also found in papyri. It indicates a record or register of something blasphemously in Job 13⁷, 1 Ezech. 24¹, Ecclesi. 48¹⁴; and this meaning is accepted in some ancient comments, both here and at v. 8.

In a short recension of the story found in an Armenian MS. of the Gospels of A.D. 989, we have: "He Himself, bowing His head, was writing with His finger on the earth, to declare their sins; and they were seeing their several sins on the stones."¹ And again, after αὐτῷ γὰρ in v. 8, U and some curives add *for ἐκ τῶν κεραιώμενος τὰς ἀμαρτίας*, as if Jesus was writing down the names and sins of the several accusers. Jerome has the same tradition: "Jesus inclinaus digito scribebat in terra, eorum, uidelicet qui accusabant et omnium peccata mortalium, secundum quod scriptum est in propheta *Relatus quiescit oculum in terra scribentem*" (*adv. Pelagium* li. 17, citing Jer. 17¹⁸).

There is, however, no evidence that Jesus was writing anything by way of record. That He was able to write may be assumed, although in no other place in the N.T. is He said to have written anything. But it is probable that on this occasion He was only scribbling with His finger on the ground, a mechanical action which would suggest only an unwillingness to speak on the subject brought before Him, and preoccupation with His own thoughts.²

If, however, the meaning of *register* for κεραιώμενος is to be pressed, the emphasis must be placed on αὐτῷ γὰρ: "He began to register the accusation in the dust," as if He would have no permanent record.

After γὰρ the rec. adds, with EGHK, the gloss πῶς κεραιώμενος, "affecting that it was not so," *sc.* "as though He heard them not." This is a classical use of κεραιώμενος with a neg. (cf. Thucyd. iii. 47); the verb occurs again in the N.T. only at Lk. 24⁴⁸ (cf. 1 Sam. 21¹⁷, κεραιώμενος, "feigned himself," *sc.* to be mad).

7. ἐκ τῶν κεραιώμενος, "they went on asking," as at Acts 12¹⁴ ἐκ τῶν κεραιώμενος. ἐκ τῶν κεραιώμενος does not occur in Jn.

D om. αὐτόν, ὁμοῦς; then being used absolutely or intransitively, as in the (unusual) instance of Jn. 17².

ἀνέστη καὶ εἶπεν. So D 1071. The rec., with EGHK, has ἀνέστης (cf. v. 10), while *fam.* 13 give ἀνέστης. In the N.T. ἀνέστης is found again only Lk. 13³¹ 21²⁸, "to lift oneself up"; ἀνέστης is in all the Gospels.

εἶπεν αὐτοῖς. So DMSU 1071 *fam.* 13. M om. αὐτοῖς. EGHK have γὰρ αὐτοῖς, the rec. reading.

δὲ ἀμαρτίας αὐτῶν κτλ., "Let him that is faultless," etc. This is the true Synoptic note. ἀμαρτίας does not indicate only innocence of overt sin of the flesh, but freedom from sinful desire cherished and

¹ See Conybeare, D.B. i. 154; and Burdett, *Two Lectures on the Gospels*, p. 88.

² Perhaps Seeley's comment hits on the truth: "He was seized with an intolerable sense of shame. He could not meet the eyes of the crowd, or of the accusers, and perhaps at that moment lost of all of the woman. . . . In His burning embarrassment and confusion He stooped down so as to hide His face, and began writing with His fingers on the ground" (*Ecc Homo*, c. ix.).

ἀναστάντες ἄνω πρὸς τὸν ἀδὲν βαλεῖν λίθον. 8. καὶ οὐκ ἐπὶ τὴν ἐκκλίσιν ἐπαρῆκεν εἰς τὴν γῆν. 9. οἱ δὲ ἀκούοντες ἐβόησαν εἰς αὐτὸν ἐπὶ τὴν ἀπειθήναι αὐτὸν τὸν πρεσβύτερον, καὶ καταλέγει μόνον, καὶ ὁ γὰρ ἐν μέτρῳ ἀρεῖ. 10. ἀναστὰς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ἴδου, τοῖς αἰετοῖς; οὐδεὶς ἐκάρτεται;

indulged in. Cf. Mt. 5^m. ἀναστάντες does not occur again in N.T., but is found Dent. 29¹², 2 Mac. 8¹⁴ 12¹⁴.

For πρεσβύτερος (D 1071), EGH give πρῶτος.

βαλεῖν λίθον. So D and fam. 13. Other uncials read τὸν λίθον, to bring out the point that the casting of the first stone was the duty of the witnesses who testified to the crime (Dent. 17⁷). But the allusion is the same, even if τὸν is omitted. The question of Jesus asks, in fact, who is to be the executioner in this case? (cf. Augustine, *Sermo* xiii. § 4).

8. καὶ οὐκ ἐπὶ τῇ. Jesus again indicates His unwillingness to discuss the matter with the Pharisees. He begins to scribble on the dust for the second time.

τὸ δακτύλου is *ina. here* after καταλέγειν by D 28, 74, 1071 ff.; but om. fam. 13.

As at v. 6, fam. 13 support ἐπαρῆκεν for ἐκάρτεται (so D 28, 31).

9. The rec., following EGHKS, after ἀκούοντες interpolates the explanatory gloss καὶ ἐπὶ τῇ συνεβόησει ἐλεγχόμενος: om. DMUFA fam. 13, 1071 and the Lat. *vers.*

For the whole clause of 8¹⁴ ἀκ. . . καὶ εἰς, D gives only ἵνα τὸν δὲ τῶν ἰουδαίων ἐβόηον, while fam. 13 have only ἐβόηον εἰς αὐτὸν.

After πρεσβύτερον the rec. adds, with SUA fam. 13, *ἵνα τὸν ἐλεγχόντων*, while D 1071 add *ὅτι τὸν ἐλεγχόντων*, but both additions are om. in EGHKMT, etc. Westcott-Hort suggest that τὸν ἐλεγχόμενος (cf. M 264) originally followed πρεσβύτερον as an independent clause.

The glosses are unnecessary, although doubtless right in the explanations they offer. The elder men (πρεσβύτεροι, a word not occurring in Jn.; cf. 2 Jn. 1, 3 Jn. 1) were naturally the first to leave, having taken the lead in trying to ensnare Jesus, and having been silenced by His suggestion that they must have felt the power of the temptation which had overcome the woman. If the scene is to be placed in the week following the Triumphal Entry, their acquiescence in the moral authority which Jesus exercised is more readily intelligible. They dared not press the moral issue before the admiring and awe-struck people.

For εἰς αὐτὸν εἰς, cf. Mk. 14¹⁸; it is not a Johannine phrase.

καὶ καταλέγει μόνον. μόνον is om. by fam. 13. Perhaps some disciples were present, and nothing is said of their going away, but the words may mean that Jesus and the woman were left quite alone (as the rec. text indicates), the onlookers feeling the painfulness of the scene. Augustine says: "Remansit magna miseria et magna misericordia" (*Enarr. in Fr. l. § 8*). Yet the woman remained ἐν μέτρῳ, which suggests the presence of a little group; and, furthermore, the words that Jesus said to her were overheard and were preserved.

καταλέγει. The verb καταλέγειν is not used by Jn.

10. For ἀναστὰς (cf. v. 7), fam. 13 with ἁ ἱσθ. ἀναστῆς.

After δὲ Ἰησ. the rec., with EGHK, adds the gloss καὶ μετὰ θορυβίου πλὴν τῶν ἰουδαίων, but om. DMS and fam. 13. πλὴν is never used by Jn.

D 1071 have εἶπεν τῷ ἰουδαίῳ, but MSUT fam. 13 have εἶπεν, ἰουδαί. The rec., with curative support, has εἶπεν αὐτοῖς, Ἰ ἡμεῖς, the nom. with the article being used for the vocative, a Hebraic use that occurs Mk. 14⁴¹, Mt. 11²⁵, Lk. 10⁴¹, but not in Jn. (see on 12²¹).

11. ὃ δὲ εἶπεν Οὐδέτις, κάρτε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε καταλείβω πορεύεσθαι, ἀλλὰ τοῦ τοῦ μετὰ ἐμὲ παραμείναι.

τοῦ εἰσὶν; The rec. adds *ἀκούειν* at κατέργησεν σου, and fam. 13 has the gloss, omitting *ἀκούειν*; but om. DMFA 1071.

οὐδέτις σε καταλείβω. The compound καταλείβω is not Johannine.

In this verse, Jesus is represented as waiting for a little before He spoke. "Hase no one proceeded to condemn you?" is His question at last.

11. Οὐδέτις, κάρτε. "No one, sir." That is all the woman says from beginning to end. Indeed, she has no excuse for her conduct.

Οὐδὲ ἐγὼ σε καταλείβω. The verbal similarity of these words to ἐγὼ δὲ κάρτε of 8¹⁴ (where see note) may have suggested the position which the interpolated section occupies in the rec. text, viz. at the beginning of c. 8. But καταλείβω does not connote. Jesus does not say here that He does not pass judgment, even in His own mind, upon the woman's conduct, but that He does not condemn her judicially or undertake the duty of a judge who had to administer or interpret the Mosaic law (cf. Lk. 12⁴¹). Still less does His reply convey forgiveness; the woman who was forgiven in Lk. 7⁴⁸ was a penitent, but there is no hint of penitence in this case.

Probably, the apparent leniency of the words οὐδὲ ἐγὼ σε καταλείβω (which could readily be misunderstood) led to their omission in the tenth-century Armenian MS. quoted above on v. 6, and also in a Syriac paraphrase given by Dionysius Barsalibi.¹ The Armenian codex ends, "Go in peace, and present the offering for sins, as in their law is written," while the Syriac paraphrase has only, "Go thou also now and do this sin no more."

The warning πορεύεσθαι *happens* is found also at 5¹¹, where (as here) the person addressed has not confessed any sin. The woman had still time to repent.

ἀλλὰ τοῦ τοῦ is om. by fam. 13, but ins. DMFA 1071. The phrase is Lucan (Lk. 14³¹ 12²² 22²¹), but not Johannine.

¹ See Gwynn, *Trans. R.I. Acad.* xvii. p. 292.

I. GENERAL INDEX

- abiding in Christ, 212.
 Abraham seeing Christ's day, 320.
 Abraham's seed, 306.
 adultery, 718.
 allegorical method, lxxxiii.
 Alogi, lxxiv.
 anacoluthon, 15.
 angels, 663.
 Anna, 590.
 another disciple, 593.
 Antichrist, lxi.
 Antiochene Acts of Martyrdom, lxxi.
 aorist, Hebrew use, 524.
aporia, 644.
 apocalypse, lxiv f.
 appearances, 665, 672, 692.
 appendix, 687.
 Aramaic names and forms, 54, 58, 59, 151, 227, 329, 381, 623, 626, 667.
arbitrarius bibendi, 77.
 Ascension, 668.
 authentication, 712.
 authorship of Gospel, lxxviii.
 baptism, 39, 104, 128.
 baptism, a seal, 191.
 Baptist, the, 6, 7, 8, 35, 42, 127, 249.
 Barabbas, 614.
 barley loaves, 178.
 Barnabas, xxxix.
 belief, 161.
 Bethabara, 42.
 Bethany, xcvi, 372.
 Bethany beyond Jordan, 41.
 Bethesda, xix, xcvi, cxcix, 226.
 Beth-Nimrah, 42.
 blasphemy, Jesus accused of, 237, 367.
 blessing, 181.
 blind, healing the man born, 323.
 blood and water, 647.
 bread of God, 195, 196.
 Bread of Life, Jesus the, 190, 197, 206, 207, 214.
 brethren of Jesus, 84, 266, 269.
 bride, figure of the Church, 130.
bucina, 604.
 burial of Jesus, 652.
 Caesar, 621.
 Caiaphas, 402, 403, 591, 602, 605.
 Cana of Galilee, site of, 72;
 marriage at, 72, 81.
 Cana, miracle at, cxxxv, 72-82.
 Capernaum, 83; site of, 84, 189.
 Carthage, Calendar of, xliii.
 Cerinthus, xxxv, lxxiv.
Chagigah, cvii.
 children of God, 16.
 Christology, cxxii.
Chronicle of Eusebius, xli.
 chronology of Fourth Gospel, 42, 582.
 citations, early, of Fourth Gospel, lxxi.
 claims, mystic, 301.
 Claudius Apollinaris of Hierapolis, li.
 commentaries on Fourth Gospel, cxxxvi.
 commission to the Apostles, 676.
 consecration, 573, 575.
 cosmos, 72, 13.
 Crucifixion, 624, 627.
cruxifragium, lxxiv, 643.
 Day, the Last, 201, 244.
 Dedication, Feast of, 343.
delectatio, 18.
 denials, 592, 602.
 devil, the, 223, 513.
 dignity, apostolic, 469.
 disciple, the unnamed, xxxvi, 54, 594; the beloved, xxxvi, xxxvii.
 disciples, perplexity of, 216, 513;
 defection of many, 220;

headfulness of the twelve, 220; hated by the world, 491; confident, 521.
 discipleship, badge of, 528.
 dislocations of the text, xvi-xxx.
 Doctism, clxx, 19, 647.
 door, Jesus the, 351.
 dove at the Baptism, 48, 49, 50.
Ecc Homo, 616.
 Elijah, 37.
 elliptical construction, 9, 325, 469, 495.
 emphasis by doubling, 66, 205, 242.
 Epheus, xlv, 1.
 Ephraim, 407.
 eschatology, current Jewish, 119.
 eternal life, 116, 120, 126, 222.
 Eucharistic doctrine, clxvi.
 Evangelist, the characteristics of, lxxviii; a Jew, lxxviii; literary method of, lxxxiii.
 Evil One, the, 573.
 examinations of Jesus by Pilate, 608, 618.
 experience, spiritual, sequence of, 548.
 faith, 192; confession of, 339.
 Father, the, relation of the Son to, 239; witness to the Son of, 250; the direct access to, 519.
 Feast of the Jews, 225.
 feasts, Jewish, 89, 173.
 fishes, draught of, 689.
 five thousand, feeding of, xcvi, clxxx, 171; differences in John's account from those of the Synoptists, 179; note on fishes, 178.
 Flesh of Christ, 209.
 flesh and spirit, 106, 107.
 Rock, one, shepherd, one, 363.
 food, Jewish rule as to, 136.
 Fourth Gospel, summary of argument as to authorship, lxxviii; comparison with Mark, xcvi, Luke, xcix; chronology of, cii; doctrinal teaching of, cxvii.
 Freer MS, passage from, 508.
 future disciples, prayer for, 523.
 Galbatha, 623.
 gallicanism, 604.
 garments, distribution of, 629.

Gentile fold, 561, 562.
 geographical notes in the Gospel, lxxx.
 Gerizim, Mount, 145.
 glosses, non-Johannean, xxxiii.
 Gnosticism, excluded from Fourth Gospel, 3.
 God, glory of, 374; glorified, 525; indwelling of, 551.
 Golgotha, 627.
 Gospel, the, scope and purpose of, 685.
 grace, 25, 26; Christ the giver of, 28.
 Hadrian, xi.
 harvest, time of, 155.
 heart, blindness of, 451.
 Hebraism, 318.
 Hebrew names, interpretation of, lxxx.
 Hoseanna, 424.
 humanity of Jesus, emphasis of John on, 135.
 "I am," the phrase, cxvii.
 Jacob's well, 135.
 Jesus, the words of, in John and the Synoptists, 451; self-witness of, 247, 295; pre-existence of, 221, 322; His agitation, 392; His agony of spirit, 435; reiterates His claims, 445; glorification of, 433; rejection of, 453; love of, 483; manifestation of, 549; arrest of, 581, 584; examination of, before Annas, 599; Peter's denial of, 592, 602; brought before Pilate, 604-625; scourged and mocked, 614; crucified, 625; burial of, 652; resurrection of, 650; appearances of, 665, 672, 692.
 Jerusalem, John's intimate knowledge of, lxxx, 98; triumphal entry into, 423.
 Jewish worship, Jesus associates Himself with, 148.
 Jews, the explanation of their unbelief, 253; the Devil's seed, 309; spiritually deaf, 213.
 John, the son of Zebedee, xxxvi.
 John, problem of his death, xxxviii; testimony of Iren-

aeus, xlvii; testimony of Polycrates, 1-31; testimony of Papias, iii; testimony of Clement of Alexandria, liv; testimony of Origen, lv; testimony of the Gnostic Acta Johannis, lv; of Tertullian, lv; of Hippolytus, lv.
 Jordan, 370.
 joy, 485, 518, 572.
 Judas Iscariot, 224.
 Jude, 549.
 judgment, clvi, 508.
 judgment seat, 622.
Jus gladii, 607.
 Kedron, 582.
 Kephas, 59, 60.
Kiddush, cxvii.
 Kingdom of God and the new birth, clxii.
 King of the Jews, 609.
 lake, storm on, 185.
 Lamb of God, 43-47.
 Last Day, 387.
 Last Supper, the, 454, 457; the places at, 471.
 Lazarus, raising of, clxxxii, 372, 374, 375.
 life, the power of, 243; through death, 433, 434; future, promise of, 530; eternal, 561.
 Life, Christ the, 538.
 Lifegiver, the Son the, 243.
 Light of Life, 293.
 Light of the World, 291.
Notes, 200.
 Logos, the doctrine of, cxxxvii; personality of, cxi; pre-existence of, cxi; hymn, cxlv; the Divine Logos, 1, 2, 13; pre-existent, 3; the creative, 3; the Life, 4; the Light, 5; became flesh, 20; His glory, 23; revealer of God, 243.
 Lord, the, use of term, 132.
 love, 455, 727; of the Son for the Father, 566; additional note on, 701.
 love of God, 254.
 Malchus, 580.
 man blind from birth, clxxx.
 Mandean Liturgies, cxii.

mannas, 194, 196.
 manners and customs of Jews, allusions to, lxxxi.
 mansions, the many, 531.
 Marcion, lxxii.
 martyrdom of John, xxviii-xxviii; Peter, prediction of, 708.
 Martyrology, Syriac, xlii.
 Mary of Bethany, 372, 373, 375.
 Maundy Thursday, 526.
 Messias, used without article, 151.
 Messiah, false, 353.
 Messianic king, Jesus acclaimed as, 183.
 ministry, dignity of, 435.
 miracles, the Johannine, clxxvi.
 mission, the divine, of Christ, 275.
 Mithraism, clxii.
 mocking, the, 614.
 Monarchian Preface, lvii.
 moneychangers, 50.
 Moses, 112, 257, 261, 262, 264.
 Muratorian Fragment, the, lvi, 177.
 Nathanael, call of, 61, 62, 65, 68, 69; promise to, 70.
 New commandment, the, 485, 526.
 Nicodemus, discourse with, 99, 288, 613.
 nobleman's son, healing of, clxxx, 165.
 numbers, lxxviii, 81, 83.
 ointment, 417.
 Old Testament, the authority of, cxvii.
 Orphites, the, 113.
 Oxyrhynchus Papyrus, cxix.
 Pagar, clxix, 20.
 Paraclete, the, xxi, lxii, 496; His witness to Christ, 499; His coming, 503; work of, 505; as Guide, 509; His work of prediction, 511; another, 545; parataxis, lxxix.
 Paschal Hallel, the, cxvii.
 Passion, the, & judgment, 441.
 Passover, the, 173, 226.
 peace, gift of, 554.
pedilavum, 463.
 perdition, the son of, 551.
 "Pericope de Adultera," the, 715-721.
 persecution, 491, 500.
 Person of Christ, doctrine in the

Synoptists, Paul, and John, cccxlii-cccxviii.
 Petalio, the, 594 f.
 Peter, the call of, 57, 59; confession of, 61; his restoration, 691, 701.
 Pharisees, inquiry as to cure on the Sabbath, 332, 428.
 Philip, the call of, 61, 430, 540, 541.
 Philip of Side, epitome of the history of, xxxviii.
 Pilate, 604 f.
Pisum, 640.
 Pratorium, 605.
 prayer, 489, 517, 543.
 Predestination, John's doctrine of, 76, 419, 467.
 Preparation, the, 623, 655.
 purity, spiritual, 463.
 "Q," xciv, cxcviii, cxcix, cccxi.
 Quadratus, 12.
 Quakers, 12.
 Rabbi, 54, 55, 101.
 Rabbou, 667.
 rebirth, 103.
renatus in aeternum, cxlii.
 repetitions in Fourth Gospel, lxxix.
 Resurrection, 201, 386.
 righteousness, conviction of, 507.
 Sabbath, healings on, 232, 236, 331, 263.
 Salim, 128.
 saliva, curative effects, 327.
 Samaritan woman, discourse with, 134, 316.
 Sanhedrin, function and composition of, 277.
 Saviour, 161.
 Scripture, the witness of, 253; fulfilled at the Crucifixion, 651.
 Serpent, the Brazen, 112.
 servants of Jesus, 610.
 seven, the number, lxxcviii.
 Shekinah, the doctrine of, 23.
 Shepherd and the Sheep, allegory of, 344 f.
 side pierced, 645.

Siloam, Pool of, 328.
 Simon Magus, 144.
 sin, slavery of, 307; Hebrew and Greek doctrines regarding, 307, 325; remitting of, 679.
 Skull, the Place of a, 626.
 slaves and friends, 487.
 solemnity, reiteration for, 63, 413.
 Son of Man, in John and the Synoptists, cxxii; in Psalter, cxxvi, 244.
 Son of God, a title of the Messiah, 52, 64, 390.
 sop, the significance of, 473.
 Spirit, 284.
 Stoics, the, lxxxi.
 style, 7.
 Sychar, 134.
 Synoptists, the, use by John of, xciv.
 Tabernacles, Feast of, 266, 270.
 Temple, cleansing of, 86; building of, 96.
 Thomas, 380; incredulity of, 681; confession of, 683.
 time, method of reckoning, 56.
 Toletan Preface, lix.
 tomb, Peter and John at the, 659; women visit the, 695.
 "Touch Me not," 669.
 Trial of Jesus, 601.
 trichinum, 77.
 Truth, 25, 26, 27; freedom of, 305; the Spirit of, 499; Christ the, 537.
 Vine, the allegory of, 477.
 vision, promise of spiritual, 396.
 Voice from heaven, 438.
 voluntariness of the death of Jesus, 365.
 washing the disciples' feet, 459; spiritual meaning of, 465.
 Water of Life, the, 281.
 Water, the Living, 138, 140, 141.
 Way, Christ the, 537.
 witness, the idea of, xc, 8.
 women in the Fourth Gospel, 656.
 words from the Cross, 631-636.
 works, witness of, 360.
 wrath of God, the, 127.

II. INDEX OF AUTHORS AND WRITINGS

Abbot, Ezra, lxxlii, lxxv, 104.
 Abbott, E. A., xii, xxiii, lx, lxxix, xcvi, cxx, cxxii, cxlii, cxcvii, 2, 9, 17, 27, 28, 31, 32, 36, 38, 42, 50, 54, 61, 64, 65, 67, 69, 76, 78, 82, 95, 97, 102, 108, 109, 114, 117, 119, 121, 125, 126, 129, 135, 141, 146, 147, 155, 159, 200, 210, 213, 214, 217, 219, 230, 235, 238, 239, 248, 253, 254, 255, 257, 258, 292, 296, 310, 321, 332, 336, 360, 372, 380, 385, 393, 395, 400, 403, 409, 416, 417, 422, 424, 436, 437, 438, 439, 444, 455, 462, 465, 469, 472, 476, 481, 484, 486, 491, 495, 504, 506, 515, 528, 533, 534, 140, 561, 567, 569, 572, 577, 580, 584, 586, 590, 593, 601, 606, 607, 616, 618, 638, 641, 644, 650, 652, 669, 698, 714.
 Abbott, T. K., xii, xv.
 Abraham, Testament of, lxxi.
 Abrahams, I., lxxxi, 464.
 Achelis, 309.
 Acts of John (2nd century), li, lv, lvii, lviii, lxxix, 73, 176, 181, 229, 354, 537, 647.
 (5th century), li, lviii, lix.
 Acts of Peter, 534.
 Acta Petri et Pauli, 509.
 Acta Pilati, 645.
 Acta of Thomas, cxxix, 38, 534, 645.
 Aelian, 702.
 Aeschines, 497.
 Aeschylus, 245, 248, 392.
 Aesop, lxxv.
 Aethiopia, 128.
 Akiba, Rabbi, 264, 281.
 Alciphron, 300.
 Alford, H., xciii, 58, 96.

Allen, W. C., cli, 66.
 Anaphora of Pilate, 401.
 Andrews, Bishop, 636.
 Aphrahat, xliii, xlv, 20, 440, 598.
 Apocalypse of Peter, 663.
 Apostolic Constitutions, 314, 716.
 Apollinaris, Claudius, li, lii, 114.
 Appian, 523.
 Apuleius, cxlii.
 Aquila, 651, 702.
 Aristophanes, 506, 696.
 Aristotle, 12, 702.
 Arisus, 31.
 Arnold, Matthew, lxxxi.
 Arrian, 170.
 Artemidorus, 102, 114.
 Athanasius, 24, 282.
 Augustine, lvii, lxxv, lxxviii, cxcvii, cxcviii, 18, 27, 38, 67, 71, 365, 382.
 Bacher, cli.
 Bacon, R. W., xx, xxii, xxvi, cxcvii, liii, xvi, 102.
 Ball, C. J., 6, 45, 46.
 Barnabas, lxxi, lxxvii, cl, 25, 94, 95, 113, 205, 207, 293, 356, 357, 496, 523, 629, 668, 709.
 Barnes, W. E., 283.
 Baruch, Apocalypse of, clvii, 245, 274, 438.
 Baruch, Rest of the Words of, lxxii, 13, 306.
 Basil, xliii, 282.
 Basilides, lxxxi, lxxiv, 13.
 Bauer, W., cxli, cxcvii, 534, 587, 687.
 Bede, Venerable, 454.
 Boermann, G., xv.
 Benedictine Rule, 146.
 Bengel, J. A., 53, 142, 168, 201,

226, 303, 335, 365, 380, 397,
437, 479, 543, 551, 578, 581,
658, 677.
Bentley, R. 130.
Berger, 606.
Rigg, C., lxxvii.
Bingham, 595.
Blake, R. P., 399.
Blasa, F., xxvii, 17, 24, 108, 248,
357, 409, 544, 561, 649.
Book of Armagh, 667.
Boor, De, xxvii, xl, xlii.
Bousset, W., 256.
Box, G. H., cvii, 438.
Brandt, W., cdi.
Brightman, F. E., cxxiv, 645,
677.
Brückner, Bruno, cxxvii, 18.
Buchanan, E. S., 460.
Burkitt, F. C., xvi, xxvii, xxxviii,
lviii, cvi, cvii, cxxvii, 4, 6,
13, 20, 21, 24, 38, 41, 46, 52,
55, 87, 114, 149, 174, 238, 478,
647, 667.
Burney, C. F., lxxv, lxxvii, lxxviii,
lxxix, cxxvii, cxlv, cxlvi, 6, 8,
9, 10, 14, 15, 17, 22, 38, 45,
65, 69, 106, 122, 382, 390, 332,
348, 433, 450, 569.
Buxtorf, 295.
Byra, R. T., 476.
Cabrol, 645.
Cadbury, H. J., 18.
Cadoux, C. J., xxiv, 89.
Cassar, 383.
Caldecott, A., 87.
Celsus, 443.
Cerinthus, xxv, xlix.
Chadwick, G. A., 166.
Chapman, J., xxxviii, xxxix, liv,
85.
Charles, R. H., xxxviii, lxlii, lxvi,
lxxvii, lxxviii, cxxvi, 13, 44,
108, 274, 328.
Charnwood, Lord, lxxi.
Chayne, T. K., xli, 42, 64, 128,
425.
Chrysostom, cxxvii, 3, 20, 24, 29,
71, 195, 228, 244, 248, 271,
281, 301, 321, 425, 593, 619,
644, 714, 715, 716.
Chwolson, D., cvii.
Cicero, 32, 301, 704.
Clark, A. C., xxviii, xxxix.
Classical Review, 417.
Claudius Apollinaria, 648.
Claudian Ptolemaeus, 430.
Clemen, C., xxviii.
Clement of Alexandria, xlv, xlvii,
1, liv-lvi, lxli, lxliii, lxclvii,
4, 12, 30, 49, 79, 170, 236,
306, 308, 325, 361, 412, 418,
533, 533, 597, 623.
Clement of Rome, lxxvi, 23, 44,
354, 678.
and Clement, cxlv, 192, 496.
Clementine Homilies, 301.
Clementine Recognitions, 36.
Comma Johanneum, 648.
Conder, C. R., 42.
Conybeare, 719.
Corssen, lvi, lviii.
Coverdale, 546.
Cramer, Archibishop, 80.
Creed, J. M., cxxvi.
Creighton, 646.
Cremar, 479.
Cronin, H. S., xv, xxxix.
Crum, xiv.
Creyer, C., cxv, cxvi.
Curetton, W., xvi.
Cyprian, cl, cxxv, 44, 94, 114,
234, 244, 258, 282, 388, 450,
596, 630, 677, 709.
Cyprian, Pseudo-, 96, 104, 108.
Cyril of Alexandria, lxxvii, 592.
Cyril of Jerusalem, 282, 497, 509.
Dalman, G., cxxvi, cxxviii, 12, 52,
55, 103, 116, 425, 438, 611, 680.
Deismann, G. A., cxix, 17, 162,
420, 445, 618, 632.
Deif, 594.
Demosthenes, 8, 247, 416, 496,
497, 509, 616.
Deutero-Isaiah, 12.
Diatesaron, 704, 715.
Didache, lxxvii, cxix, cxclvii, 181,
182, 407, 568, 599, 623, 709.
Dieterich, cxix.
Dio Cassius, 71, 213.
Diogenes Laertius, 490, 496.
Diognatus, *Epistle* to, lxli, lxxvi,
521, 562, 572.
Dionysius Halicarnassus, 613.
Dionysius of Alexandria, liv, lvi,
lx, lxxv.
Dionysius Barsabai, 721.
Dods, M., 356, 357, 417, 711.
Driver, S. R., cxxvi, cxxviii.
Drummond, J., xxxviii, lxx, lxxi,
lxxii, cv, cxxviii, cxli, 30, 89,
496, 649.

Enoch, *Book of*, cxxvii, cxxviii,
cxxx, cxxx, cxvi, 14, 52, 93,
111, 112, 116, 161, 438, 443.
Ephraim Syrus, 20, 38, 163, 282,
399, 411.
Epictetus, 213, 248, 416, 497, 501,
546.
Epiphanius, lxxix, 85, 401, 595,
597.
Epistle of the Apostles, lxxvii, 683.
Epistle to the Churches of Lyons
and *Vienne*, lxli, 281, 496.
a Esdras, 588.
Eunomius, 31.
Euripides, 14, 18.
Eusebius, 595.
Hesobius, cxxvii, cxxviii, cxxxix,
xl-xlii, xlviii, xlix, lii-lv, lx,
lxii, lxiii, lxvi, lxix, lxxii,
lxxv, xcv, cix, cxxii, cxlvi,
cl, 42, 49, 85, 86, 95, 128, 177,
227, 281, 354, 459, 623, 632.
Ferraz, W. H., xv.
Field, F., xiv, 6, 140, 142, 258,
289, 309, 420, 422, 452, 472,
523, 535, 568, 630, 640, 645.
Findlay, G. G., xxvii.
Fleming, W. K., cxxvii.
Freer MS., 308.
Fulham Conference, Report of, 676.
Gamaliel, Rabbi, 246.
Gardner-Smith, P., lxxv.
Garvie, A. E., xxiv, cxxvii, 398,
452, 476.
Gausson, H., xcix.
Gelbardi, G., vol. 285, 642.
George the Sinner, cxxviii, xlii.
Gessius Florus, 605.
Godef, F., cxxviii, 110, 213, 514,
533, 565, 646.
Gore, C., 218, 491.
Gospel according to the Hebrews, 50.
Gospel of Nicodemus, 321, 508.
Gospel of Peter, lxxv, lxxvii, cv.
Gospel of Pseudo-Matthew, cli, 394.
Gospel of Thomas, 394.
Gould, G. P., cxxviii.
Gregory of Nazianzus, xlii.
Gregory of Nyssa, xlii, 82, 497.
Gregory, C. R., xlii, xlv.
Gregory the Great, 412.
Henslow, B. P., xlii, 318.
Crotius, 233, 311, 329.
Grove, G., 42.
Gwynn, J., 714, 721.
Harnack, A., xxxviii, xlii, xlv,
lx, lxvi, xcix, cxliii, cxvi,
558, 687.
Harris, C., 86.
Harris, J., Rendel, xv, lxxii,
cxxxix, cxlvi, cli, 4, 24, 31,
32, 149, 396, 408, 454.
Harvey, W. W., 104.
Hastings, J., xlii.
Hatch, E., lxxviii.
Headlam, A. C., cxxvii, 37.
Hegesippus, xli, xlii, cxxii, cl-cii,
85, 86, 354, 595, 632.
Helvidius, 85.
Henslow, G., 476.
Heracleon, xlv, lxxii, cxxvii,
96, 143.
Hennell, cxlii, 14.
Hermas, lxxvi, lxxvii, cxlv, 103,
104, 192, 354, 365, 383, 455.
Herodotus, 6, 301.
Hilary, 50.
Hilgenfeld, A., 255, 313.
Hippocrates, 357.
Hippolytus, xlv, lv, lvi, lxxii,
lxxiv, cxlv, 4, 13, 14, 18, 82,
104, 220, 352, 354, 399, 433.
Hobhouse, W., 300, 491.
Holtmann, H. J., lx, lxi.
Holtmann, O., cxxxix, 352, 463,
520.
Homer, lxxii, lxxvii, 75, 349,
378.
Horace, 77, 479.
Hormer, G., xvi.
Hort, F. J. A., xlii, xvi, lxxvii, xcix,
8, 23, 24, 31, 35, 53, 59, 104,
112, 123, 279, 309, 325, 332,
357, 373, 447, 673, 717.
Hoskier, H. C., xv.
Hoskier, 666.
Hügel, F., von, lxxvii.
Hunkin, J., 460.
Hunt, A. S., xlii, 318.
Ignatius, lxvi, lxvii, cxxviii, cxix,
cxxx, cxxvii, 25, 32, 108,
137, 180, 191, 195, 211, 239,
303, 304, 347, 354, 356, 366,
418, 441, 455, 456, 459, 483,
491, 494, 577, 674.
Irenaeus, xlvii, xcv, cxxvii,
cxxxix, xli, xlviii, 1, li,
liv, lix, lxii, lxvi, lxxix, lxx,
lxxii-lxxv, lxxvii, cvii, cviii,
cix, cxliii, cl, cxlv, cxlix,
cxxxix, cxxvii, 4, 17, 24.

49, 50, 59, 71, 75, 97, 104,
111, 166, 173, 180, 210, 252,
313, 321, 328, 469, 472, 483,
491, 494, 532, 562, 647, 709.
Isaiah, Ascension of, 111, 441.
Isaiah's, 237, 321.

Jackson, *Roques*, 51.
James, M. R., 91, 529.

Jerome, xlii, lviii, cxxxvi, 50, 71,
85, 94, 128, 271, 273, 279,
300, 353, 417, 527, 593, 596,
644, 675, 716, 719.

Josephus, xli, 35, 56, 51, 56, 61,
72, 95, 96, 99, 102, 134, 136,
140, 144, 150, 173, 194, 266,
299, 323, 344, 345, 349, 353,
404, 405, 407, 532, 589, 595,
605, 607, 622, 623, 625, 630,
645, 649, 662, 642.

Jubilees, Book of, clvi, 438, 553,
571.

Jülicher, A., li, lx, cxlii, 352, 471.

Justin Martyr, xlii, lxxv, lxxvi,
cl, cvii, cx, cxxxviii, cxxcl, cl,
clxiv, clxviii, clxxi, cxxxvi,
cxxxvii, 14, 17, 18, 23, 28,
37, 38, 50, 59, 71, 95, 104, 105,
114, 139, 141, 150, 210, 211,
236, 264, 274, 324, 426, 444,
448, 478, 480, 510, 523, 612,
622, 651, 668, 673, 674, 677,
709.

Justinian, clxii.

Justenal, 182, 394.

Kattenbusch, F. W. K., 24.

Kautsch, R., 255.

Kenyon, F. G., xiv.

Kypke, 357.

Lagar, P. de, lv.

Lake, K., xv, 51, 104, 105.

Lange, J. P., 371, 429.

Larfeld, liii.

Latham, 637, 654, 657, 660, 664,
684.

Latimer-Jackson, H., xxxvii.

Law, R., lxi, lxii, 60.

Lawler, H. J., 525.

Lecky, W. E., 507.

Lewis, F. W., xxiii, xxiv, 298.

Lidzbarski, M., cxli.

Lightfoot, John, 10, 55, 72, 90,
125, 145, 155, 182, 194, 215,
231, 264, 284, 292, 327, 332,
383, 396, 408, 417, 471, 521,

532, 538, 582, 585, 629, 639,
648, 675, 680, 687.

Lightfoot, J. B., xxxviii, xxxix,
xli, xlii, lvi, lviii, lxxvii, lxxxi,
lxxxi, lxxxi, lxxxi, cxi, cxxxv,
29, 36, 38, 86, 144, 152, 194,
224, 227, 238, 383, 404, 407,
441, 466.

Lipinus, R. A., xlii.

Liturgy of St. Mark, 677.

Livy, 613.

Lockton, W., xli.

Loisy, A., cxli, cxliii, 96, 130,
282.

Loofs, F., xxxviii.

Lowther Clarke, 534.

Lucian, 49, 506, 709.

Luthardt, 703.

Marcion, lxxlii.

Marshall, J. T., 22.

Martyrdom of Justin, 285.

Maximus Confessor, 50.

Mayo, C. H., 604.

Mayor, J. B., 18, 86, 411, 412.

McLean, N., lii.

McNelis, A. H., 296.

Meitro, I., 626.

Menzies, A., cxlii.

Meyer, H. A. W., xxiii, cxxxvii,
60, 217, 382, 414, 533, 567,
690.

Middleton, T. F., 315.

Migne, xliii.

Milligan, G., xli, 6, 35, 42, 61, 80,
156, 178, 220, 235, 337, 312,
327, 349, 378, 400, 420, 478,
540, 554, 655, 661, 666, 677,
684, 718.

Moffatt, J., xx, xxii, xxiv, xxvii,
xxxviii, xxxvii, lxi, lxii, cvii,
cxxxvi, cxxxvii, 60, 64, 83,
309, 352, 375, 382, 391, 497,
534, 521, 619, 687.

Moore, G. F., 35.

Moulton, J. H., xli, 6, 35, 61, 80,
220, 234, 255, 337, 312, 327,
349, 378, 400, 420, 478, 528,
598, 624.

Muratorianus, lvi, lvii, lix, 177.

Murray, J. O. F., cil.

Nestle, 623, 644.

Newman, J. H., 475.

Norman, cxxxvi, 242, 517, 593.

640, 650, 714, 715.

Norris, J. P., xvii.

Osterley, W., 87.

Origen, xviii, xxxvii, xlv, xlvii,
lv, lvi, lxiii, lxxviii, lxxvii,
lxxvii, cxli, cxlii, cxlii, cxlii,
cxxxvi, 4, 6, 10, 20, 21, 24,
38, 41, 43, 50, 70, 82, 96, 104,
108, 114, 125, 143, 236, 237,
244, 252, 256, 282, 294, 310,
315, 321, 326, 412, 442, 462,
469, 497, 517, 532, 534, 596,
597, 626, 645, 646, 669, 677,
702, 714, 715.

Pallis, A., 343.

Papias, xxxviii-xlii, xlvii-xlviii,
lii-lvi, lviii, lix, lxii, lxiv,
lxix, lxxii, cix, 177, 532, 716.

Paul, F. J., xx, xxiii, xxxvii.

Paul of Samosata, 244.

Pausanias, 140, 530, 530.

Perpetua, Passion of, 281.

Peter of Alexandria, 285.

Pfänderer, O., lx, clxvii, 14, 144,
159, 255, 687, 689.

Pherecrates, 78.

Philop. Acts of, 18.

Philip of Side, cxxxvii, xli, xlii.

Philp, lxxvii, lxxvii, lxxvii,
xlii, xlv, cxxxix, cxl-cxlii,

2, 5, 6, 13, 18, 19, 21, 29, 30,
49, 54, 65, 70, 82, 83, 108,
109, 198, 236, 239, 248, 291,
305, 356, 367, 389, 405, 429,
487, 496, 506, 510, 537, 562,
605, 615, 630, 632, 642, 714,
718.

Philonianus Syria, 591.

Phrynichus, 231.

Pilgrim's Progress, lxxvii.

Pistis Sophia, 141.

Pitra, 399.

Plato, cxli, 12, 23, 131, 265, 333,
600.

Plummer, A., 13.

Plutarch, cxix, 12, 32, 213, 322,
384, 497, 626, 645, 698.

Pollux, 78.

Polybius, 497, 584.

Polycarp, xxxix, xlvii-l, lxii,
lxiii, 493.

Polycrates, xxxvii, xlv, xlix, l-iii,
lix, lxiv, 472, 594, 595, 596.

Prochorus, li, lviii, lix.

Pseudo-Peter, 311, 615, 630, 643,
652, 654, 655, 657, 659, 691,
693.

Purser, L. C., 78, 125, 309, 322,
393.

Purves, G. T., 605.

Pythagoras, 12.

Quadratus, xi.

Quarterly Statement Pal. Explor.
Fund, 135.

Ramsay, W. M., 57.

Reisenstein, R., cxli.

Renan, E., cxxxix.

Reusch, A., 17.

Revelation of Thomas, 534.

Réville, A., xxxvii.

Richmond, W., cxxxii.

Rix, H., 49, 84, 171, 431.

Robinson, F., 73, 401.

Robinson, J., Armitage, xxxviii,
xliv, lxxvii, cxxxi, cxxxi,
cxxxii, 24, 25, 29, 69, 281,
399, 411.

Rogers, C. F., 464.

Rosetta Stone, 312.

Routh, M. J., lvi, 285, 595, 596.

Salmon, H. E., 79.

Salmson, G., xv, liv, ci, 62, 94, 414,
604, 619, 644.

Sanday, W., xxxvi, lxxvii, cxxxi,
cxi, 431, 470, 496, 593, 606,
650, 687.

Sanders, H. A., xiv.

Sandys, J. E., 702.

Schick, C., 227, 228.

Schlatter, A., lxxvii, 10, 56, 80,
441.

Schmidt, C., lxxvii.

Schmidt, P. W., xxxvii, xxxvii,
xliv, 108, 253, 419, 433, 591,
694, 710.

Schoene, lii.

Schoettgen, C., 140, 253, 611.

Schürer, E., clxli, 37, 111, 240,
277, 334, 590, 602.

Schwartz, E., xxxvii.

Schwitzer, A., cxxxii, 276.

Scott, E. F., cxxxii.

Seeley, 719.

Selwyn, E. C., 281.

Seneca, 305.

Severus Sammonicus, 327.

Seydler, R., 64.

Simeon's Epist., 240.

Synoptic Gospels, 50, 443.

Simon Magus, 433.

Sinai Syria, 591.

- Smith, D., 163.
 Smith, G. A., 135, 178, 227, 289, 329, 407, 431, 605, 623.
 Smith, W., xii.
 Socrates, 600.
 Socrates (the eccl. historian), xl.
 Soden, H. von, xiii, xv, 96.
 Solomon, *Odes of*, lxxvii, cxlvi, 50, 192, 236, 282, 293, 564.
 Solomon, *Psalms of*, 116, 345, 386, 443.
 Souter, A., xiii.
 Sparrow-Simpson, 693.
 Spenser, E., 32.
 Spitta, F., xxii, xxvi, 458.
 Stanley, 596.
 Stanton, R. H., xlix, xcvi, 687, 707.
 Stobæus, 4.
 Strabo, 178.
 Strachan, 534.
 Strayer, 291.
 Streeter, B. H., xv, xvi, xxvii, 173, 399.
 Strowd, W., 646.
 Suetonius, 627.
 Swete, H. B., xxvii, 180, 417, 424, 483, 487, 533, 606.
 Swinburne, 567.
 Symmachus, xl, 351, 651.
 Synellus, xl.
 Tacitus, 327.
 Talmud, 90, 111, 125, 137, 140, 166, 234, 290, 325, 439.
 Tatian, xviii, xxvi, xxviii, lxxvi, cviii, cxxviii, 282, 346, 399, 412, 429, 536, 644.
 Tertullian, xlv, lv, lvi, lxxii, lxxiii, lxxviii, 4, 17, 50, 70, 94, 103, 104, 226, 228, 252, 412, 463, 528, 596, 626, 648, 685, 687, 702, 716.
 Testaments of the Twelve Patriarchs, lxxvii, 13, 122, 148, 254, 438, 498.
 Thackeray, F. St. J., cxviii.
 Theodotion, 651, 702.
 Thomas & Keapla, 711.
 Thompson, H., xvi.
 Thompson, J. M., xxiv, xxviii, xxix.
 Thucydides, 14, 154, 497, 551, 719.
 Tibullus, 49.
 Tischendorf, C., xiii, 220, 427, 644, 714.
 Toplady, 648.

- Torrey, C. C., 226, 282, 348.
 Tregelles, 714.
 Trench, R. C., 11, 13, 167, 327, 401, 585, 696, 702, 707, 709.
 Turner, C. H., xxvii, 24, 32, 73, 96, 184, 282, 642.
 Tyndale, W., 80, 530.
 Valentines, lxxiii, 352.
 Valois, 595.
 Victor, Pope, xlix.
 Virgil, 440.
 Vos, G., 162.
 Vulgate, 576.
 Waterland, D., 208.
 Weiss, B., xvi.
 Weizsäcker, K. H., lxx.
 Wellhausen, J., xxxvii, 687.
 Wendt, H. H., xxx, xxiii, xxvi, xxvii, clxi, clxxiii, 83, 104, 190, 254, 263.
 Wesley, C., 141.
 Westcott, B. F., xiii, xvi, xxi, lvi, lx, lxxiii, clxxviii, 8, 10, 35, 42, 53, 54, 77, 78, 89, 110, 114, 115, 119, 150, 166, 225, 246, 273, 292, 295, 309, 315, 320, 326, 352, 373, 375, 389, 419, 422, 441, 447, 484, 491, 511, 516, 533, 555, 557, 569, 574, 695.
 Westcott-Hort, 579, 632, 634, 646, 658, 659.
 Wetstein, J. J., clxi, clxiii, clxxviii, 41, 49, 102, 125, 140, 154, 170, 190, 213, 247, 264, 318, 321, 325, 327, 336, 367, 416, 418, 428, 440, 462, 496, 562, 585, 633, 642, 696, 708, 714.
 Whitby, Archbishop, 622.
 White, H. J., lvii, lviii, 279, 363.
 Wilson, C. T., 350.
 Wilson, Sir C. W., 42, 128, 628.
 Wordsworth, John, lvii, lviii, 279, 363.
 Wordsworth, William, 10.
 Wrede, W., lx, 225.
 Wright, A., 57, 225.
 Wright, W., xiii.
 Wyllif, 497.
 Xenophos, 28, 49, 136, 307, 309, 356, 497, 702.
 Zahn, T., xxxviii, li, liv, lix, 650.
 Zygadenus, 715.

III. INDEX OF GREEK WORDS

- ἀγαλλίσθαι, 249, 320.
 ἀγάπη, 117, 556, 702 f., etc.
 ἀγάπη, lxxiii, 254, 483 f., 581.
 ἀγαλλίαν, lxxv, 671.
 ἀγάπη, 228 f., 440, 663.
 ἀγεν, 361, 376, etc.
 ἀγιάζω, 369, 573, 575.
 ἀγιος, 223, 507 f.
 ἀγιότης, 408.
 ἀνομιαν, 611.
 ἀλλοφύ, 373, 631.
 ἀλλοφύ, 85.
 ἀλυσία, 261.
 ἀποθεύ, 447.
 ἀργαλός, 693.
 αἶμα, 15, 209, 646.
 αἶμα, 46 f., etc.
 αἰσός, 385, etc.
 αἰσός, 613, 616 f.
 αἰσός, 142, etc.
 αἰσός, 116, etc.
 αἰσός, 615.
 αἰσός, 616.
 αἰσός, 430.
 ἀπολοῦν, 61, 293, etc.
 ἀλίσκος, 373, 417.
 ἀλίσκος, 539, 604.
 ἀλίσκος, lxxiii, 25, etc.
 ἀλίσκος, -ων, lxxv, 11, etc.
 ἀλίσκος, 63, etc.
 ἀλίσκος, lxxv, 694.
 ἀλίσκος, lxxv, 349.
 ἀλίσκος, 141.
 ἀλίσκος, 248, etc.
 ἀλίσκος, 350.
 ἀλίσκος, 654.
 ἀλίσκος, 234, 324, 721.
 ἀλίσκος, 341, etc.
 ἀλίσκος, 332, 334, 336.
 ἀλίσκος, 66 f., etc.
 ἀλίσκος, lxxv, 43-45.
 ἀλίσκος, 478.
 ἀλίσκος, 76.
 ἀλίσκος, 86, 111, etc.
 ἀλίσκος, 330.
 ἀνομιαν, 150, 511.
 ἀνομιαν, 608.
 ἀνομιαν, 416, 471.
 ἀνομιαν, 719 f.
 ἀνομιαν, 719.
 ἀνομιαν, 178 f., 465, 472, 711.
 ἀνομιαν, 245, 386 f.
 ἀνομιαν, 90.
 ἀνομιαν, 104.
 ἀνομιαν, 186.
 ἀνομιαν, 173.
 ἀνομιαν, 18, 47, 143, 178.
 ἀνομιαν, lxxv, 598, 698.
 ἀνομιαν, lxxv, 314.
 ἀνομιαν, 201, 386.
 ἀνομιαν, 67, etc.
 ἀνομιαν, lxxv, 29.
 ἀνομιαν, 621.
 ἀνομιαν, lxxv, 77 f., 136.
 ἀνομιαν, lxxv, 136.
 ἀνομιαν, 77, 300, 397.
 ἀνομιαν, clix, 102, 123, 620.
 ἀνομιαν, 41.
 ἀνομιαν, 519, 671.
 ἀνομιαν, 126.
 ἀνομιαν, 683.
 ἀνομιαν, 698.
 ἀνομιαν, 450.
 ἀνομιαν, 235, etc.
 ἀνομιαν, 589, 603.
 ἀνομιαν, 118, etc.
 ἀνομιαν, 611, 619.
 ἀνομιαν, 470.
 ἀνομιαν, 118 f., etc.
 ἀνομιαν, 466.
 ἀνομιαν, lxxv, 334, 453, 500.
 ἀνομιαν, 669 f.
 ἀνομιαν, 571.
 ἀνομιαν, 304.
 ἀνομιαν, 78.
 ἀνομιαν, 700.
 ἀνομιαν, 540.
 ἀνομιαν, 36, 529, 603.
 ἀνομιαν, 43, 706.
 ἀνομιαν, 183, 347 f., 350.

ἀραφός, 630.
ἀρσι, 67, etc.
ἀρτος, cxxiv f., 179, 195-198, 207 f., 699.
ἀρσένος, 450, 720.
ἀρσὴ 1-3, 218, 301, 314, 500, 502.
ἀρχεινός, xxvii, 277, 404, 599, etc.
ἀρχιεπίσκοπος, lxxv, 77.
ἀρχων, 273, 441, etc.
ἀρμα, 645.
ἀσθένεια, 229, 373 f.
ἀσθενείν, 376.
ἀσμάριον, 317.
αὐλή, 349, 594.
αὐλίσκος, 132 f.
αὐτοφύκτος, 718.
ἀφάτος, 134, 678, etc.
βαθύς, 139.
βαύς, lxxv, 423 f.
βιβλίον, 231, 459, 589, etc.
βάττων, 473.
βαττίζω, 39 f., etc.
βασίλεια, 102 f., 610, etc.
βασίλειος, 64 f.
βασυλάς, 167.
βαυτάριον, 506, 420, 509, 626, 666.
βήμα, 622.
βηθλίον, 685, 714.
βηθσακαί, lxxv, 183.
βηθσακαί, 359.
βηθσακαί, 359.
βόει, 38.
βόσκω, 705.
βουλή, 613.
βουλή, 407, 422.
βουλή, 89 f.
βραχίον, 420.
βραχίον, 176.
βρωτή, 440.
βρώμα, 153 f., 191 f.
βρώμα, 153, 191 f., 212.
γαστρολόγος, 298.
γάμος, 72.
γαίαν, 329.
γαίαν, 77, 182.
γαίαν, lxxv, 323.
γαίαν, 17-19, 103, 105.
γαίαν, lxxv, 103.
γαίαν, 318.
γαίαν, 473.
γαίαν, 708.
γαίαν, lxxv, 420, 473.
γαίαν, 488, 581.
γαίαν, 593.

γαίαν, 202 f., 216, 277.
γαίαν, 271.
γαίαν, 333.
γαίαν, cxi, 258 f.
γαίαν, cxi, 97, etc.
γαίαν, 697.
γαίαν, 75, etc.
γαίαν, 342.
γαίαν, 262, 316-318, 341.
γαίαν, lxxv, 394.
γαίαν, 681 f., 719.
δ, lxi, etc.
δαίον, 400, 590, 602, 654.
δαίον, 92, etc.
δαίον, 554.
δαίον, 106, etc.
δαίον, 415, 455, 458.
δαίον, 382.
δαίον, 56.
δαίον, 506, 696.
δαίον, 602.
δαίον, 400.
δαίον, 152, 700.
δαίον, 103, 170, 334, 707.
δαίον, 104.
δαίον, 176, 419.
δαίον, 228.
δαίον (referring to what follows), 235, etc.
δαίον, 223, 313, 455.
δαίον, 179.
δαίον, lxxv, 459, 697.
δαίον, 415, 434 f.
δαίον, 76, 78, 435.
δαίον, 405.
δαίον, 406.
δαίον, 279.
δαίον, 127.
δαίον, 204 f.
δαίον, 54 f.
δαίον, 55, etc.
δαίον, 259 f.
δαίον, 380 f., 681, 694.
δαίον, 186.
δαίον, 134.
δαίον, 246, 285, 580.
δαίον, 507.
δαίον, 687 f., 696.
δαίον, 140, 199, 280, 635 f., 639.
δαίον, 235, 492.
δαίον, 253, 408 f., etc.
δαίον, 68.
δαίον, 22, 25, etc.
δαίον, 22, etc.
δαίον, 306.
δαίον, 306 f., etc.

δαίον, 74, 221, 223, 681.
δαίον, 138, 495 f.
δαίον, 170.
δαίον, 227, 623, 626, 628, 667.
δαίον, 89, 128, etc.
δαίον, 95, 231, 241, 289, etc.
δαίον, cxi, cxi, 151, 300, etc.
δαίον, 403, 405 f., 609.
δαίον, 654.
δαίον, 40 f., etc.
δαίον, 251.
δαίον, 186.
δαίον, 322 f.
δαίον, 523, 554, 673, 682.
δαίον, 177 f., 224 f., etc.
δαίον, 57, etc.
δαίον, 598.
δαίον, 459, 632, 682.
δαίον, 176, etc.
δαίον, 654, 699.
δαίον, 90, 200, 337, 350, 441.
δαίον, 229.
δαίον, 163, 407.
δαίον, lxi, 9, etc.
δαίον, lxxv, 651.
δαίον, 223, 407, 488, 491.
δαίον, cxi, 373, 417, 460.
δαίον, lxxv, 234.
δαίον, 245, 499.
δαίον, 708 f.
δαίον, 136, 623 f.
δαίον, 90.
δαίον, 80.
δαίον, 131 f.
δαίον, 186.
δαίον, 122, 315, 506.
δαίον, -ον, 305, 308.
δαίον, lxxv, 653.
δαίον, 204, 444, 589, 697, 699.
δαίον, 628.
δαίον, 257.
δαίον, 246, etc.
δαίον, 185, 229, 688, 694.
δαίον, 53.
δαίον, 392 f.
δαίον, lxxv, 131, etc.
δαίον, 181.
δαίον, 27 f., 390, etc.
δαίον, 549.
δαίον, lxxv, 677.
δαίον, 142 f.
δαίον, 404, 406, 591.
δαίον, lxxv, 344.
δαίον, 654.
δαίον, 421.

δαίον, 487, 490, 557, 718.
δαίον, 697.
δαίον, 365, etc.
δαίον, 660.
δαίον, lxxv, 685.
δαίον, 350.
δαίον, 231, 241, 312, etc.
δαίον, 232, 608.
δαίον, 687, 700.
δαίον, cxi, cxi, 33.
δαίον, 16, etc.
δαίον, lxxv, 378.
δαίον, 98, 165, 224 f., 266, 408, etc.
δαίον, 156, 174, 407, 559.
δαίον, lxxv, 288.
δαίον, 475, 643.
δαίον, 370.
δαίον, lxxv, 697.
δαίον, 587.
δαίον, 275, 286.
δαίον, 110.
δαίον, 314.
δαίον, 698.
δαίον, 719.
δαίον, 331, 615.
δαίον, 653.
δαίον, 110.
δαίον, lxxv, 252 f., 290.
δαίον, 236, etc.
δαίον, 542, etc.
δαίον, 35, 153, 385, etc.
δαίον, cxi, 201, etc.
δαίον, 682.
δαίον, 651.
δαίον, 534.
δαίον, 269.
δαίον, 229, 321.
δαίον, 232, etc.
δαίον, 38.
δαίον, 476, 525, 646.
δαίον, 180, 424.
δαίον, 180 f., 188, 397.
δαίον, 170, 229, 341, etc.
δαίον, 170.
δαίον, 92.
δαίον, cxi, 138, 207, 213 f., etc.
δαίον, 130.
δαίον, cxi, 4 f., 116, etc.
δαίον, 708.
δαίον, 218, 241.
δαίον, 75, 167, 200, 313.
δαίον, 333.

φίλος, Ixv, 681.
 φηρ, 453.
 πόλις, 172, 185, 603, etc.
 ποσειδών, 524.
 ποσειδών, 106, etc.
 ποσειδών, 335.
 ποσειδών, 21, etc.
 πόλις, 18, 154, etc.
 ποσειδών, Ixv, 336.
 ποσειδών, 232.
 ποσειδών, 157 f.
 ποσειδών, 155 f.
 ποσειδών, 599.
 ποσειδών, 99, etc.
 ποσειδών, Ixv, 590.
 ποσειδών, 515, 523.
 ποσειδών, Ixv, 146.
 ποσειδών, 514.
 ποσειδών, 373.
 ποσειδών, 420.
 ποσειδών, 355.
 ποσειδών, 354, 354.
 ποσειδών, 349, 598.
 ποσειδών, 167, 232, 451.
 ποσειδών, 222, Ixvi, 14 f., etc.
 ποσειδών, 34.
 ποσειδών, 89, etc.
 ποσειδών, Ixvi, 35, etc.
 ποσειδών, 273.
 ποσειδών, 41.
 ποσειδών, 459, 465, 615, 629.
 ποσειδών, 34 f., etc.
 ποσειδών, 238.
 ποσειδών, 63.
 ποσειδών, 697, 699.
 ποσειδών, 479.
 ποσειδών, 77, 130.
 ποσειδών, 463, 480.
 ποσειδών, 135, 384, 664.
 ποσειδών, 425, 622.
 ποσειδών, Ixvi, 212 f., etc.
 ποσειδών (το ποσειδών), 13 f., etc.
 ποσειδών, 149, 482.
 ποσειδών, 526, 655.
 ποσειδών, 269.
 ποσειδών, 134.
 ποσειδών, 607.
 ποσειδών, 50, 74, 350.
 ποσειδών, 80, 356, 359, 366.
 ποσειδών, 143, etc.
 ποσειδών, 157, etc.
 ποσειδών, 49, 84, 111, 195, 200, etc.
 ποσειδών, 580.

ποσειδών, 645.
 ποσειδών, 718 f.
 ποσειδών, 228.
 ποσειδών, 721.
 ποσειδών, 718.
 ποσειδών, 5-7, 186, 444, 717.
 ποσειδών, 720.
 ποσειδών, 92.
 ποσειδών, 229.
 ποσειδών, 257, 718.
 ποσειδών, 607.
 ποσειδών, 299, 718.
 ποσειδών, Ixv, 400.
 ποσειδών, 639, etc.
 ποσειδών, -ποσειδών, Ixv, 90.
 ποσειδών, 582, 603, 655.
 ποσειδών, Ixv, 666.
 ποσειδών, 60.
 ποσειδών, 229.
 ποσειδών, 391, 514, 662, etc.
 ποσειδών, 182.
 ποσειδών, 672, 682.
 ποσειδών, 355.
 ποσειδών, 349, 353, 355, 419.
 ποσειδών, Ixv, 479.
 ποσειδών, 630.
 ποσειδών, 641.
 ποσειδών, 103, 282 f.
 ποσειδών, 378.
 ποσειδών, Ixv, 379.
 ποσειδών, 433.
 ποσειδών, 90.
 ποσειδών, 37, 471.
 ποσειδών, Ixv, 226, 328.
 ποσειδών, Ixv, 170.
 ποσειδών, 135, 159.
 ποσειδών, 159.
 ποσειδών, 12, etc.
 ποσειδών, 182.
 ποσειδών, 231.
 ποσειδών, 274, 280, 443.
 ποσειδών, 626.
 ποσειδών, 680.
 ποσειδών, 400, etc.
 ποσειδών, Ixv, 178.
 ποσειδών, 339.
 ποσειδών, 119-121, etc.
 ποσειδών, 121 f., etc.
 ποσειδών, 323, 449, 652.
 ποσειδών, 268, 271, 601.
 ποσειδών, 343.
 ποσειδών, 718.
 ποσειδών, 132, etc.; cf. 55.
 ποσειδών, 286, 372, 391.
 ποσειδών, 639.
 ποσειδών, 190.

ποσειδών, 109, etc.
 ποσειδών, 161, 513.
 ποσειδών, 15, etc.
 ποσειδών, 585.
 ποσειδών, 405, 592, 717.
 ποσειδών, 501.
 ποσειδών, Ixv, 459.
 ποσειδών, 157, 663.
 ποσειδών, 349, 353, 614.
 ποσειδών, 366, 376, 718.
 ποσειδών, 76.
 ποσειδών, 623.
 ποσειδών, Ixv, 416, 654.
 ποσειδών, 405.
 ποσειδών, εκκκκκ-εκκκκ, 2, 19, 98, etc.
 ποσειδών, Ixv, 645.
 ποσειδών, 335.
 ποσειδών, 466.
 ποσειδών, 611, 92 f., 239, 264, 368, etc.
 ποσειδών, 358.
 ποσειδών, 515, 707.
 ποσειδών, 503, etc.
 ποσειδών, 249.
 ποσειδών, 341.
 ποσειδών, 467, 684.
 ποσειδών, 698.
 ποσειδών, 205, 259.
 ποσειδών, 194, 206.
 ποσειδών, εκκκκκ-εκκκκ, 8, etc.
 ποσειδών, 614.
 ποσειδών, 588.
 ποσειδών, 209.
 ποσειδών, 54, 59.
 ποσειδών, 80.
 ποσειδών, 359, 695.
 ποσειδών, 167, 224, etc.
 ποσειδών, 50, etc.
 ποσειδών, 152, 271, 452, 666, 695.
 ποσειδών, 461, etc.
 ποσειδών, 673, etc.
 ποσειδών, Ixv, 272.
 ποσειδών, 58, 150 f.
 ποσειδών, 640, 699.
 ποσειδών, 127, etc.
 ποσειδών, 83, etc.
 ποσειδών, 242, 266, 454.
 ποσειδών, 113.
 ποσειδών, Ixv, 77.
 ποσειδών, 125.
 ποσειδών, 721.
 ποσειδών, 409.
 ποσειδών, 273.
 ποσειδών, 152, 299, 609.
 ποσειδών, 613.
 ποσειδών, 124, 434, etc.
 ποσειδών, 157.

ποσειδών, 358.
 ποσειδών, Ixvi, 245, etc.
 ποσειδών, 492, 502, 515.
 ποσειδών, 91, 92, 427.
 ποσειδών, 717 f.
 ποσειδών, Ixv, 531 f., 551.
 ποσειδών, εκκκκκκ, 23, 31 f., 117, 121 f.
 ποσειδών, 184, 266 f.
 ποσειδών, 373, 416.
 ποσειδών, 389, 704, 707.
 ποσειδών, 89, 92-94.
 ποσειδών, 416.
 ποσειδών, 242 f., etc.
 ποσειδών, 708.
 ποσειδών, 472.
 ποσειδών, Ixviii, 524.
 ποσειδών, 328, 460.
 ποσειδών, 459.
 ποσειδών, 451.
 ποσειδών, 355.
 ποσειδών, 30, etc.
 ποσειδών, 229.
 ποσειδών, 130.
 ποσειδών, 80, 130 f.
 ποσειδών, Ixvi, etc.
 ποσειδών, Ixv, 664 f.
 ποσειδών, 481.
 ποσειδών, 228.
 ποσειδών, 510.
 ποσειδών, 135.
 ποσειδών, 38, 535 f.
 ποσειδών, Ixv, 395.
 ποσειδών, 654, 658, 660.
 ποσειδών, 714.
 ποσειδών, 170, 533, etc.
 ποσειδών, 666.
 ποσειδών, 91, 384, 717.
 ποσειδών, 79, etc.
 ποσειδών, 229, 682.
 ποσειδών, 170, 337, etc.
 ποσειδών, 320, 330.
 ποσειδών, 181, 238, 701.
 ποσειδών, 36, 453.
 ποσειδών, 158, 698, 699.
 ποσειδών, 452.
 ποσειδών, Ixv, 425.
 ποσειδών, 8, 17, 544, etc.
 ποσειδών, 425.
 ποσειδών, 308.
 ποσειδών, 639 f.
 ποσειδών, 585.
 ποσειδών, 47, etc.
 ποσειδών, 67, 127, etc.

δρακ, 409.
 δραχ, 127.
 δράρα, 717.
 δρα, 145; 173, 184, 717.
 δράρα, 546.
 δραχ, 416.
 δραχ, 651.
 δρα, 139, etc.
 δράρα, 287 f.
 δράρα, 655, 661.
 δράρα, 161.
 δράρα, 611.
 δρά, 139, 37 f., etc.
 δράρα, 135, 472, 693, etc.
 δράρα, 466, 617.
 δρά, 113-115.
 δράρα, 139, 178, 698 f.
 δρά, 184, 692.
 δρά, 265, 400.
 δράρα, 177.
 δράρα, 168, 515, 589.
 δράρα, 598.
 δράρα, 589.
 δρά, 46, 169.
 δράρα, 197, etc.
 δράρα, 323.
 δράρα, 128.
 δράρα, 219, etc.
 δράρα, 221 f., 496-498, 505, 545.
 δράρα, 659.
 δράρα, 15, 535, 695.
 δράρα, 383.
 δράρα, 623, 642 f., 655.
 δράρα, 390.
 δράρα, 601, 603, etc.
 δράρα, 350 f., 518.
 δράρα, 268, etc.
 δράρα, 89, 173, 408, 414 f., 454, 606, 623.
 δράρα, 163 f.
 δράρα, 199.
 δράρα, 176, 718.
 δράρα, 119, etc.
 δράρα, 139, 591.
 δράρα, 177.
 δράρα, 143 f., 228, etc.
 δράρα, 139, 521, 699.
 δρά, 42, etc.
 δράρα, 513.
 δράρα, 401.
 δράρα, 398.
 δράρα, 293, etc.
 δράρα, 182.
 δράρα, 355.
 δράρα, 49, 96.

δρακ, 264.
 δράρα, 594-597.
 δρά, 133.
 δρά, 328.
 δρά, 698.
 δρά, 275, etc.
 δρά, 419.
 δρά, 139, 9, etc.
 δρά, 416 f.
 δρά, 683.
 δρά, 271.
 δρά, 614.
 δρά, 674, 683.
 δρά, 228, 697.
 δρά, 720.
 δρά, 24.
 δρά, 449.
 δρά, 28 f.
 δρά, 134.
 δρά, 698.
 δρά, 188, 694.
 δρά, 106, 186.
 δρά, 705-707.
 δρά, 355 f., etc.
 δρά, 363.
 δρά, 367.
 δρά, 583.
 δρά, 416.
 δρά, 122, 270, 573.
 δρά, 312.
 δρά, 615.
 δρά, 211.
 δρά, 281.
 δρά, 180, 343.
 δρά, 260.
 δρά, 590.
 δρά, 605.
 δρά, 122, 145.
 δρά, 720.
 δρά, 168, 322, 555.
 δρά, 227.
 δρά, 706 f.
 δρά, 347, 349 f., 706, 708.
 δρά, 139, 330.
 δρά, 430.
 δρά, 377.
 δρά, 339, 430.
 δρά, 149.
 δρά, 690.
 δρά, 640.
 δρά, 288, 330.
 δρά, 638.
 δρά, 494.
 δρά, 405.
 δρά, 183, 194, 332.

δρα, 58, 604, 606, 656.
 δρά, 687, 695.
 δρά, 371, 371, 653.
 δρά, 467 f.
 δρά, 328.
 δρά, 419, 421, 475.
 δρά, 170, 472.
 δρά, 482.
 δρά, 170.
 δρά, 89 f.
 δρά, 425 f.
 δρά, 30, 199, 251, 306.
 δρά, 451.
 δρά, 54 f., 64, 101, 129, 153, 189, etc.
 δρά, 601, 615.
 δρά, 286.
 δρά, 125, etc.
 δρά, 403.
 δρά, 628.
 δρά, 137, 160, 316.
 δρά, 137.
 δρά, 18, 20, 106, 208 f., etc.
 δρά, 474.
 δρά, 492, 608, 710.
 δρά, 81, etc.
 δρά, 433.
 δρά, 500.
 δρά, 643.
 δρά, 640.
 δρά, 266.
 δρά, 20-22.
 δρά, 216.
 δρά, 523.
 δρά, 5, etc.
 δρά, 122.
 δρά, 554.
 δρά, 139, etc.
 δρά, 400, 660.
 δρά, 584, 590.
 δρά, 306, 306, 308.
 δρά, 640.
 δρά, 186, 383.
 δρά, 626, 628.
 δρά, 619, etc.
 δρά, 615.
 δρά, 711, 711.
 δρά, 314.
 δρά, 343.
 δρά, 614, etc.
 δρά, 452.
 δρά, 603.
 δρά, 137.
 δρά, 63 f.

δρακ, 407, 592.
 δρά, 405, 503, 592.
 δρά, 416, 528, 687, 694.
 δρά, 403, 407, 584, etc.
 δρά, 215, 600.
 δρά, 403.
 δρά, 188, 593.
 δρά, 392, 600 f.
 δρά, 613.
 δρά, 590.
 δρά, 381.
 δρά, 333.
 δρά, 651.
 δρά, 698.
 δρά, 643.
 δρά, 134, 191.
 δρά, 599, 599 f.
 δρά, 335, 341.
 δρά, 90.
 δρά, 120, 161, 249, 355, 379.
 δρά, 640, 653, 653.
 δρά, 120, 161 f.
 δρά, 148.
 δρά, 231, 393, 436, 469, 531, 554.
 δρά, 229.
 δρά, 474, 658.
 δρά, 390.
 δρά, 526.
 δρά, 16, 310, 406.
 δρά, 638.
 δρά, 250, 563, 578, 638.
 δρά, 395.
 δρά, 455.
 δρά, 168.
 δρά, 96.
 δρά, 69.
 δρά, 395.
 δρά, 155.
 δρά, 180, 317 f., 568, etc.
 δρά, 30, 357, 393 f., 459, 489, etc.
 δρά, 515.
 δρά, 241, 317, 435.
 δρά, 165.
 δρά, 139, 627.
 δρά, 587.
 δρά, 403, 534, etc.
 δρά, 90.
 δρά, 93-95, 609.
 δρά, 657 f.
 δρά, 186, 229.
 δρά, 419.
 δρά, 529.
 δρά, 79, 701, 707.

τραφάλ, 136.
 τρύγειν, 210 f., 468.
 τύπος, 681.
 τυφλός, 228, 340 f., etc.
 ὑγιής, 230, 264.
 ὄφθαλ, lxxv, 77, 83.
 ὄψω, 40, 138 f., 646, etc.
 σέβ, 52, 119, etc.
 σὺν τῷ δαδύσαντι, cxxiii-cxxviii, 144, etc.
 ὑπερβαίνω, lxxvi, 269, 296, 492.
 ὑπαίτιος, 278, etc.
 ὑπαιτιώ, 428.
 ὑπερτίττω, 424.
 ὑπερβαίνω, 278, 585, 610.
 ὑπερ, 379.
 ὑπὸ, 63, 549.
 ὑπερτίττω, 466.
 ὑπερβαίνω, 41.
 ὑπερβαίνω, 65.
 ὑπερβαίνω, 553.
 ὑπερβαίνω, 640.
 ὑπερβαίνω, lxxv, 629.
 ὑπερ, 112-115, 303, 441.
 φάγειν, 194, 212, 606.
 φαίειν, 5, 249.
 φανερῶν, 48, etc.
 φανερῶν, 271.
 φανία, lxxv, 585.
 φαίλος, 122, 245.
 φαίγειν, 350, 359.
 φάειν, 239 f., 373, 702-704, etc.
 φάειν, 487 f., 621, etc.
 φάειν, 187, 333, 425 f., 618.
 φάειν, 271, etc.
 φάειν, 616.
 φάειν, lxxv, 90.

φάειν, 135, 138, 140.
 φάειν, 447, 570.
 φάειν, 63, etc.
 φάειν, 38, etc.
 φάειν, 291-293, etc.
 φάειν, 11.
 χαίρει, 615.
 χαίρειν, 380, etc.
 χαίρειν, 328, 587.
 χαίρειν, lxxv, 380, etc.
 χαίρειν, 25 f., 29 f.
 χαίρειν, lxxv, 582.
 χαίρειν, 343.
 χαίρειν, 590.
 χαίρειν, 530.
 χαίρειν, lxxv, 264.
 χαίρειν, 150.
 χαίρειν, 179.
 χαίρειν, 59, 462, 475, 522.
 χαίρειν, cxxvii, etc.
 χαίρειν, 157, 407 f.
 χαίρειν, 76 f., 309, 714.
 χαίρειν, 134.
 χαίρειν, 3, 481, 660.
 ψεύδω, 314.
 ψεύδω, 315, 320.
 ψεύδω, 343, 351, etc.
 ψεύδω, 598.
 ψεύδω, lxxv, 473.
 ὥρα, 75 f.
 ὥρα, 424.
 ὥρα, 239, 243.
 ὥρα, 117.
 ὥρα, 589.
 ὥρα, 218, 418.

The International Critical Commentary

ARRANGEMENT OF VOLUMES AND AUTHORS

THE OLD TESTAMENT

GENESIS. The Rev. JOHN SKENNER, D.D., Principal and Professor of Old Testament Language and Literature, College of Presbyterian Church of England, Cambridge, England. [Now Ready.]

EXODUS. The Rev. A. R. S. KENNEDY, D.D., Professor of Hebrew, University of Edinburgh.

LEVITICUS. J. F. STENNED, M.A., Fellow of Wadham College, Oxford.

NUMBERS. The Rev. G. BUCHANAN GRAY, D.D., Professor of Hebrew, Mansfield College, Oxford. [Now Ready.]

DEUTERONOMY. The Rev. S. R. DRIVER, D.D., D.Litt., sometime Regius Professor of Hebrew, Oxford. [Now Ready.]

JOSHUA. The Rev. GEORGE ADAM SMITH, D.D., LL.D., Principal of the University of Aberdeen.

JUDGES. The Rev. GEORGE F. MOORE, D.D., LL.D., Professor of Theology, Harvard University, Cambridge, Mass. [Now Ready.]

SAMUEL. The Rev. H. P. SMITH, D.D., sometime Librarian, Union Theological Seminary, New York. [Now Ready.]

KINGS. [Author to be announced.]

CHRONICLES. The Rev. EDWARD L. CURTIS, D.D., Professor of Hebrew, Yale University, New Haven, Conn. [Now Ready.]

EZRA AND NEHEMIAH. The Rev. L. W. BATTEN, Ph.D., D.D., Professor of Old Testament Literature, General Theological Seminary, New York City. [Now Ready.]

PSALMS. The Rev. CHAR. A. BEISCH, D.D., D.Litt., sometime Graduate Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York. [2 vols. Now Ready.]

PROVERBS. The Rev. C. H. TOV, D.D., LL.D., Professor of Hebrew, Harvard University, Cambridge, Mass. [Now Ready.]

JOB. The Rev. G. BUCHANAN GRAY, D.D., Professor of Hebrew, Mansfield College, Oxford, and the Rev. S. R. DRIVER, D.D., D.Litt., sometime Regius Professor of Hebrew, Oxford. [2 vols. Now Ready.]

THE INTERNATIONAL CRITICAL COMMENTARY

ISAIAH. Chaps. I-XXVII. The Rev. G. BUCHANAN GRAY, D.D., Professor of Hebrew, Mansfield College, Oxford. *[Now Ready.]*

ISAIAH. Chaps. XXVIII-XXXIX. The Rev. G. BUCHANAN GRAY, D.D. Chaps. LX-LXVI. The Rev. A. S. PEAKE, M.A., D.D., Dean of the Theological Faculty of the Victoria University and Professor of Biblical Exegesis in the University of Manchester, England.

JEREMIAH. The Rev. A. F. KIRKPATRICK, D.D., Dean of Ely, sometime Regius Professor of Hebrew, Cambridge, England.

EZEKIEL. The Rev. G. A. COOKE, M.A., Oriel Professor of the Interpretation of Holy Scripture, University of Oxford, and the Rev. CHARLES F. BURNSEY, D.Litt., Fellow and Lecturer in Hebrew, St. John's College, Oxford.

DANIEL. JAMES A. MONTGOMERY, Ph.D., S.T.D., Professor in the University of Pennsylvania and in the Philadelphia Divinity School. *[Now Ready.]*

AMOS AND HOSEA. W. R. HARPER, Ph.D., LL.D., sometime President of the University of Chicago, Illinois. *[Now Ready.]*

MICAH, ZEPHANIAH, NAHUM, HABAKKUK, OBADIAH AND JOEL. Prof. JOHN M. P. SMITH, University of Chicago; W. HAYES WARD, D.D., LL.D., New York; Prof. JULIUS A. BEWER, Union Theological Seminary, New York. *[Now Ready.]*

HAGGAI, ZECHARIAH, MALACHI AND JONAH. Prof. H. G. MITCHELL, D.D.; Prof. JOHN M. P. SMITH, Ph.D., and Prof. J. A. BEWER, Ph.D. *[Now Ready.]*

ESTHER. The Rev. L. B. PATON, Ph.D., Professor of Hebrew, Hartford Theological Seminary. *[Now Ready.]*

ECCLIESIASTES. Prof. GEORGE A. BARTON, Ph.D., Professor of Biblical Literature, Bryn Mawr College, Pa. *[Now Ready.]*

RUTH, SONG OF SONGS AND LAMENTATIONS. Rev. CHARLES A. BRIDGES, D.D., D.Litt., sometime Graduate Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York.

THE NEW TESTAMENT

ST. MATTHEW. The Rev. WILLOUGHBY C. ALLEN, M.A., Fellow and Lecturer in Theology and Hebrew, Exeter College, Oxford. *[Now Ready.]*

ST. MARK. Rev. E. P. GOULD, D.D., sometime Professor of New Testament Literature, P. E. Divinity School, Philadelphia. *[Now Ready.]*

ST. LUKE. The Rev. ALFRED PLUMMER, D.D., late Master of University College, Durham. *[Now Ready.]*

THE INTERNATIONAL CRITICAL COMMENTARY

ST. JOHN. The Right Rev. JOHN HENRY BERNARD, D.D., Bishop of Ossory, Ireland. *[In Press.]*

ACTS. The Rev. C. H. TURNER, D.D., Fellow of Magdalen College, Oxford, and the Rev. H. N. BATE, M.A., Examining Chaplain to the Bishop of London.

ROMANS. The Rev. WILLIAM SANDAY, D.D., LL.D., sometime Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, and the Rev. A. C. HEADLAM, M.A., D.D., Principal of King's College, London. *[Now Ready.]*

I. CORINTHIANS. The Right Rev. ARCH. ROBERTSON, D.D., LL.D., Lord Bishop of Exeter, and Rev. ALFRED PLUMMER, D.D., late Master of University College, Durham. *[Now Ready.]*

II. CORINTHIANS. The Rev. ALFRED PLUMMER, M.A., D.D., late Master of University College, Durham. *[Now Ready.]*

GALATIANS. The Rev. ERNEST D. BURTON, D.D., sometime President of the University of Chicago. *[Now Ready.]*

EPHESIANS AND COLOSSIANS. The Rev. T. K. ABBOTT, B.D., D.Litt., sometime Professor of Biblical Greek, Trinity College, Dublin, now Librarian of the same. *[Now Ready.]*

PHILIPPIANS AND PHILEMON. The Rev. MARVIN R. VINCENT, D.D., sometime Professor of Biblical Literature, Union Theological Seminary, New York City. *[Now Ready.]*

THESSALONIANS. The Rev. JAMES E. FRAME, M.A., Professor of Biblical Theology, Union Theological Seminary, New York City. *[Now Ready.]*

THE PASTORAL EPISTLES. The Rev. WALTER LOCK, D.D., Professor of Divinity in the University of Oxford and Canon of Christ Church. *[Now Ready.]*

HEBREWS. The Rev. JAMES MOFFATT, D.D., D.Litt., Hon. M.A., Professor of Church History, Union Theological Seminary, New York. *[Now Ready.]*

ST. JAMES. The Rev. JAMES H. ROYCE, D.D., Bussey Professor of New Testament Criticism in Harvard University. *[Now Ready.]*

PETER AND JUDE. The Rev. CHARLES BIGG, D.D., sometime Regius Professor of Ecclesiastical History and Canon of Christ Church, Oxford. *[Now Ready.]*

THE JOHANNINE EPISTLES. The Rev. E. A. BROOKE, B.D., Fellow and Divinity Lecturer in King's College, Cambridge. *[Now Ready.]*

REVELATION. The Rev. ROBERT H. CHARLES, M.A., D.D., sometime Professor of Biblical Greek in the University of Dublin. (2 vols.) *[Now Ready.]*

The International Theological Library

ARRANGEMENT OF VOLUMES AND AUTHORS

THEOLOGICAL ENCYCLOPÆDIA. By CHARLES A. BRIGGS, D.D., D.Litt., sometime Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. DRIVER, D.D., D.Litt., sometime Regius Professor of Hebrew and Canon of Christ Church, Oxford.

[Revised and Enlarged Edition.]

CANON AND TEXT OF THE OLD TESTAMENT. By the Rev. JOHN SKENNER, D.D., Principal and Professor of Old Testament Language and Literature, College of the Presbyterian Church of England, Cambridge, England, and the Rev. OWEN WHITEHOUSE, B.A., Principal and Professor of Hebrew, Chestnut College, Cambridge, England.

OLD TESTAMENT HISTORY. By HENRY PERSERVED SMITH, D.D., sometime Librarian, Union Theological Seminary, New York. *[Now Ready.]*

THEOLOGY OF THE OLD TESTAMENT. By A. B. DAVIDSON, D.D., LL.D., sometime Professor of Hebrew, New College, Edinburgh.

[Now Ready.]

AN INTRODUCTION TO THE LITERATURE OF THE NEW TESTAMENT. By Rev. JAMES MOPPATT, D.D., D.Litt., Hon. M.A., Professor of Church History, Union Theological Seminary, New York. *[Revised Edition.]*

CANON AND TEXT OF THE NEW TESTAMENT. By CASPAR RIEß GREGORY, D.D., LL.D., sometime Professor of New Testament Exegesis in the University of Leipzig.

[Now Ready.]

THE INTERNATIONAL THEOLOGICAL LIBRARY

A HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE. By ARTHUR C. McGUIRE, D.D., former President Union Theological Seminary, New York. *[Now Ready.]*

CONTEMPORARY HISTORY OF THE NEW TESTAMENT. By FRANK C. PORTER, D.D., Professor of Biblical Theology, Yale University, New Haven, Conn.

THEOLOGY OF THE NEW TESTAMENT. By GEORGE B. STEVENS, D.D., sometime Professor of Systematic Theology, Yale University, New Haven, Conn. *[Now Ready.]*

BIBLICAL ARCHAEOLOGY. By G. BUCHANAN GRAY, D.D., Professor of Hebrew, Mansfield College, Oxford.

THE ANCIENT CATHOLIC CHURCH. By ROBERT RADNEY, D.D., LL.D., sometime Principal of New College, Edinburgh. *[Now Ready.]*

THE LATIN CHURCH IN THE MIDDLE AGES. By ANDRÉ LAGARDE. *[Now Ready.]*

THE GREEK AND EASTERN CHURCHES. By W. F. ADENY, D.D., Principal of Independent College, Manchester. *[Now Ready.]*

THE REFORMATION IN GERMANY. By T. M. LINDSAY, D.D., Principal of the United Free College, Glasgow. *[Now Ready.]*

THE REFORMATION IN LANDS BEYOND GERMANY. By T. M. LINDSAY, D.D. *[Now Ready.]*

THEOLOGICAL SYMBOLICS. By CHARLES A. BRIGGS, D.D., D.Litt., sometime Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York. *[Now Ready.]*

HISTORY OF CHRISTIAN DOCTRINE. By G. P. FISHER, D.D., LL.D., sometime Professor of Ecclesiastical History, Yale University, New Haven, Conn. *[Revised and Enlarged Edition.]*

CHRISTIAN INSTITUTIONS. By A. V. G. ALLEN, D.D., sometime Professor of Ecclesiastical History, Protestant Episcopal Divinity School, Cambridge, Mass. *[Now Ready.]*

PHILOSOPHY OF RELIGION. By GEORGE GALLOWAY, D.D., Minister of United Free Church, Castle Douglas, Scotland. *[Now Ready.]*

HISTORY OF RELIGIONS. I. China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. By GEORGE F. MOORE, D.D., LL.D., Professor in Harvard University. *[Now Ready.]*

HISTORY OF RELIGIONS. II. Judaism, Christianity, Mohammedanism. By GEORGE F. MOORE, D.D., LL.D., Professor in Harvard University. *[Now Ready.]*

APOLOGETICS. By A. B. BRUCE, D.D., sometime Professor of New Testament Exegesis, Free Church College, Glasgow. *[Revised and Enlarged Edition.]*

THE INTERNATIONAL THEOLOGICAL LIBRARY

THE CHRISTIAN DOCTRINE OF GOD. By WILLIAM N. CLARKE, D.D., sometime Professor of Systematic Theology, Hamilton Theological Seminary.
[New Ready.]

THE DOCTRINE OF MAN. By WILLIAM P. PATTERSON, D.D., Professor of Divinity, University of Edinburgh.

THE DOCTRINE OF THE PERSON OF JESUS CHRIST. By H. R. MACKINTOSH, Ph.D., D.D., Professor of Theology, New College, Edinburgh.
[New Ready.]

THE CHRISTIAN DOCTRINE OF SALVATION. By GEORGE B. STEVENS, D.D., sometime Professor of Systematic Theology, Yale University.
[New Ready.]

THE DOCTRINE OF THE CHRISTIAN LIFE. By WILLIAM ADAMS BROWN, D.D., Professor of Systematic Theology, Union Theological Seminary, New York.

CHRISTIAN ETHICS. By NEWMAN SMYTH, D.D., sometime Pastor of Congregational Church, New Haven.
[Revised and Enlarged Edition.]

THE CHRISTIAN PASTOR AND THE WORKING CHURCH. By WASHINGTON GLADDEN, D.D., sometime Pastor of Congregational Church, Columbus, Ohio.
[New Ready.]

THE CHRISTIAN PREACHER. By A. E. GARVIE, D.D., Principal of New College, London, England.
[New Ready.]

HISTORY OF CHRISTIAN MISSIONS. By CHARLES HENRY ROBINSON, D.D., Hon. Canon of Ripon Cathedral and Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts.
[New Ready.]